

You Can Receive
Whatsoever
You Desire

BY
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PRESENTED AS A MEMORIAL
TO THE
AUTHOR'S FORBEARS
MAJOR FRANCIS MOODY AND TIMOTHY HARMON
AND THEIR WORTHY HELPMEEETS
E. S. M.

FOREWORD

WITH the hope of making this little book a real “Lamp unto the feet” of the great army of people who are longing for Physical, Mental and Financial freedom, I am appending a story of my own experience in demonstrating Forty Thousand Dollars, under the rulings of the Universal Law, as set forth herein. This law, as illustrated by many live experiences, is to me by no means an untried theory; but rather I have, each and every time, found it so practical and reliable in solving the many difficult problems coming to me for solution, that it is with the utmost confidence and gladness that I pass it on to others likewise desirous of finding a safe and sure road to satisfaction.

I have used the story just as it appeared in the newspaper, headlines and all, with the hope that it may be as inspirational to new readers as it evidently was to the vast number of people who have written me asking for assistance in solving similar problems, saying that this story brought to them new hope and ambition, when they were about at the point of despair.

Regardless of what the condition, Reader, despair is always unnecessary, because “With God, all things are possible”; and when we know that we are one with Him, we also understand immediately that, with us,

all things are possible. The purpose of this little book is to lead the reader to this realization.

Faithfully yours,

ELINOR S. MOODY

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You Can Receive Whatever You Desire

CHAPTER I

CONSTRUCTIVE THINKING

SO frequently am I asked "What is Constructive Thinking?" that I shall devote the opening chapter of this book to a plain, simple discussion of this important phase of mental creation.

Constructive means possessing the power and ability to construct; and construct means to form, build, frame, compose or put together. So that, Constructive Thinking is that kind of mental process that produces something; that confidently builds with the expectation of arriving at a right conclusion. It bases its arguments on Truth, and steadfastly works from that premise.

What I constantly designate in my work as Constructive or Right Thinking, seems hitherto to have been given a variety of names, by as many sects or groups of interested persons; some of which are Christian Science, New Thought, Progressive Thinking, Practical Christianity, Divine Science, Metaphysics, Mental Science, and so on down to Applied Psychology.

There is, of course, always the new angle, from

which an old truth may be mentally examined, and that is about all for which we can hope; since truth is as old as time, and it is only by knowing and living the truth, that we may be assured of arriving at freedom.

I am not, therefore, attempting to launch a new science or scheme for the operation of the mind, since it would be impossible to discover anything that could take the place of this old but always reliable truth, which came to us as early as the Law handed down to Moses, and of which Christ said, "Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill."

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till ALL be fulfilled."

Indeed, one of the remarkable things about Constructive or Right Thinking, New Thought, if you please—appears to be its antiquity; for history tells us that six hundred years before the coming of Christ, Pythagoras, the Greek philosopher, taught his hearers and students that "Hate and fear breed a poison in the blood, which, if encouraged and allowed to continue, affect the digestive organs. Hence," he said, "it is unwise to hear and remember unkind things that others say about us."

He had learned that thoughts of hate and fear were *destructive* rather than Constructive, and made this important truth a part of his instruction.

Two hundred years later, Socrates came along with his Constructive or Right Thinking doctrine, which he embodied in two words: "KNOW Thyself."

The world was not ready for him, however, and because he refused to be intimidated in giving out of the theory in which he believed, he was put to death (or released unto eternal life); but all down the years that have since gone by, his works have continued to praise him.

After him, came our elder brother, Jesus Christ, telling to the world the simplicity of TRUTH, and advising that all know and live it, as only that can give us freedom.

And let us here observe, that Truth is not a matter of this or that creed, nor can it be strengthened or bettered by a series of ceremonials.

Again, it may not be fully in accord with the ancestral ideas of many schools of theology, which have been commonly accepted as correct by our forefathers and so handed down from generation to generation as such.

The TRUTH, as offered by Christ, is as simple and easy of acceptance as this: "*Whatsoever* things ye desire, when ye pray, BELIEVE that ye RECEIVE them, and ye shall HAVE them." And desiring to give to us even more than that, He says, "He that BELIEVETH on me, the works that I do shall he do also; and GREATER works than these shall he do."

If we believe these positive promises sufficiently to make them the underpinning or groundwork of our daily activities, we are Constructive Thinkers, and we have learned the value of claiming and accepting our inheritance, under these dependable clauses of Father's will.

Shocked, as many of us will feel, when we find our-

selves thus indicted, it is a fact that *most* of us do *not* believe these positive promises, and so we fail to make constructive use of them. That they are beautiful and perhaps comforting or encouraging, we more or less freely admit; but real and actual benefit from them, we hardly expect.

When we do so expect, however, we shall receive the benefit in every instance, for these promises form the first and most reliable science on record.

Following Christ, came that wide awake and energetic teacher, Paul, with his "Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report—if there be *any* virtue—if there be *any* praise, THINK ON THESE things"—meaning that we are to *think* on the GOOD things, the things which bring to us SATISFACTION; and ignore all appearances that seem other than desirable.

Paul was surely a Constructive Thinker. And if we will follow his advice, and determine on every occasion to THINK on the good things—the things for which we can give thanks and praise (and we can find something for which to feel gracious in nearly every occasion, if we will steadfastly seek it), we shall soon discover that we are becoming stronger daily, both in body, and in our mental operations.

Our environments—the appearances and things in the midst of which we live—are but the fruit of the harvest we have sowed in the past. Our objectified thoughts, as it were. Silent witnesses, eloquently indicating whether or not we are CON-structive or DE-structive Thinkers.

Have we followed Paul's prescription, and persistently thought on the GOOD things and conditions of living? If so, we are naturally creating and attracting into our lives, only such things as are necessary for our highest development.

But how about those who are more or less indifferent in their mental processes? Those who fail to realize that THOUGHTS are REAL Things, and will either make or mar the day's happiness and satisfaction?

These are our brothers and sisters who will build to-day, only to tear down and destroy tomorrow; until they appear to be living in the midst of many unfinished structures, some of which give pleasure and enjoyment, while others cause only discouragement and dissatisfaction.

It is the part of wisdom to prove these rules for ourselves, and the proof is readily obtainable, if we will seek it.

Disregarding all appearances in ourselves and our surroundings, let us determine to THINK on health, happiness and satisfaction; and to deny or ignore any and everything that seems otherwise.

Soon we shall be persuaded that seeming ills and inharmonies in our lives are of small account, if we are honest and steadfast in holding before the mind only pictures of GOOD and desirable things, for AS WE THINK, SO shall we become.

The ways of Infinite Spirit are indeed wonderful and past finding out, and when we decide to stop limiting ourselves as to what we CAN and can NOT do, and step boldly out on Father's promise, that "If ye ask anything (really BELIEVING in HIM and His LAW),

I WILL DO IT," we shall be assured that ALL things ARE possible unto us.

When we become really aware that we are individual parts of the ONE GREAT WHOLE, we understand at once that *nothing* can be too good to be true, in our lives and affairs.

That we cannot sow, or think, thoughts of illness, unhappiness and discouragement, and expect to reap a harvest of health, happiness and prosperity, it is well to keep in mind. Nature's Law operates in much the same manner in the mental garden, as in the material. If we sow corn we shall not harvest oats; and precisely the same reasoning, brings us to the knowledge that if we sow thoughts of illness, we shall not express Health.

The body and affairs will constantly reflect the creations of the mind.

If we will steadfastly impress upon the great WITHIN, such things and conditions as we desire, those are the things and conditions that it will find a way to create for us, and bring into visibility in our lives.

Right thoughts will reflect right conditions; and as they radiate from the mind, they attract to themselves only thoughts of like character; returning to us in due season, the hundred fold increase Father has promised to all who BELIEVE in Him.

By our THOUGHTS we have CREATED for ourselves, the conditions in which we are today living. If we are healthy, happy and successful, it is because our mental operation has been constructive and optimistic. We have kept the mental channel clear and clean, and have allowed no thoughts of fear and worry to dispel

and drive from us, the "Exceeding, abundantly above all that we can ask or even think," which is the rightful inheritance of each one of us, if we will determine to so believe.

Undoubtedly some of us will have to plead guilty to appearances of illness, inharmony and material lack, in ourselves and homes—difficulties which we have unsuccessfully striven to surmount. But this is not a matter for discouragement. Rather, these difficulties have come to us as TEACHERS, illustrating for us certain lessons, the Great Teacher knows we need to understand; and which, but for the inharmonious appearances, we might easily overlook and ignore for some time to come.

Most of the world's inharmony comes of mistaking REAL values; and of giving too much weight and attention to appearances, by which we are admonished, not to judge.

We take it for granted that illness is a *real* condition: We speak of having some of the medically christened dis-eases, as something material, from which one can suffer. Indeed, there are times when we, scions of God Almighty, almost seem to be proud to declare, "Yes, *I* have had that, too"; and we are not always guiltless of discoursing upon such subjects to quite some length.

But illness, regardless of whatever the title bestowed upon it, is never a subject for proud discussion; in fact the less one knows of it, the prouder they should feel. It is wholly an UNREAL and UNNATURAL condition, and has no power over us whatever, save as we so invest it.

To accept inharmony and material lack as "necessary evils," and think it imperative to deal with these conditions practically upon their own terms, is altogether a wrong idea.

If we have been doing this, we have been wasting one of life's most valuable commodities, by building a house on the sands, which will yield us nothing in the way of satisfaction.

In other words, we have been CREATING UNREAL or imaginary conditions, to the extent that it has perhaps become difficult, to stop BELIEVING in illness and poverty, as the REAL things of Life; and to turn about and judge RIGHTLY, as we are bidden to do.

Frequently do we hear people declare that they had not been thinking anything about illness, when illness came upon them; that indeed they had been feeling better than usual, up to the time of being stricken.

This, however, is neither evidence for, nor against Constructive Thinking.

Thinking on illness, is not necessarily the CAUSE of illness; for just as we get few so-called instantaneous healings, because of a lack of what might likewise be termed instantaneous FAITH; so we get comparatively few cases of illness, from a *direct* thought of such illness.

ALL illness, nevertheless, has its fountain head *in the mind*. Some negative or destructive line of thought, is the *seed*. And while that seed may remain dormant for some time, when the right conditions are offered, it will take root and produce after its kind.

Job had made this discovery when he declared, "The things that I have *feared* have come upon me."

To think courageously and constructively, when everything is going well with us, or when everything seems to be coming our way, is not sufficient, for the promotion of the large living, of which we are all capable.

To forcefully build today, because everything in which we are interested is going to our liking, only to mentally destroy tomorrow, because some obstacle appears to more or less overshadow our progress, will get us nowhere, save to the mental scrap heap, upon which so many jewelled intellects have been left to rust and become useless.

We all need *mental* gymnasiums, even more than we need such places for physical exercise.

Mind power is our most valuable asset, and we can far better afford to squander our material things, than to let any of our CREATIVE thought go to waste, by using it to create things and conditions we do NOT want in our lives, and which bring to us only unhappiness, suffering and dissatisfaction.

From negative or destructive Thinking, we not only reap a great variety of physical, mental and material inharmony or discord; but we allow it to rob us of very much of the joy and freedom, which is our inheritance from our Father, and which no one, save ourselves, can prevent our enjoying.

We are masters of each circumstance in our lives today.

That the Great First CAUSE, of ALL that really is has placed us here, to live under "circumstances, over which we have no control," as is so often quoted, is as wrong an idea as it is possible to believe.

With life He gave to each one of us, "dominion over all the earth," and it is only that we fail to accept and exercise that dominion that allows things and conditions to seem to have become adverse to our freedom here.

Circumstances in themselves have absolutely no control over us, until we, through lack of interest in Life's offerings, and distrust of the universal plan, allow our hands to fall from the steering wheel.

It is up to us to manifest health, happiness and prosperity, or the reverse of these conditions, just as we WILL.

We are masters of our fate, and the circumstances in our lives will always bow before us when we arise in our might.

Upon what authority is such a statement based, do you ask? Authority as positive and substantial as this: "Thou shalt DECREE a thing, and it SHALL be ESTABLISHED unto THEE."

But even after anything as strong as that, the establishing power can establish for each one of us only the things and conditions *we* decree.

If we decree or declare that we are ill, poor, miserable or otherwise "in prison," these are the conditions that will be established unto us.

Again, declaring or affirming that we have health, strength, love, confidence and plenty, will by the same Law, establish those conditions in our lives.

We cannot fill the mental garden with weeds (wrong thoughts), and then look forward to a harvest of the good things we desire; for just as "little foxes spoil the vines," in nature's garden, so do the little periods

that we waste in destructive thinking and talking, retard our progress toward the goal of satisfaction.

That we carefully cultivate and watch the mental garden, is quite as necessary, and much more important, as that we banish all destructive forces from our material vines and fig trees; since what is disastrous to the one will likewise prove disastrous and ruinous to the other.

This does not mean, however, that if we are living amidst undesirable conditions today, that we are doomed to continue in such living, to the end of the chapter.

We may always wash Life's slate, and begin the problem of living anew.

Just as it is possible to turn about, when we discover that we are traveling on the wrong highway, and go in whatsoever direction we desire, so may one turn about MENTALLY, from the wrong to the RIGHT manner of THINKING; and begin at once to BUILD UP, and reconstruct, that portion of ourselves, and our living conditions, which are not in accord with our conception, of what our Father willed to each one of His children, here upon the earth.

“Dominion over every living thing that moveth upon the earth,” is the birthright belonging to each of us; and it is our privilege to take possession of this inheritance, here and NOW; and to begin immediately, to enjoy its benefits, as fast as we really BELIEVE and ACCEPT His TRUTH.

Have some of us THOUGHT ourselves into undesirable conditions? Or do we find ourselves so involved,

because of having accepted without taking the trouble to investigate, wrong ideas from others?

Even so, let us be unafraid and full of courage, realizing that by changing our mental processes, we may so change ourselves and our environments, that both we and they, shall become, "Exceedingly, abundantly above all that we can ask or even THINK," in accord with the promise of our elder brother.

Does that seem to us "too good to be true"?

Nothing is too good to be true, if we realize that we are dealing with ALL POWER, an individual portion of which, is IN us, and all about us.

Undesirable conditions cannot, however, change of themselves. WE must DECREE the change, before it can be established unto us.

Until we get our THOUGHT current RIGHT, or Constructive, the things which are established unto us, will NOT be right, and will NOT be satisfying.

Desiring a change, we must determine to *do all we can* to bring such change to pass; and this is not infrequently accomplished, when we have simply and honestly, turned about our mental processes.

We need only to try this experiment right where we are today, if life and living is not bringing to us the satisfaction we desire.

Let us "loose" the discouraged and destructive thought, and "let it go"; and then fill the mind to overflowing, with the GOOD thoughts, Paul suggests.

Hunt, if need be, for some "virtue" or some "GOOD" or "PRAISE"; and then steadfastly THINK on those things, until we shall attract into sight, many others for which to be really joyful and glad.

Instead of being cast down by discouragement, when a rather stubborn obstacle appears in the pathway, if we would only BE STILL for a moment, and realize that ALL IS GOOD—the seeming obstacle, quite as much as anything else that comes to us,—and then arise and look for something to do, either for ourselves or our neighbor, which shall make that particular moment, hour or day, of REAL value to Universal Consciousness, we should soon find the obstacle melting away, seemingly of its own volition.

Trials, troubles and tribulations so-called, are the natural harvest of discouragement; while in the sunlight of COURAGE, LOVE, DO and DARE, they fade out of sight, into the nothingness from which they come.

Let us each decide to make of ourselves, the kind of workers in our Father's vineyard here on the earth, that shall earn for Him large dividends; and shall *earn* for ourselves, the hundred fold increase in talents, He has promised to each of His children, IF they will but BELIEVE and RECEIVE, in accord with His WORD.

Once convinced of the joy, of living on Life's hilltop of energetic satisfaction, rather than in the valley of tears, nerves and unhappiness, obstacles which may loom up somewhat appallingly today become only little stepping stones, over which we confidently pass, to the green pastures of our heart's desire.

Concentrated THOUGHT not only CREATES, but like a magnet, it ATTRACTS to itself, THOUGHT of like character, in accord with the Law of Attraction, under which, "like attracts like."

If we are employing Constructive and optimistic thoughts, on our daily problems, as they come to us for

solution, we are also attracting to ourselves much force from like Constructive Thinkers all over the world.

And it is not difficult to imagine, how much of benefit may come to us through this additional thought power when added to our own efforts.

That precisely the same natural Law, applies to the matter of negative or destructive thinking, we must not forget. And as there are still many of us who allow ourselves to think and talk of trials, troubles and tribulations, we can hardly be surprised, when those unwanted conditions appear to be present in our lives. So it must be if we allow the mind to become attuned to the negative key.

Let us determine to take Paul's advice, and from now on, THINK on the "things that are of virtue, and of good report," whether those things are visible to the physical eye or otherwise.

Many of the real things of life are invisible.

None of us have ever seen the wind, the thunder, the air, or even the electricity, that is doing so much of our work, as well as lighting our homes and communities. And yet who of us will say these things are of small value?

"Go thy way, BELIEVING, and AS thou believest, so it is unto thee." If we will go BELIEVING in health, happiness and prosperity, peace, power and satisfaction, THOSE are the conditions that will every day become more and more in evidence in our lives, as we grow into the poised, kindly and efficient men and women our Father delights to prosper.

CHAPTER II

GETTING RESULTS

BEFORE rendering a decision, a conscientious judge demands that all possible evidence having to do with the matter before him, shall be presented.

We will do likewise with the matter of Constructive Thinking.

Having considered the positive side, let us see if the negative process of thinking has anything to be offered in its favor.

What does negative thinking mean? It means that we are reaching conclusions from APPEARANCES, rather than from the REAL things about us.

That we are reckoning, as it were, with these appearances, and seeming to consider them the real things of life, when the Law recommends that we "Judge NOT by appearances," but that we form our judgments from what we know to be His TRUTH.

Negative thinking, if pursued with something of diligence, weakens the life structure since it gives the dominion over ALL things, which is the natural inheritance of each one of us, to *seeming* things and conditions.

Thinking thusly, we begin declaring ourselves slaves to these seeming conditions, when in reality they have

no power over us, only as we so vest them with importance, and discuss them as realities.

Here is a man apologizing to his brother, to whom he has been uncivil, by declaring that indigestion has gotten the better of him, and is making him grouchy and disagreeable. That this is why he is below par in courtesy to his fellows.

Indigestion has caused him to let himself down a little, and so *he* is not really to blame for releasing the brake of self-mastery, and passing up the Law of loving kindness.

If his neighbor has been mentally side-swiped by his indulgence in bad temper, it can't be helped, since indigestion has the right of way.

It is not what a man EATS that CAUSES him to be disagreeable, or to seem to be a slave to indigestion.

Read what our elder brother says about the food question:

“Take no thought for your life, what ye shall eat, or what ye shall drink.”

He was aware that a perfect menu had been provided by the first Great Cause and that if men BELIEVED in Him, the food matter would automatically take care of itself.

So called indigestion is never a CAUSE, but always an EFFECT, of which WRONG Thinking is the CAUSE.

Let us fix in mind this one economy thought, namely, that we cannot afford to eat WRONG thoughts or words with our food.

With our mental operations going rightly, we shall find few occasions when it is necessary to apologize for outward appearances.

Outward appearances are only reflections of the real thing that is taking place WITHIN. Let us be sure to remember that.

To consider indigestion, or any other seeming physical difficulty, a CAUSE for discourtesy, is to work backward upon Life's great problem.

To solve this problem we shall have to begin with the mind—the THOUGHTS we are inwardly entertaining, of which our words and acts are but the ripened fruit.

Getting this matter correctly adjusted, we can dispense with indigestion tablets, Pink Pills, and even Hood's Sarsaparilla. For there will come to us such an inflow of Good Will toward our neighbor (our neighbor being everybody and everything our Father created), that we shall voluntarily arise and shine as His SUN of Rightness; caring little whether we shine on the just or the so-called unjust, so that we are about our Father's business here in His great and good vineyard.

"That tired feeling," will no more cause us to feel cross, since it will be gone for all time; and we shall know that we are equal to every emergency which becomes a part of the day's work.

To get the idea of physical illness correctly adjusted, we shall have to do some real THINKING.

Racial ideas on this subject are mostly putting the horse *behind* the cart, and then blaming all inefficiency of action on the horse.

CONSTRUCTIVE and CHEERFUL THINKING is a wonderful cure-all for every dis-ease to which flesh is supposed to be heir. But until we feel the necessity of becom-

ing familiar with this theory, in order that we may test it for ourselves, in the solution of life's problems, we are allowing one of the great by-products of our day to be largely wasted.

Why continue to "feed on the husks" when we might so much more naturally and happily be eating with "the guests at our Father's table"?

That one simple promise, "Ye shall know the TRUTH, and the TRUTH shall make you FREE," when ACCEPTED at its face value, leads to any and every good thing and condition the heart desires.

Until so accepted, it is not a promise unto us and is as useless of course, as any other promise in which we refuse to have confidence.

Health, happiness and prosperity are OURS for the taking. Let us learn to graciously reach out and ACCEPT THEM.

Surrounding conditions will cease impeding our progress when we are really in earnest in seeking this "Pearl of great price."

We will accept the statement that illness, poverty and all such inharmony are never causes, and try these matters out for ourselves.

A few thoughtful experiments will soon convince us that such conditions are the natural *effect* of wrong thinking, which have become crystallized in us and in our surroundings or affairs.

The inner phase of mind—sometimes called the sub-conscious—controls our activities more largely than we are always aware; getting its direction from the outer, or conscious phase of mind, and acting upon this direction with much precision. So that the matter of

working out of undesirable conditions into such surroundings as we desire, is clearly a matter within the reach of every individual—IF that individual will RIGHTLY oversee and operate the mental workshop.

This is the point of beginning, if we would make our way intelligently to the goal of freedom; otherwise we shall constantly be destroying and invalidating our work by allowing doubts, fears, and likewise negative thoughts, to come in and quite take possession of the mind.

Diligently planting good seed today, only to uproot or unearth it tomorrow, cannot produce a harvest, even though the sun and rain are unerring in performing their prescribed offices.

The seed must have time to germinate and take root, before it can begin its natural process of growing.

In every line of endeavor which helps to make up life, it is much the same. To obtain desirable results, we must be consistent in our endeavors, else much of our time and energy will be wasted.

Knowing the Truth, let us remember, will not be all sufficient.

We must prove our knowledge to the Great Infinite Mind, by consistently *living* the Truth we say we believe. This we can only do by intelligently studying and understanding what our Father would have us to do.

Spasmodic efforts in right living, will get us but small advancement.

We must learn to conquer both the conscious mind, and the physical body, if we would have the promised

reward of freedom; a condition certainly worthy our mightiest effort.

If we are failing to manifest the conditions necessary for large and unselfish living, let us examine our mental processes; and if we are impartial in our judgment, we shall discover the reason for our failure.

Our Father has made plain terms under which we may inherit all things, whatsoever we desire. Our failure does not invalidate His Law, but rather indicates that we have not lived up to our part of the contract.

What have we done that we ought not to have done? Or, what have we left undone that we should have done?

The inspiration of the Almighty will tell us, if we will turn the mind WITHIN, and LISTEN for its guidance. The Word is positive—"Ask, and ye SHALL RECEIVE."

We must, however, be careful that we do not trans-*pose* the Law, in ever so slight a degree, in order that it shall *seem* to agree with our desires.

Such attempts merely retard progress. Before the Law will unerringly operate, we must prove our title to the good it offers, by living in exact accord with its suggestions, when excuses will be unnecessary.

The attainment of our highest ideals is a matter under our own control. If we fail to so attain, it is not the fault of our neighbor.

We have to learn that the business of large and selfless living cannot be successfully pursued with indifference. Neither will a mixture of courage and doubt achieve anything worth while.

Successful living calls for high and sustained endeavor.

Some one has defined genius as, "The ability to go without eating."

There is, however, always sufficient time to eat; indeed, there is ample time for everything, when we learn to utilize, and profitably distribute our time, rather than to waste it.

Intelligent operation of the outer force and inner power, six days a week and fifty-two weeks in a year, will allow each one of us to reach the goal of satisfaction with some time to our credit.

Thinking rightly for thirty minutes in the morning and again in the evening, may do something for us. But it is not sufficient to take us to freedom, particularly when we remember how far afield the mind is likely to wander, during the period between those two half hours.

Negative, or destructive, thinking is the rock of failure upon which many of our brothers and sisters become shipwrecked. A calamity quite unnecessary, if we will learn to DIRECT the mental operations, cultivating good cheer despite all appearances of ill.

On all creeds, racial ideas and ancestral teachings dealing with gloom, defeat and discouragement, let us close down the lid good and tight, beginning a new year, thinking on the things which make living a joy, and each day's work a satisfaction.

To re-create ourselves in harmony with the laws of living, is quite possible, and nothing like as difficult as many of us are allowing ourselves to believe.

When this re-creation takes place, all drudgery is gone from our lives for all time; and each new day brings its quota of loving *service*, in our Father's vine-

yard, for which we shall not fail to obtain wonderful results.

Let us not suppose this may be accomplished by repeating or affirming a few constructive sentences for a few moments morning and evening, and allowing the mental operation to run as it will the balance of the time, else we will be disappointed.

To accomplish satisfying results in any line, we must work both honestly and effectively, with patience, expecting and awaiting the result of our endeavors.

Moving forward one step only to slip back two, will not get us anywhere. But steadily moving forward, means success; and if each step is but little ahead of the last, we are making progress, and shall in due season, arrive.

It matters little, however, how brilliant our progress today, if doubts and fears are allowed to have control of the mind tomorrow. They will not only extinguish the fire of our enthusiasm, but will so undermine and shatter our self-confidence in our ability to accomplish the necessary tasks, that we shall find ourselves halting between two opinions—dividing our house against itself as it were—an operation we know to be unprofitable.

If we would have constant progress in any line, we must learn to control the thought force, using it for constructive work constantly rather than intermittently. A contented mind comes not of complaining, arguing, doubting or fearing. While strong and healthful bodies are not builded by thinking on the reverse of these conditions.

Daily we are proving that "AS a man THINKETH in his heart, SO is he."

We are manifesting the things and conditions about which we think and talk. It matters not what we SAY we think, as we read these lines. Our OWN, the things with which we inwardly (mentally) RELATE ourselves, MUST come to us. That is Nature's Law, and could not fail if it would.

Fear, doubt and worry are destructive elements today, quite the same as they were in Peter's time. Reading his experience in walking upon the water, we see that so long as his thought was rightly placed, he was able to make his way forward toward Christ, as his faith had persuaded him for a time he could do.

His faith becoming weak, as he looked down from Christ and saw the water all about him, he began to sink.

To a greater or lesser extent, most of us are Peters.

With our faith properly placed in the All Good, we go forward cheerfully surmounting life's difficulties, and hardly realizing that they are difficulties. Mere tests of our ability to play well our part, they appear.

Lacking faith, our sheet anchor is gone, and discouragement and uncertainty soon begin to cause collapse to our life structure.

Let us decide to BELIEVE the promises which we find in the Universal Law, accepting them as a reliable chart for successfully navigating life's sea.

This belief will prove both a Constructive and creative force—the SUBSTANCE, as a matter of fact, from

which we may create whatsoever we need day after day for large and satisfactory living.

It is from such faith that we may be certain of attracting into sight, not only the day's needs, but the "Exceeding, abundantly MORE than we can Ask or even THINK," our Father has promised to each one of us, if we will seek diligently to live in accord with His will.

These are all important matters to each one of us; and matters in regard to which we do not need to take any one's "say-so." We may at once go about proving them for ourselves. First, by discovering what is the Universal Law, and then by seeing to it that we mark our course in accord therewith.

When we realize the importance of using our mental forces aright, we shall be careful of all influences allowed in the mental workshop; since the "I can't" manner of thinking, has not a single thing to recommend it to our favorable consideration.

It is always possible to choose worth while things and conditions upon which to focus the mind; and if we will determine to do this, regardless of whether we are enjoying health, happiness and prosperity as we read this suggestion, or whether quite the reverse of these conditions appear to be our portion, our "living pictures" will very soon begin to be of the variety of which we shall not need to feel ashamed.

It is not more difficult to mentally picture, or seriously think about the things we desire than it is to think about things and conditions which only cause us to be unhappy and dissatisfied.

Paul's instruction, if we will accept and make use

of it, will prove good for all of us. "If there be any virtue, if there be any GOOD, THINK on these things."

The mind cannot create health while we are constantly holding before it, pictures of illness. Neither, can it create happiness and prosperity while we persist in planning on poverty and the things similar which cause us discomfort. So long as we discuss and think about the things we fear, and about which we worry, mentally making of them realities with which we must reckon, those are the things in which we are establishing our faith; and so those will be the things and conditions in the midst of which we shall find it necessary to live.

Let us remember that fear is only wrongly directed faith. We are having faith in things we do NOT want, rather than in the things we desire.

Relating word pictures as to illness or suffering of any kind is to at least temporarily clothe such conditions with power over us. We are holding before the mental camera things we do NOT want, and wondering that it does not photograph for us the reverse of these conditions.

Let us remember this the next time we are tempted to entertain our friends with a recital of our difficulties—our illness, or our "operation," and refrain from so doing, unless we are willing to multiply and increase these undesirable conditions for the satisfaction of such recitation.

Keeping constantly before the mind pictures and conditions of health, harmony, love, success and satisfaction, and so inviting and expecting those condi-

tions to express in and THROUGH US, will so impress the inner phase of mind, that it will find ways and means of ATTRACTING into visibility, ALL and much more, than the outer, or conscious mind, is aware of seeking.

It soon becomes easy and natural, as we mingle with our fellows, to discover which are the negative and which are the positive mentalities.

Why one man is cast down and the other full of courage, we do not know, as we pass them on Life's highway. But almost at a glance we can choose the constructive thinkers in a crowd of our brothers and sisters.

Each face unconsciously gives out its own message. One is happy and optimistic; the next discouraged and disconsolate, and each ATTRACTS after its own manner of THINKING.

LIKE attracts LIKE on every plane of living; and so we respond, and ATTRACT to ourselves those who are mentally operating on a like plane.

If we are happy and full of courage, we attract to us the THOUGHT of other optimistic and contented minds; adding its force to our own, and so unconsciously becoming more and more content with our inheritance, as well as more ambitious to so invest our talents as to earn our Father's commendation.

Likewise, if we are negative and cast down in our thought, we are attracting to ourselves the mental operation on that plane, which will only help us to become more cast down, depressed and discouraged.

"Birds of a feather, flock together," in the mental realm quite as much as on the physical or material plane; and this makes it wise to keep a close watch

at the door of the mind, refusing entrance to all save the ideas which lead to accomplishment—the things worthy our best endeavor.

Mostly, we talk too much, and think too little, thus wasting much of the creative energy which, if conserved and properly used, would soon become a most valuable asset in any life.

If our neighbor is in distress, it helps very little to seem to bury ourselves in his trouble, moaning and weeping and doing very little else to help him to surmount his difficulties.

Faith and works are repeatedly recommended in the Scriptures as going hand in hand; the one without the other being of small account in the matter of achieving desirable results.

To believe that we may merely pray for the heathen, and then religiously feel that we have done our whole duty by them, is a greatly mistaken idea of what is meant by real charity.

“Love thy neighbor as thyself,” is an important portion of the Universal Law; and we should make it our real business to be kind and helpful on all occasions, but with the constructive element of *encouragement*, that radiates from an understanding heart.

Much of the vocal sympathy that is broadcasted is so negative and destructive as to merely add to the burden of the one to whom it is offered.

Quiet, confident and understanding thoughts, followed by such action as will be helpful, are always appreciated; and if we desire to help our neighbor who is in trouble, let us endeavor to help him to get a grip on himself. Without appearing to misunder-

stand or belittle his trials, let us direct his mind away from them, until it becomes possible to overcome and cast them out of his life and affairs.

Constructive thinking and living should take us to the honorable milestone of eighty, looking little different than at forty, save to have impressed more of His likeness in form and feature; together with the power to speak the WORD as He spoke it, and do the things that He did.

With this power will come health in place of illness; harmony in place of discouragement; success to take the place of failure, and loving kindness of sufficient breadth to extend around His world.

We are, indeed, our own creators. In every situation into which the business of living calls us, we hold the balance of power.

If we are using our God given ability aright, we may make of ourselves and our environments, not alone what we today think would satisfy us, but "Exceeding, abundantly ABOVE ALL that we can even THINK," as our Father has so graciously promised.

TODAY brings to each of us a fresh opportunity.

If yesterday's burdens were heavy, and we failed to make the grade, why be cast down and discouraged? Let's try again, with renewed confidence, and ere long success will come and naturally abide with us.

Truly the harvest is plenteous, and the efficient laborers are few. Let us be quick to say, "Here am I, Father, send ME."

CHAPTER III

HOW TO CURE FEAR

IN the Gospel as offered by Matthew's eighth chapter, we may read a story which runs something like this:

And when he was entered into a ship, his disciples followed him.

And there arose a great storm, so great that the ship was covered with the waves, but Christ was asleep.

And his disciples, becoming afraid, awoke him, saying, Lord, save us: We perish.

And he said unto them, "Why are ye fearful, O ye of little faith?" Then he arose and spoke to the elements, and calmness immediately came out of seeming destruction.

But the disciples were amazed, and began inquiring among themselves: "What manner of man is this, that even the winds and sea obey him?"

Reading this story, and many others related in the Scripture, describing Christ's remarkable power, we wonder how the disciples, associated with Him as they were, could ever have doubted, or denied, Him or His teaching.

And yet, after two thousand years of far more excellent teaching, perhaps, than these men had for only a brief time, the same question is quite as applicable to us, as to the disciples.

Why are WE fearful and troubled over many things? And why are WE not in possession of *our* birthright of "ALL things, WHATSOEVER ye can Ask, BELIEVING in ME"?

It may be because we hear so much of the things people fear, and so little of the FAITH that moves mountains, that the latter seems to us more or less a beautiful theory, well expounded, to be sure, but unsafe as a chart by which to navigate through the troublous waters of life's experience.

And it was of men who felt in their time about as the majority of men feel in our time, that Christ asked the question quoted above adding, I fancy with a sigh, "O ye of little faith."

Instead of putting our problem up to Universal Mind, and leaving it there expecting a proper and right solution, our conduct is almost precisely the same as was Peter's two thousand years ago when he, seeing his Master coming toward the ship in which he was, enthusiastically cried out "Lord, if it be Thou, bid me come unto thee on the water."

And Christ said, "Come." Peter, feeling sure he could do it, got down out of the ship and started toward Christ. But the next moment he saw the water all about him, and felt the wind. Forgetting Christ, and the faith that had made him feel he could do anything Christ told him to do, he began to shout, "Lord, save me, Lord, save me."

And so we bring our simple, or more complex problem, to our Father, feeling that if we ask His aid, all will soon be worked out for us.

And IT WILL, if we do our part as honestly and un-

erringly as He has done His. But if we expect Infinite Spirit to do for us anything that we can well and reasonably do for ourselves, we shall likely be disappointed.

Faith in God, the All Good, which casts out all fear, means so firmly BELIEVING that we ARE heard and answered, when we ask, that we proceed with all details, which belong to us to attend to, precisely as though the desired good *were at that moment* in our hands.

That is ACTIVE FAITH, from which will be created the "ALL that we can Ask or even THINK" Father has promised.

To ask for a thing or condition, and then wait around feeling that we have completed our part of the matter, and that until the thing becomes visible, or is *put into our hands*, we need do nothing more, is not ACTIVE faith; and is merely the hope that Infinite Spirit will take up and complete for us the troublesome details of the thing, that we do not wish to encounter. And HOPE and FAITH are as different in their offices, as anything of which we can conceive.

Let us not confuse this statement with Paul's definition of hope, as he wrote to his brothers in Rome. He said, "We are saved by hope: But hope that is seen is not hope: For what a man *seeth*, why doth he yet *hope* for?"

Really, Paul is talking of faith rather than hope—that faith that sees with the inner mind and KNOWS that the desired good is ours, and will soon break in upon our consciousness.

Feeling when we have asked that we ARE answered, let us not begin to ask ourselves what we shall do if the

Infinite does NOT attend to the matter for us; and let us not begin to run hither and yon, beseeching advice and assistance of people who know much less of the situation than ourselves.

The promise of Infinite Mind is positive and simple, telling us that "WHATSOEVER things we desire," IF we BELIEVE that we RECEIVE them, at the moment we ask for them, rather than to put the answer off into the future, we SHALL HAVE them. There are no "ifs" or "buts" in the promise.

"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 HAVE whatsoever he saith."

From no visible source can we get a more positive promise than that; and we may at any time prove the absolute reliability of these promises. If we are honest and earnest in doing such things as are required of us, not one of Father's promises will be found wanting. They never default.

Sometimes people tell me that they have tried them very faithfully, and were unable to demonstrate the good they sought.

Of course the trouble is not with the Law (the promises), but with the individual, in every case, although the individual may honestly believe at the moment, that he or she has done all that the Law required.

Faith is a matter of growth, not only in experience, but in wisdom and understanding; and until we seek the GOOD "with ALL our heart," it will not be found of us. This means that we need to make a steady and

careful study of the Universal Law, just as that one who desires to understand and operate the man-made laws, must carefully make a study of them.

Faith operates always in accord with our mental processes; so that when we are fearing that some unwanted thing *may* come into our lives, that fear will be the SUBSTANCE from which the mind MUST CREATE at that time; and like Job, we shall have to later admit that "The thing that I have feared, has come upon me."

The mind cannot be filled with fears and doubts, and at the same time be creating from quite the opposite substance, that of perfect confidence in All Good. We either have faith in Good, or in ill, and whichever it is upon which we are mentally working (thinking), in accord with *that pattern* we shall create, and attract into our lives.

This makes it necessary, that we keep a close watch on our thought processes, else we shall build today to destroy tomorrow, and thus constantly void all attempts at progress.

That we can do ANYTHING by thought is a great but simple truth, and while it means that we may, if we will, traverse "Green pastures," and continually refresh ourselves by the side of "still waters," it also means that unless we keep a conscious and careful guard upon our thoughts, we shall not only make *slow progress* toward the goal we seek, but we *may* make no progress whatsoever.

"According to thy FAITH be it unto thee," means that if our faith is in illness, unhappiness, poverty, any unwanted but feared condition, we shall CREATE

and ATTRACT such conditions, until we determine to change our manner of thinking, and stop once and for all, fearing that this, that or the other disagreeable and undesirable thing will come to us. To choose what shall come to us daily, and then steadfastly see to it, that we mentally stick to our choice, shutting out all adverse thoughts, just as we would shut out insects which threatened to invade our material workshops.

Again, our faith—our expectation of the help we desire—must be so firmly fixed upon the process we are following that we will realize that it is necessary to know all it is possible to learn about that PROCESS.

Christ said, “Ye shall Know the TRUTH, and the Truth shall make you FREE.” But, if this *promise* is about all we *know* about that particular phase of the matter, it alone will not lead us to the goal for which we long. We need to learn what comes before this splendid promise; and also we must be in easy possession of *all* His promises, and laws which follow it.

A *knowledge* of truth in itself amounts to very little to the individual, until that individual begins to APPLY what he has read or learned, precisely as the Law prescribes. But when he does this, he soon feels within himself that he has within reach of his hand the open book of all knowledge. The key to the kingdom of All Good, as it were.

When we begin *applying* the knowledge of Truth we may so easily obtain from the Gospels, and from such books as are explanatory of the same, we soon come upon one very important factor in the matter of demonstrating or manifesting the things we desire, namely: “What things soever ye desire, when ye pray,

BELIEVE that ye *Receive* them, and ye SHALL HAVE them."

If we stop reading His Law there, we shall very likely fall far short of the knowledge of demonstration (or RECEIVING the things for which we seek) necessary, to assure success upon every occasion; for the Universal Law is the first and most accurate science, known to man.

Let us continue to read the Law, as pronounced by our elder brother, who took care to say, he came not to destroy the Law, but to fulfill it. And then He goes on to say that "One jot or one tittle shall in no wise pass from the Law, until ALL be fulfilled." So that we must be careful to comply with His WORD, in relation to the *fulfilling* of the Law.

"And when ye stand praying, forgive, if ye have aught against any; that your Father also, which is in heaven, may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven, forgive your trespasses."

These Laws upon which the universe operates, do not operate singly, but as one Great WHOLE. So that, as James tells, if we "Keep the whole Law, and fail in *one* point" we are held guilty of all.

Many times we shall find, if we are honest in looking over our hearts, when we have seemed to fail in receiving the help from All Power we have sought, that we have not lived up to the spirit of the Law.

And it often is this matter of *forgiving* that proves our Waterloo.

We SAY we have forgiven this or that one, but in our hearts we still retain the bad taste of some former

unpleasantness, which really amounts to nothing, but with which we are, perhaps almost unconsciously, somewhat loath to part company.

It is, however, simply wasting our time and energy to attempt to accept and profit by a portion of the Universal Law, while we quite disregard such part as seems to apply to what appeals to us as an unpleasant task.

It is the seemingly unpleasant things which, when we prove ourselves selfless and big enough to approach them rightly bring to us the most satisfying results.

Attempting to meet the calls of the Universal Law in such manner as best suits our convenience is quite as likely to bring discouragement as reward.

It is as though we allow ourselves to travel in a direction we know to be leading away from a desired goal, with a sort of forlorn hope that we may, by some chance, discover a way of arriving at our destination without retracing our steps.

Eventually we shall have to turn about and seek the correct thoroughfare, regardless of the cost to ourselves.

Likewise, if we would take advantage of all that the Universal Law offers, we must *accept* it word for word, as it appears upon the statute book of the ages; and any time we occupy in attempting to make it coincide with our individual likes and dislikes, will be practically wasted, save as a matter of illumination and experience.

Ultimately we cannot fail, because we have not chosen Him but He has chosen us, and ordained us,

“that we shall go and bring forth fruit”; and He makes no errors of judgment.

We can, however, retard our own progress toward freedom so long as we fail to carefully ascertain what the Law requires of us; or so long as we attempt to interpret any portion of the Law, in such manner as to accommodate our own personal desires.

“Go thy way; and as thou hast BELIEVED, so be it done unto thee,” was Christ’s direction to the Centurion. Were He upon the earth today, I suspect He might say much the same to each of us.

“Go thy way,” and if you believe you are poor, ill, neglected, disliked or in any way mistreated, so it is, unto you. Until you steadfastly determine to change your manner of thinking, and to hang more desirable pictures before the camera of your mind, even the Almighty cannot give you peace, power and plenty.

If we would be perfect, even as our Father is perfect (and this refers not solely to so-called spiritual conditions, but to all conditions which go together to make up life), the Universal Law supplies all the information necessary for our intelligent guidance; and this Law applies with equal force to all conditions.

Let us realize that before we can live precisely in accord with this Law, we must know what it is; and until we do know it, and live in accord with its direction, we are not entitled to receive the wonderful benefits It offers, to those who do really BELIEVE in it.

It helps in arriving at freedom, if we understand that we cannot separate so-called spiritual and material things—choosing to accept the one, and to have little to do with the other. Under the Law, as dis-

cussed by our elder Brother, he makes no dividing line where the one condition leaves off and the other begins.

“Ye ask and receive not, because ye ask amiss”; and so we shall continue to ask and receive not, until we take care to “get the facts” in relation to how we may manifest “all things, whatsoever ye shall ask.”

Without this knowledge we may yet be able to demonstrate some of the things and conditions we desire. But, we shall quite as frequently fail in making connection with the things we are seeking. This, because we have divided our house against itself, in that we have given little heed to His, “Seek ye first the Kingdom of God (the GOOD), and His RIGHTNESS, and ALL these things shall be added unto you.”

Instead of going about our work just as He has prescribed, we have turned the Law more or less around and have been trying to manifest “the things” to which He refers, without giving much attention to seeking the Kingdom of God (the GOOD).

In speaking of the material things, so-called, He said: “Your Heavenly Father knoweth that ye have need of all these things.”

He does not tell us that “these things” are of no importance to us. Rather He makes them seem quite as essential in their way, as are the so-called spiritual things, but He knows they are not the important portion of our birthright; nevertheless He is determined that we shall in no way be found lacking, if we will try to do well our part.

What is OUR part? To seek the first Kingdom of God, and His rightness. Having done this honestly and earnestly, we cannot escape the so-called material

things, since they are a legitimate part of our Father's legacy to us, which will come to us in a perfectly natural manner as fast as we have earned the right to possess them.

Suppose we ask ourselves the following questions: Why am *I* fearful and troubled over many things?

Why did *I* fret and worry over that material condition or thing of yesterday?

Why do *I* doubt the strength of my Heavenly Father's arm, this moment?

Why, when seeking His aid, do *I* not EXPECT Him to hear and answer me? and why do I almost at once begin to wonder if I shall obtain anything for the asking?

Why do *I* not take my Father at His WORD, in every instance?

All these questions are quite similar to that one asked by the disciples of their Master: "Why could not we cast him out?" Meaning the unclean spirit. And can be answered quite as simply in Christ's words: "Because of YOUR Unbelief."

Then He goes on, telling His disciples that if they had the simple Faith in God, the All Good, that is displayed by a little mustard seed, that nothing would be impossible unto them.

Fear means a certain dread, or consciousness of approaching danger or trouble. It is really an anticipation of something unwelcome.

But how can we trust God and anticipate trouble at the same time?

Of course we cannot; and that Christ realized this is indicated by His "Oh, ye of little Faith, wherefore didst thou doubt?"

If we fail to exercise simple Faith in His promises, as set down in the Universal Law, those promises can do little for us, since "Faith is the SUBSTANCE of things hoped for."

Faith is the commodity really by or from which will come the things and conditions for which we earnestly seek. And as Paul says, "Without Faith, ye are nothing"—that is, we have nothing upon which to build an *invisible* structure, which, in good time, FAITH would ATTRACT into VISIBILITY from some perfectly natural source of supply.

To fear or expect trouble and disaster is to CREATE it for ourselves, just as to ask for and expect God's care over us, is to CREATE such condition.

THOUGHT is the mental food by which we build up and strengthen an IDEA, regardless of whether the idea is Constructive or destructive.

Job discovered this Law of mental ATTRACTION, as is proven by his declaration, "The thing that I have feared, has come upon me."

Having anticipated trouble in meeting some future emergency or condition, are we in a more efficient mental attitude, as the time arrives calling for action? Are we prepared to take the helm and steer a clear course toward a right outcome, with more of confidence and assurance, than though we had "cast our burden on the Lord," asking for, and receiving His inspiration as to how best to employ our time, being quick and careful in doing His bidding.

The lawyer who acknowledges himself beaten before he comes into court is a pretty poor investment for his client, even though his case presents much of merit.

Likewise when we go out mentally anticipating and looking for trouble, we may be pretty sure of finding just what we are looking for, rather than to be pleasantly surprised by the reverse conditions.

Simply and honestly accepting the promises of the Gospel at their face value, will prove a superstructure upon which any of us may build a wholly satisfactory Life.

As a working hypothesis, looking toward the attainment of "All things, whatsoever ye desire," this Gospel has no equal; and any time we fail in obtaining the desired good thing, we may be assured that it is in no manner the fault of His Law; but that rather our plans have miscarried because of a lack of diligence, or some other error, on our own part. The failure is but the natural effect of which our error or lack of understanding is the CAUSE.

It would be impossible to obtain a stronger and cleaner title deed to "Whatsoever we desire," than our Father has given us. Let us ACCEPT that splendid inheritance, and busy ourselves constantly in proving our worthiness as His representatives here in His vineyard of the earth.

How shall we do this? By living so honestly and earnestly in accord with the spirit of His Law, that the Great Universal Consciousness will KNOW that His Word means more to us than merely a beautiful theory or allegory; read, it may be from a sense of duty, but made of small account in our habits of living.

Year after year people flock to teachers, asking a solution of many of life's problems, and when asked if they have "put these problems up to God" they all

with one accord, as a rule, "begin to make excuse."

This indicates that we have not so greatly changed in the past two thousand years.

A few say they have applied to the great Source of Supply, but that no help came of the application; and all too frequently they admit, that they hardly expected that help would be thus received, since their need "was material" rather than spiritual.

"Good things," they often term the so called spiritual, as though material things could not be good.

Come with me to the Bible and read for yourself whether or not the Great All Mind specified that He could do nothing, if one were in material need; that His work was wholly spiritual.

As a matter of fact, He did not bother much with adjectives when He was setting forth our inheritance.

He said we were not to be troubled as to what we should eat, or what we should drink, or wherewithal we should be clothed; for that, IF we would seek to live RIGHTLY, ALL our needs would be supplied in ample season and capacity.

"And if ye ask ANYTHING, BELIEVING in ME, I will do it," He adds, as though to further reassure us of his interest and care over us.

Why do we so readily, upon occasions of seeming stress, throw aside all these positive promises in favor of such assistance as we HOPE to obtain from our friends, or from some individual supposed to be a "wire puller," "booster," or some other variety of "hot air artist"?

When attempting to prove the efficacy of our Father's WORD, let us remember that lack of faith will

ALWAYS cause failure. Until we actively BELIEVE that God really is, and that He is the rewarder He has promised to be, these promises will prove as worthless to us as a guaranty of large and successful living, as would the note of a man who had gone bankrupt.

CHAPTER IV

“WHY ARE YE FEARFUL?”

GOD hath not given us a spirit of fear, but of power and of love, and of a sound mind,” is one of the helpful thoughts of that practical teacher, Paul. Why, then, are so many of us in bondage; and from whence has come the fear habit, which seems to have dominion in so many lives?

True, from childhood we are taught to fear things and conditions. The cold, the heat, the rain, the sun, a draft of fresh air, what the neighbors will think if they see us out in our old clothes, the harmless animals—even *clams* in a month spelled without an “*R*.”

Quite well do I recall the shock I once received upon seeing in the window of a fish market a sign which read: “*Fresh* clams *R* good, even in July.” Myself a user of “canned thought” at the time, I naturally wondered who would be sufficiently courageous to dare eat a clam in a month without an “*R*” in it.

Constantly we are receiving suggestions which warn us to beware of a great variety of perfectly harmless things. Many of the magazines we read carry a large amount of advertising than which nothing could be more suggestively destructive. The newspapers appear to begin where the magazines leave off, striving

to do well their part in keeping before the mind of man the constant danger of disease and death.

They tell us very positively that one kind of feeling indicates Bright's disease; and another kind of feeling is undeniable proof of Rigg's disease; while if one has *no feeling* whatever he's in greater danger than either of the others. And so they continue to assiduously make copy—probably at so much per page, or day. But if an unsuspecting mind is allowed to feed on this kind of "literature," with a degree of confidence, it soon accepts some of the suggestions, it may be unconsciously, and mentally begins to picture the conditions which are described.

I knew a man who died of *encyclopedia*, although the certificate of decease blamed his death on angina pectoris. It was like this: The war temporarily spoiled his business and he became indolent and inactive. Naturally this thought crystallized in his body, and he didn't feel as well physically as when he was hustling around and making a good living.

Perusing a new set of encyclopedias one day for amusement, he came upon the words angina pectoris, and after reading about it with more or less attention, decided to have it. And he DID.

Such is the power of suggestion, IF one is willing to accept "canned thought" rather than to think a little for himself.

Here is a man that fears to eat a certain kind of food lest it cause illness; another fears to drink the water provided him for like reason. A third fears a draft of fresh air; the next fears venturing out in damp weather. One fears it will rain and so spoil his

day. Another fears there will be no rain, and the crops will suffer, and so it goes hour after hour and day after day.

And all these things and conditions are perfectly harmless in themselves, and entirely under our dominion, if we will only so understand.

We do not need to reckon with any of them, nor should they be allowed to in the least influence our daily living. We are FREE children, laboring in our Father's wonderful vineyard, and let us go about understanding and enjoying that freedom to the full, as He intended we should do.

When we really know the truth AS Truth, none of these good servants, such as food, drink, clothes and similar conditions, will have any power over us whatever; but so long as we are willing to submit to slavery, we need not be surprised to find ourselves more or less in bondage to people, things or conditions. Freedom is ours, however, at any hour we determine to accept it.

The suggestions of so-called pneumonia recently dealt out to me by a perfectly well meaning and kindly friend, who found me "breaking in" a stubborn pair of new shoes by filling them with cold water for a few moments before putting them on, would have been quite alarming but for the fact that I do not take things that do not belong to me. And because of this, I left the pneumonia and the ancient ideas appended thereto alone, and gave my undivided attention to my own process of proving my dominion over the shoes, with perfectly satisfactory results.

Another may try out my recipe, fearing or expecting pneumonia, and very likely in due season be able

to say, as did Job, "The thing that I have feared has come upon me."

No more physical and mental effort is necessary in talking of health, happiness and prosperity, than in discussing conditions which bring to us only unhappiness and discouragement; and we shall find the former by far the best investment. Germs, microbes, disease and disaster of every kind, will take unto themselves wings and fly away, when they find they are unwelcome and uninvited in our mental households.

Thoughts are real things, and if we were aware of the amount of time and mind power wasted upon ideas of disease, poverty, hatred, revenge, and worry of various kinds, which greatly dissipate the physical vitality, we would be amazed at the natural waste of man's most precious substance—the power to create for himself whatsoever he might desire.

Sometime and somewhere let us hope, all this destructive thought will be turned into other channels, in order that it may not continue its destruction. The prodigal son became tired of eating husks with the swine. And so when the destructive thinkers have made themselves as miserable as it seems possible to do, by feeding the mind on the mere husks of knowledge, perhaps they too will decide that life has something better to offer, than a bare existence; and will begin the journey toward Father's house of peace, power and plenty, where the door swings wide and a glad welcome awaits every one of His children, regardless of how early or late the arrival.

Just when our forefathers lost their faith in God, we do not know; but it seems pretty certain that they

lost it, and it is only within the last few years that someone here and there, realizing that loss, has determined to, in a way, investigate it. To discover, if you please, what will result if one take the promises offered in the Gospels at their face value.

And what is the result? We find that upon each occasion when we really put our problems up to the Infinite, with the simple confidence that we feel when seeking the intervention of the so-called "wire-pullers," we get results which are "Exceeding, abundantly ABOVE all that we ask or even think"; so accurate and unlimited is the Universal Law, when we have opened the way for Its legacy to flow into our lives.

So long as we distrust the great Source of All Good, and fear to rely upon Its promises, we shall obtain little from Its wonderful supply, regardless of all It holds for us.

It is BELIEVING, that opens the door to our Father's store house; let us remember that—"And if ye ask ANYTHING, BELIEVING in Me, I will do it." What can we desire more positive or generous than that?

Right here, perhaps the chronic invalid is saying to himself that if another had been equally ill, weak, sore and discouraged, BELIEVING would soon be discovered to have little to do with the matter, pro or con.

Let us not, however, overlook the fact that this theory rests wholly and entirely upon the WORD of Almighty God, as recited in the Scriptures; and that when honestly tested, nothing more practical or workable has been found. That the Unseen Power which runs this universe, and constantly keeps even the tiniest star true to its course, is both able and will-

ing to meet its obligations to each one of Its CREATIONS, who can doubt?

Changing illness to health, or poverty to prosperity, is not the difficult task some of us believe it to be. There is a simple and understandable process by which this seeming miracle may be performed. It will *not* be accomplished, let us remember, by thinking and talking about how much we have suffered, or how much we are likely to suffer. Nor will it help to blame our trouble on another.

When we have decided to have health and satisfaction, no matter what the cost to ourselves, we shall care very little what has seemed to cause former ills; but rather we shall rejoice that all have worked together for GOOD, in determining us to seek for, and find the road to freedom; and soon "ALL these things" will have been added unto us, as our elder Brother has promised.

Let us "Judge not by appearances," but begin at once to declare that we are perfect, as our Father is perfect, which is true of the real part of us, the "I AM," as many of the writers have called it—the really Spirit part of us—and as fast as we impress this truth upon the inner mind, that mind will express it in us and our surroundings.

Merely *saying* that we believe a certain thing is not sufficient; we must prove our faith, by our works before we can gather faith's harvest. The conditions in which we are today living speak eloquently of what we have THOUGHT, and in what we have had faith; for faith immediately begins to bear fruit, whether of the things we desire, or the things about which we worry.

We really LIVE the things in which we BELIEVE, it matters not what we *say* about it. Christ knew whereof He spoke, when He said "AS THOU BELIEVEST, so it is unto thee." We cannot feed the mind on thoughts of "I can't," and daily produce the satisfying results of "I CAN." Each one of us will do well to prove that declaration for him or herself, if we maintain the slightest doubt about it.

To a great extent we invalidate our attempts at manifesting the things we desire by our mixed thoughts. The whole science of living, as life was intended to be lived, is so grandly simple that we quite miss the main issue; else we would cease our troubling, and focus the mental camera on each detail of living with perfect confidence in the outcome.

Instead, we live largely in a state of uncertainty, constantly inquiring of ourselves what next we can do, IF the great Universal Consciousness fails us, in performing the tasks we have put upon It? But It never does fail us; all seeming failure is but one more chance for us to improve all former efforts. The thing that we too often term failure, if pursued courageously but a few steps farther, would manifest as a greatly desired good.

Another cause of seeming failure is that many times, in our inability to see the end from the beginning, as All Knowledge sees it, we close our circuit, or hang up the receiver, as it were, before inspiration is through with its message to us. It suggests that we do some certain thing, see some individual, or make some personal effort, that on the instant seems to us to have nothing to do with the matter about which we seek as-

sistance, and we fail to get the message. Or, if we do get it, begin to persuade ourselves that it has nothing to do with the matter in hand, and that one time will be as good as another in which to go on the errand.

Prompt compliance with the command or suggestion would more often than not, bring us face to face with the answer to our problem. The ways of Infinite Mind are indeed "mysterious, and past finding out"; but until we fix this fact in mind, and make it a factor in the solution of our daily problems, we shall again and again seem to "Ask, and receive not."

That the desired aid we seek comes to us from the hand of our neighbor, almost as we make known our need, makes it no less an answer to our petition. All Power constantly works through what we call human, or material, agencies today, just as it did in Naaman's time, when it directed him to wash seven times in the waters of the Jordan.

Of course it was not the seven times of bathing, nor was it the water of the Jordan River, that was the cause of the healing. It was Naaman's willingness to get out of his mind all former dislike and prejudices against doing just as he was told; and to be earnest in learning what he was to *do*, and perfectly accurate in the *doing*.

When we have become familiar with the spirit of absolute obedience and without argument, rhyme or reason, begin doing what the Inner Spirit—the inspiration of the great All Mind tells us to do, success will seldom fail to crown our efforts. And when it does so appear to fail, it will be simply because we have limited ourselves to so much *less* than the Infinite has

in store for us, that It allows the lesser to go by default in order that the greater good may pour in upon us.

That the Infinite uses one or more of His children as the bearers of the thing or condition we seek, by no means indicates that His arm is shortened. Man in the REAL, IS God; since God is the Life WITHIN each one of us, thus making us ONE with Him, the Infinite spirit of ALL GOOD.

When He operates THROUGH us, it is simply that He works through one of His outlets. He knows that there is no line where God stops and man begins.

Rather, we are individual points of the one and only Mind.

When we understand this aright, we cease expecting God to work supernaturally, since He is all and in all and whatsoever comes to us comes to God.

If it seems other than good, it is merely that we misunderstand and judge the occurrence from the outside, rather than to take time and thought and look within.

It is as though we begged an earthly parent for a gem of great price as a gift. In due season a large package arrives, which looks from the outside as though it might be a peck of potatoes; and in our disappointment and chagrin, we toss it aside and refuse to accept it.

Within is the gem; the outside appearance being intended first as a joke, and second as a sort of test of our "staying" qualities, or our *real expectation* of receiving a gem, regardless of how it arrived.

And so the Infinite sees fit to test us, and thus to

discover just what is our fitness for larger and yet larger responsibility in Its vineyard. But at all times He upholds us, with "the right hand of His rightness," and if we will learn to trust Him and be unafraid, soon all error will disappear out of our lives, and we shall know with that indisputable inner knowledge that nothing can harm or make us afraid.

It is His good pleasure to "give us the Kingdom," not after we have struggled through a mere existence here on this earth; but HERE and NOW. And He has willed to one quite the same good that He has willed to another. That one is rich in this world's goods, and another poor: One ill and unhealthy, and another full of His health, is not because of His choosing. He is no respecter of persons, and "he that TRUSTETH Him, and worketh rightly, is accepted of Him," always at par value.

Mostly we may thank ourselves for the conditions in which we are today living; and if not ourselves, then our forbears, for a man's children too frequently suffer for his wrong ideas of living. But, in either instance, there is nothing to fear, and much for which to give thanks and rejoice.

Our Father is always ready to give heed to our petitions, and if we will learn to ask aright we may rest assured of being heard and answered.

"He that cometh to God, must *believe* that He is, and that He is a rewarder of them that diligently serve Him."

This really tells the whole story of asking and receiving, and when we go to Him with that honest knowledge we shall each time receive, not alone the thing for

which we seek or ask, but the "Exceeding, abundantly MORE," He has so graciously promised to each one of His earnest children.

Too many of us do NOT Believe that He really is, and so our going to Him is more or less shrouded in mystery.

We hope we have gained His attention, but even as we wait, we begin wondering what we can do *next*, to bring about the desired end. And thus do we shut out the light, which is ready and waiting, to light us even unto the perfect day, "Because of our unbelief."

Sooner will the vaulted blue above us fall, than that His Word shall ever default.

Let us learn to be precise in obeying His Law. That is, let us see to it that we not only DO all that is required of us, but that we do it JUST as the Law prescribes.

When Naaman had bathed six times in the Jordan, his leprosy was NOT in any manner changed for the better, so far as he could understand. Had he at that point decided that inasmuch as no change had thus far come about, he was not likely to receive any benefit by going in again, simply because Elisha had told him so to do, and that it was not worth while to bother any further with the matter, he doubtless would have returned to his home thinking there was no efficacy in seeking healing at God's hands, whether the healing desired were physical or so-called spiritual.

But he did precisely as he had been told to do; and when he came up out of the river the *seventh* time, he was every whit whole, his flesh having become like that of a little child.

Of course the number of times he bathed really had nothing to do with his healing. His obedience to Elisha's command, offered as the prophet of the Almighty, or All Power, proved beyond question his FAITH in the process he had sought; and that Faith was the SUBSTANCE from which came his health.

Perhaps theology is to blame for the manner in which many of us distinguish between God and man as helpmeets, in that it tells us that God is a dispenser of "spiritual things"; but that if we are looking for material aid, meaning comfort and strength of body, and the successful operation of our business affairs, we will do well to look to man.

We can, however, cease bothering as to whether it is the one or the other *kind* of help we need, and go about seeking the real Source of ALL aid; and we shall soon be satisfied that we have made a real start toward the desired goal.

The great majority of us feel the need of so-called material assistance, before we do of spiritual; and until we understand that there is no place where a line is drawn, showing where God stops and man takes hold, we work upon our daily problems, at a great disadvantage.

The sure road to ALL help, in brief to "ALL things, whatsoever we may desire," is marked by this guide post: "Seek ye FIRST the Kingdom of God (the ALL GOOD), and His RIGHTNESS, and ALL these (so-called material) things, shall be added unto you."

That promise needs no modification, and upon it we may under any and every circumstance, implicitly rely.

Having tested it a few times for ourselves, regardless of what the emergency, we shall be done worshipping at the shrine of the persons, who advertise to carry aid plus; and who would have us understand that even when God fails, they are still "doing business as usual."

Life is neither a game of chance, luck or circumstance; neither is it a straw to be blown hither and yon before the wind, without rule or reason, save to accommodate someone of reputed large influence.

We attract to ourselves the things and conditions upon which we largely THINK, and no one, no matter how great his influence, can prevent our OWN from coming to us.

Let us not, however, mistake OUR OWN to mean merely the things we *wish* were ours. "Our OWN" is quite as likely to be represented by the things we fear and dread. In fact, it refers to the things with which we mentally RELATE ourselves. The things we constantly think about, until we CREATE them, and ATTRACT them into our lives.

Paul understood this Law of mental relation when he advised that, regardless of what had occurred, whether it appeared to be good or otherwise, "If there be ANY virtue, and if there be ANY Praise," we were to fix the THOUGHT upon those things, and give no heed to appearances to the contrary.

Some of us have not yet gotten through with doubts and fears; but we can do so when we so determine; and we must do so before we shall become the healthy, happy and successful men and women our Father has made possible.

If we choose to carry about with us a mental picture of physical, mental or material inharmony, to which we constantly call attention in our conversation, we can hardly expect the Great Inner Mind to at the same time be at work upon the reverse of these conditions.

It must use the material with which it is supplied by the outer phase of mind, and can use no other.

Suppose we do not see today, just how next week's responsibilities are to be met? We do not need to see; and if we are using the Universal Law as our guide, we have this direction in which we may have perfect confidence. "Therefore take no thought for the morrow: for the morrow shall take thought for the things of itself."

Let us apply our best endeavors to the business of today expecting that Infinite Knowledge will prepare us for future occasions, as preparation becomes necessary. Thus, as time naturally rolls around, and next week becomes today, we shall know exactly *how* to solve its problems, and shall be amply equipped to do so.

Going into the future for matters about which to worry and fret, is not only useless, but it paralyzes much of our best energy, and so greatly impedes the business of today. It likewise attracts to us thought vibrations from others in similar troubled conditions, and thus greatly increases our seeming causes for discouragement and depression.

Daniel, when cast into the den of lions, was without fear, and came out of that trying experience unharmed. Had we Daniel's faith, I doubt not that

under all the conditions known to man we would be equally secure.

“Fear thou not, for I am with thee,” should be ample protection for all of us; and were we to get the habit of quoting that sentence as quickly as we voice our fears (some of which we have gotten from the labels on patent medicine bottles), NOTHING could harm us or make us afraid.

CHAPTER V

FAITH THAT MOVES MOUNTAINS

PAUL, writing to the Hebrews, says: "Now faith is the SUBSTANCE of things hoped for, the evidence of things not seen.

"Through faith, we understand that the worlds were framed by the Word of God; so that things which are seen, were not made of things which do appear.

"But *without* faith, it is impossible to please God: For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

And then he goes on at some length, calling to their attention the things which had previously been accomplished, by faith in God and His Word; ending with the exhortation, that they let brotherly love continue among them, and that in all ways they live so closely under cover of His Law, "That we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

And James, seeming to begin about where Paul stops, says: "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Then he goes on telling his people that if they lack wisdom, they may ask of God, "Who giveth to ALL men liberally, and upbraideth not, and it shall be given him.

"But," and let us fix this important part of the matter in mind, "let him ask in faith, nothing wavering. For he that wavereth, is like a wave of the sea, driven with the wind and tossed.

"For let not that man think that he shall receive ANYTHING of the Lord.

"A double-minded man is unstable in all his ways."

We become double-minded men and women, when we beseech God to come to our aid, and immediately begin to worry lest He will not have heard us, or will not do for us the thing we have asked.

A mental house, divided against itself, cannot stand, any more than can a material house which has become so divided.

This division of the mental realm is probably more often the *reason* why our desires do not materialize than any other cause.

Continuing, James says: "What doth it profit, my brethren, though a man *say* he hath faith, and hath not works? Can faith save him? Faith, if it hath not *works*, is dead.

"By *works*, a man is justified, and not by faith only.

"For as the body without the spirit is dead, so faith without Works, is dead also."

Where there is real faith there is sure to be works. The two can hardly be divided. The one may be called the cause of which the other is the effect; and as there is never a cause without an effect, or an effect without

a cause, if we have one we are sure to have the other.

Let us see what is the meaning of the word faith.

The dictionary defines it as "A firm conviction of the truth, of something declared by another—without seeking further evidence—accepted on the ground of truth and veracity."

The theologians give the definition, as "The assent of the mind, or understanding, to the truth of what God has revealed; belief in the testimony of God, as contained in the Scriptures."

We all have faith in something or somebody. We could not live a day if we did not. But most of us have not the faith in God, and His Word, that moves mountains, else we would be constantly moving them, rather than sitting down perhaps more or less discouraged over life in general, and some of our daily needs in particular, and wondering if the moving mountain business is possible to any one.

Yes, friends, emphatically it is possible; and not only possible, but altogether probable to him who really BELIEVES God's WORD. We can cease to question as to that; neither need we limit the size of the mountain to be removed. It matters little whether it be gigantic, or a mere molehill, so-called. It is all one to Universal Mind; and when we realize that that Mind is WITHIN US, and that because of this, we may individually connect with ALL the power of the universe, we almost at once begin to generate power.

"If ye have faith, and doubt not, ye shall not only do this, which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it *shall be done.*"

“And ALL things, whatsoever ye shall ask, in prayer, BELIEVING, ye shall receive.”

If we will take the Universal Law, promise upon promise, and truth upon truth, precisely and exactly as our Father has prescribed it, and mark our daily course of living in accord with it, just as we are obliged to do with the man-made law, when we attempt to interpret it before an honest judge, we shall have “whatsoever we ask for.”

This does not mean that we will begin asking for anything which occurs to us, just to discover *if* the Law will work for us, upon any and every occasion; because that is against the Law, and not in accord with it at all.

When we attempt to prove the truth of Truth, we shall make small headway, since it is only by works that “a man is justified,” and not by words only.

Until we have real faith in God and His promises, we shall not have the works necessary for our justification.

It means we shall ask for the things we are ready to use today, right where we are, for large and unselfish living. Large and selfless living will become our *goal*, and the habit of asking for things, things, things, and more things, will fade away and become of small interest to us.

We shall constantly desire to bless our neighbor, as well as ourselves, which Christ tells us is near the whole Law. And our neighbor is not only the one who lives next door. But every man, woman and child with whom we come in touch, or into whose lives *our living*

may shine, is "our neighbor," according to the teaching of Universal Mind.

So many people seem to misunderstand Christ's promises altogether, and decide that since they cannot ask for a million dollars tonight, and go into the bank and have a demand for that amount honored tomorrow, it is useless to ask for anything, inasmuch as the Law, for some peculiar reason, discriminates against them.

Of course nothing could be farther from the truth of the matter. Before anyone of us can ask for a million dollars "and shall not doubt in his heart, but shall BELIEVE that those things which he saith shall come to pass," he or she must have *earned* the RIGHT to *have* it. That is, he or she must have established in the Infinite Mind, the NEED for a million dollars. A working knowledge, so to speak, of just what a million dollars is needed for, and what can be given to the world, in exchange for so much of its material good.

That is the teaching of the Universal Law of supply and demand, and if anyone has told you differently, namely that your whole responsibility ends when you have *asked* for said sum of money (or any other thing, for that matter), you have been led astray. There is a precise and particular manner in which we are told to co-operate with this Law. And we must co-operate, before we can obtain its benefits.

How shall we co-operate?

Christ makes the way perfectly clear in His, "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 (the so-called material things), shall be added unto you.”

If a well defined need for a million dollars, for large and selfless living, came to any of us tomorrow—that is, if we KNEW, NOW, what we were waiting to do with every last penny of that million dollars, in the advancement of Father’s kingdom, for His glory rather than for *our own* personal ease and satisfaction, I am sure that All Power could and would supply it.

The promise, in which we may have absolute confidence, refers quite as much to a million dollars, as to a few pennies.

It cannot be otherwise unless we limit His power, and decide that Christ was wrong when He said that “With God, ALL things are possible.”

The promise is, “If ye have *Faith*, ye may ask what ye will, IN MY name BELIEVING, and it shall be done.”

But let us remember that until we HAVE Faith, we may make no absolute claim upon this or any of His promises.

Faith is the SUBSTANCE, FROM WHICH shall be CREATED, our desired GOOD.

The reason that many of our prayers appear to receive little or no recognition with the Great Answering Power, is that we ask for things that do not belong to us. Things that we have not first earned the RIGHT to possess. Or, perhaps we are small and self-

centered in our asking; we do not seek the good of all of Father's family with whom we have to do, in accord with His Law that we are to love our neighbor as ourselves.

Every need discovered by the eye of Faith in God, the All Good, will be amply supplied, by the great Source of Supply. And that too, even BEFORE we ask, in accord with Christ's promise. But when we go to the Infinite full of fear, and doubt, and largely because we don't know where else to go, we may be quite sure that we have failed in at least ONE point—that of TRUSTING God and fearing nothing.

Rushing to the Infinite when we fear that both ends are not going to meet, in material things, or when we anticipate that disaster is upon us, is NOT a satisfactory way of testing our Father's love for us. Indeed, James indicates that obtaining help under such circumstances is quite impossible. "Let not that one expect ANYTHING of the Lord," he says.

When we have REAL Faith in God, we do not apprehend trouble.

We KNOW WITHIN ourselves that nothing can harm us or make us afraid, for He has promised to contend with the one that contendeth with us, and we rest fearlessly on that promise, giving ourselves to the business in hand in His vineyard, with all the confident and kindly energy that is necessary in order to accomplish the desired result.

Most of us make too hard work of TRUSTING God, and BELIEVING His WORD.

We want to be DOING something all the time to ex-

ercise our Faith; and think He ought to prove to us, *instantly*, that He HAS heard our asking, and that He will DO for us the thing we ask.

Of course it is our business to prove OUR Faith, by waiting upon Him. His part is already done, and our faith will surely attract into sight the desired good.

Misunderstanding this, we think if we could have an instantaneous answer to our asking today, it would be a simple matter to trust God, and leave our affairs unreservedly in His hands.

But as Paul said, "That which a man seeth, why doth he hope for?"

The *Faith* that moves mountains, does not ask for *visible* proof. It is a plain, expectant and persistent belief in the power and ability of the Infinite, to fulfill its promises, and take care, in a perfectly natural manner, of all Its obligations, as they need to be cared for.

Out of such BELIEVING, or Faith, will be CREATED and ATTRACTED into visibility, the thing or condition sought. And not alone that, but the "exceeding, abundantly above all that we can Ask or even THINK," so much greater is the understanding of the ALL MIND than can be any of its individual parts or points.

Christ knew the multiplying power of this Law of BELIEVING OR TRUSTING so well, that His whole system of teaching was based upon it. "Go thy way, BELIEVING, and AS thou BELIEVEST, SO it is, unto thee," was a part of His constant instruction.

To one and all He said, "HAVE FAITH IN GOD," not for SOME things—the healing of a pin scratch, or the materialization of a few pennies; but for ALL things,

regardless of how great or how small; even to the victory over so-called physical death.

In all His wonderful works, we may note that He needed no other re-enforcements.

And then to us He leaves the message: "The works that I do, shall ye do also; and greater works than these shall ye do."

Even at the time when Martha was sure He had arrived too late to be of service to her brother, Lazarus, He said if she would only BELIEVE in the power of the Infinite, she should see that power restore her brother to life.

He knew that Lazarus would soon be himself again, because Universal Consciousness (the God Power WITHIN HIM), had so decreed; and He desired that His Father should be glorified *in Him*.

He understood that ALL POWER HAD worked through Him, to WILL and to DO ITS good pleasure; and it was not necessary that He hasten to save Lazarus.

Lazarus WAS saved from death, and would arise in His Father's good time; and it was with this consciousness that He said:

"Father, I thank Thee that Thou hast heard me. And I know that Thou hearest me always: But because of the *people* which stand by I said it, that they may BELIEVE that Thou hast sent me."

That He could ask what He would, and it would be done, *He* was SURE.

But the people were not so full of confidence, and He desired to assure them, in order that His Father should be glorified.

Never was He unmindful of gratitude, or forget-

ful of His real mission. Having asked that Lazarus be restored to health and life, He did not continue to importune the Great Source of all Knowledge, as to how or when the seeming miracle should be performed. But began at once to give thanks that He was heard and answered.

He well knew the reliability of the Law of Life with which He was operating; and the promise "BEFORE they call, I will answer," meant to Him just what it *ought* to mean to each of *us*.

The good thing He sought, which had brought him to Bethany, was accomplished, and having first returned His grateful thanks to the Giver of "every good and perfect gift," He turned about in a perfectly natural and confident manner, and called to his friend Lazarus to come forth.

Very likely much the same as He would have done had Lazarus merely gone into another room. "Lazarus, come forth."

And Lazarus arose and came out of the tomb, bound hand and foot, just as he had been carried in, but quite as much alive as ever.

When we carefully follow in the footsteps of our great example, the works that He did, WE shall do, likewise.

But without FAITH, it is impossible to perform even lesser miracles than that of restoring Lazarus to his family.

Study for a moment the positive manner in which He worked. He did not attempt to examine each case of dis-ease that was brought to Him for healing, and give to it some non-understandable title, which

should stamp Him as a remarkable diagnostician, as well as to frighten the dis-ordered one, into seeming as badly off as the name sounded.

He did not examine or diagnose any of them. Of those who came seeking help, He asked few questions, and recommended no course of treatment.

His work was plainly the evidence of things NOT seen. Sometimes His formula was "Thy Faith hath made thee whole." Again, "Thy sins be forgiven thee. Go thy way and sin no more, lest a worse thing come upon thee."

Quite as frequently, His WORD went forth by the simple understanding, "Go thy way, and AS THOU BELIEVEST, so it is unto thee."

Upon one occasion, when the disciples had failed to heal a case, they inquired of Christ WHY they had failed, and why HE had succeeded so easily with the healing.

Did He ask HOW they had proceeded? What they had done, or left undone? Nothing of the kind. It was unnecessary. We knew there could be but one *reason* for their failure—that of a lack of FAITH.

"For," said He, "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."

This particular case of the child, was one into which He made some inquiry before speaking the WORD of perfection, which was to bring into evidence the cure.

Meeting the parent of the child who was in distress, Christ asked how long it had been in that condition,

evidently desiring to give the man an opportunity to state his needs.

Declaring that the child had been thus from childhood, the father cried out in despair, "But, if Thou canst do ANYTHING, have compassion on us and help us."

Just in this little *call* for help, Christ noted the man's *lack* of FAITH, and knew that that must be corrected before anything could rightly be asked of the Father. Hence His answer:

"If THOU canst BELIEVE: ALL things are possible to him that BELIEVETH."

The man was in earnest. Ready to do anything that Christ told him to do, and he recognized his failure as soon as it was called to his attention, crying "Lord I BELIEVE; help Thou mine unbelief."

The child was healed from that hour.

Let us take heed that Christ did not tell the father to bring him again the next day, and that it would take some time to cure so stubborn a case, or that he must do this or that, and be patient in awaiting signs of improvement. Nothing of the sort.

He was HEALED right then and there, and left the presence of the Master, every whit whole.

But until the father's FAITH had been established, Christ made no effort to *persuade* him to TRUST the Infinite.

The TRUSTING must be voluntary on our part, if we would earn the right to RECEIVE.

Then, it is not at all a matter of what the dis-ease, or conditions for which we seek healing. Technicali-

ties do not enter into the case. Nor does it make the slightest difference how we have been directed to designate our trouble. Neither is it of any importance how long our troubles have been with us, or how severe they may appear in themselves.

When we recognize the healing Power WITHIN ourselves, BELIEVING actively that it is equal to any emergency, and so EXPECTING the help for which we seek, the healing *at once* takes place. It is always "According to thy Faith be it unto thee."

The Scripture does not tell us that "With God," SOME thing are possible, while others are out of the question, and need not be expected.

On the contrary, it tells us that under certain conditions, we may EXPECT to RECEIVE ANYTHING for which we ask.

What are those certain conditions? "And if ye ask ANYTHING, BELIEVING in ME, it SHALL be done."

When we have taken the trouble to learn how to ask aright, He WORKS through us constantly to will and to DO His good pleasure, which is to give to each one of His children the ALL and more than ALL, He has promised.

The healing of all our dis-eases, be they physical, mental or material, is done by the same Infinite Power, and in precisely the same manner.

It takes no more of His Power to heal or cure so-called tuberculosis, than to heal a pin scratch. It is NOT a matter of attracting to ourselves sufficient POWER for a designated purpose.

It is a simple matter of BELIEVING. Of having clear,

firm and simple FAITH in God, as being willing and able to do for us, what He has *agreed* to do. Nothing more.

“He that cometh to God, must believe that He is, and that He IS a rewarder of them that diligently seek Him.”

Until we have such Faith, we are in the same position as was the man who was crying out, “If thou CANST do anything, have compassion on us.”

That is insufficient for accomplishment, as we have seen.

Infinite Spirit must have the right of way with us at all times.

That it needs a more *excellent* faith to heal tuberculosis than to heal a pin scratch, most of us will admit. This is where we too frequently come short, mistaking *our lack* of Faith, for God’s unwillingness, or inability, to hear and answer our petition.

Faith is the SUBSTANCE from which healing proceeds. Until we “have Faith, and doubt not,” our progress will of necessity be slow, in EXPRESSING the completeness we desire to manifest; which completeness we ARE, if we will only so understand.

When physically out of order (dis-eased) let us remember that God, the ALL GOOD, Created ALL that REALLY IS, and when He had finished pronounced ALL He had made as GOOD. If, therefore we have anything in ourselves, or our lives, that seems other than GOOD, HE did NOT create it. And because of this, it has no REALITY in TRUTH, being but the absence of the good that IS ours.

It matters not by what technical name the medical

school may christen our dis-ease, if we will know the truth in relation to its REALITY, and then fearlessly and FAITHFULLY LIVE that Truth, in everything we DO and SAY, the inharmony or dis-order, will fade out of our lives just as darkness fades away before the rising sun.

When man BELIEVES in health, happiness and prosperity as the correct and normal conditions of Life, and determines to accept nothing less, it won't matter very much whether radium is half a million dollars an ounce, or forty cents.

He will realize that WITHIN himself, is a POWER far and away more capable and available for his needs than are all outside forces combined, and he will learn to call upon that Power with perfect confidence, KNOWING that even BEFORE he calls his need has been anticipated and fully supplied.

“And ALL things, whatsoever ye shall ask in prayer, believing, ye SHALL RECEIVE.”

CHAPTER VI

KEEPING THE LAW

“**F**OR whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all.”

No, that is not unfair. We cannot keep the **WHOLE** Law and offend in **ONE** point. We shall either respect the Law, and live as closely in accord with it, as our Understanding makes possible; or, we shall think it of minor importance and shall give little regard to it, becoming more or less a “law unto ourselves.”

When we decide to make His **WORD** our Law of **LIVING**, studying it becomes a delight, while enthusiasm to **LIVE** as it recommends grows constantly.

Knowledge of the Universal Law is sure to create love for it, and then “If ye know these things, happy are ye if ye do them.”

Knowing and **LIVING** His Law of **RIGHTNESS**, is the open road to **SATISFACTION**—a road any one of us may begin to travel this moment, if we so determine; and He tells us that “He who seeks, **SHALL** find.”

If we are not at present manifesting such things and conditions as we desire, it is because we are **NOT** “keeping the **WHOLE** Law,” and so have not proven our title to the rich inheritance which is ours as children of the Creator and Giver of every good thing.

That it is easy to stumble in our daily walk toward

freedom, most of us have discovered. We may even be punctilious in keeping His Law in one particular, and altogether lax or wrong in another.

James makes it plain, thusly: "For He that said do not commit adultery, said also, do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Law."

So that, having our sails trimmed ever so well along one line, and a trifle slack in another, will cause us to come short of the reward.

This is why it is necessary to know and live the whole Law, rather than to fall into error for lack of knowledge, which shall imperil our freedom.

In addition to all that the Infinite has done, and is constantly doing for us, there is much that we must do for ourselves; and while with it, ALL things are possible, it has not made of us automatons in order that its plans shall work out through us, to its glory.

It has designed that we, too, may be glorified, IF we will, and that WE may help to glorify IT, in our bodies and affairs.

Only our lack of faith prevents our taking advantage of this wonderful legacy of dominion over any and every thing with which we need to deal.

Many of us are not unlike the rich young man who went to Christ inquiring what he might do in order to inherit the Kingdom. When told to keep the WHOLE Law, he felt sure that was not the answer to his problem. "ALL these things have I kept from my youth up," he declared.

But this only meant that he had more or less of *knowledge* of this Law, which knowledge he had lived

as best suited his convenience; as Christ proved to him, when he directed him to sell ALL he had, and give the money to those who were needy.

This was not what he wanted at all; he wanted to go on living just about as he had been doing, save with the assurance that eventually he should inherit Eternal Life, without losing control of his wealth and influence.

Thus he was failing in at least the one point that would cause trouble eventually. And apparently he realized it, and thought he could get some sort of prescription from the Master, that would make his wrong, appear to be right.

It is precisely the same with us many times, when we seek an *affirmation* for *right* living. Perhaps for half an hour we steadfastly affirm that ALL is GOOD, only to arise and begin fervently discussing evil as a reality, thus proving *where* is our ACTIVE FAITH.

The greatest need of the world today is to KNOW the TRUTH, and to so know it, that LIVING it becomes our first business.

Mostly our knowledge of Truth is so superficial that it profits us little, as a working hypothesis for the solution of Life's daily problems.

In fact, it is not always TRUTH we appear to be seeking, but something else that is "just as good," or, we hope, *better*.

What, suppose you, would have been the result had Christ told the rich young ruler to go away, saying to himself a hundred times daily, "day by day in every way, I am getting nearer Eternal Life"?

Doubtless that might have suited the young man

better than the prescription Christ gave him. But would it have gotten him anywhere, so far as Infinite Knowledge was concerned? And Faith without works, is just as dead today as it was in those times.

“Search the Scriptures,” said our elder Brother, “for in them ye think ye have Eternal Life: And they are they which testify of me.”

When we realize, as did Peter and John, that there is no other name or LAW, under heaven, given among men, whereby we may ask WHATSOEVER WE WILL, with perfect confidence of RECEIVING not only the GOOD for which we ask, but “Exceeding, abundantly ABOVE” all that the humanly directed mental realm can ask or even THINK, this realization will send us to the Law with all determination to discover ALL that it contains for us.

Until we FEEL this inner URGE, we have not acquired that ACTIVE FAITH, which will remove from Life’s pathway every mountain or obstacle of which humanity can conceive.

Merely acquiring knowledge will not be of great use to us in demonstrating a life of MASTERY over all conditions with which we are called to deal.

Neither will the repetition of affirmations, accomplish much for us, until we really BELIEVE the words we utter; and CONFIDENTLY LIVE, or ACT OUT, that BELIEF, quite as much when the tongue is silent as otherwise.

KNOWING and DOING must travel hand in hand before we shall achieve the seeming unusual things over which our Father has given us dominion, if we will only take time to discover HOW to exercise it.

We would hardly attempt to discuss the world's news, with any degree of intelligence, as such news is presented in our newspapers, until we had read such papers with sufficient attention and understanding to at least learn how the stories were told. And inasmuch as the universal story, which presents to us our specifications for successful living, is of so much greater importance, and perhaps more difficult of comprehension, it would seem wise to bring to the task of examining it more of decisive ability to "KNOW these things"; whereupon He tells us, that we shall be happy if we do them.

That our days are full of so-called material or visible things, which seem almost to clamor for attention, is true; and if we give to these things dominion over us, little time will remain which can be devoted uninterruptedly to the pursuit of knowledge as to UNSEEN OR INVISIBLE things, which are the really important matters for our consideration.

It is by acquainting ourselves familiarly with the Unseen things—the SUBSTANCE of things HOPED for, as it were, that we learn to CREATE and ATTRACT into our lives the material or physical things and conditions for which we have use; and that, without any excitement or uncertainty whatever.

Paul taught a valuable lesson in his "While we look not at the things which are seen, but at the things which are NOT seen. For the things which are seen are temporal; but the things which are NOT seen, are ETERNAL."

We need to realize that lasting sense of values which will dispose of much of the rubbish with which we clut-

ter our daily lives, leaving us with ample time and opportunity in which to be STILL, and THINK ON HIS WORD.

Then we daily begin to GROW in the knowledge and love of GOOD, constantly attracting more and more of the GOOD into visibility around us.

It matters not how much, or how impossible, our seeking.

If we Ask ARIGHT, WE SHALL RECEIVE.

But, until we are familiar with His Law, and set ourselves steadfastly to abide by it, it will be of small account in providing us with even the necessities for daily living.

So long as we allow ourselves to be so busy with affairs of the day that we have no time to acquaint ourselves with the Law upon which each day depends, we shall very likely find it necessary to earn whatsoever we obtain, by "the sweat of the brow," rather than by the more admirable adaptation of the Universal Law of attraction.

Incessantly laboring or striving from dawn till dark merely to "make a living," is by no means necessary nor is it a part of our Father's plan for any of His children, else why does He say:

"Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

"Behold the fowls of the air: for they sow not, neither do they reap, nor garner into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

And then He issues the formula that will earn for

us every comfort Life offers to its children, IF we will familiarize ourselves with its operation.

“Seek ye first the Kingdom of God, and His righteousness; and all these things (whatsoever is necessary for our daily business of living) shall be added unto you.”

When we accept these sayings at their face value, we are done scheming, planning and worrying as to how to make “both ends meet.” They not only meet, but there begins to be a surplus which we greatly enjoy dividing with our neighbors, who, perhaps, have not yet seen so much of the light.

The conscious knowledge that we REALLY ARE children of Infinite Spirit, and heirs of all that IS, almost at once works a wonderful change in us. We FEEL the smallness and unworthiness of seeking and striving constantly for “things”; and the largeness and freedom of selflessly waiting upon Him, knowing that He has done all things well for us, if we will only BELIEVE.

Thomas has come down across the ages as the doubter; and as we read of his association with Christ, it seems rather strange that he should have been so determinedly obstinate in his declaration that unless he should see in His hands the print of the nails, and put his finger into the prints, and thrust his hand into His side, he would not believe.

But many of us are not much different than was Thomas. “How can I say I have obtained the help for which I have asked, when I can see nothing of a change? Or, How can I declare I am healed when I FEEL no differently than before I asked for healing?”

That is precisely and exactly the Thomas attitude. "I'll take nothing on anyone's say-so—not even God's. I must SEE it with these physical eyes or FEEL it with these physical hands, before I will BELIEVE that I HAVE received the things or condition for which I have asked.

Suppose some one had hailed Thomas and inquired if he had heard of the scandal in his neighbor's household? how his wife had gone off with some other man, and all about what Tom, Dick and Harry were saying about it?

Very likely Thomas would have been as tractable in listening to this story, and would not have thought it at all necessary to go and see for himself if she were really gone, before he passed it along to the next man or woman he met.

Nor are we altogether unlike Thomas in this particular. We are perfectly willing to take a lot of this kind of information on trust. But of the Absolute Truth, we are likely to ACT, if not say: "You must SHOW me before I shall ACCEPT that and attempt to live in accord with it."

Health, happiness and prosperity are ours for the taking, and we fear to step out on what we think is "thin ice," to take them.

But in every instance, when we step out on seeming void, with our FAITH FIXED on His WORD of promise, we shall find the SOLID ROCK of the LAW, ready at all times to uphold us, with the strong arm of its RIGHTNESS.

The direct road to obtaining "ALL that you can ask or even THINK," is to Seek FIRST the things that are RIGHT; such things as are "lovely and of good report."

TO BELIEVE in the GOOD to such extent that we EXPECT only good to come to us; and then mentally to reach out for the things we are ready to use, KNOWING that they have been provided for us by the great SOURCE of SUPPLY, and are OURS as fast as we relate ourselves to them.

Let us not make the mistake of sitting down passively and expecting our needs to be met while we wait. PASSIVE FAITH may be better than none, but its action is slow, IF it acts at all.

Having made known our need, let us be "up and doing" whatsoever our hands find to do; and let us do it JOYOUSLY that the Infinite may know we deserve, and will make competent use of, more and more of Its benefits.

"BELIEVE that ye Receive, and ye SHALL HAVE," He says. When we meet our part of that contract, we cannot help feeling JOYOUS and full of energy, which it is a delight to express in any kind of work that comes to hand.

Until we BELIEVE, our asking amounts to very little; and our inaction, waiting for Father to do for us the things we *do not like to do ourselves*, is really very harmful; in that, we are likely to blame the Law, for what is simply a lack of ambition on our own part.

We must PROVE our Faith, NOT in WORDS, but in WORKS. By DOING the things He has made a part of OUR business to do; all the while LISTENING for His inspiration or impulse, which will indicate to us what is the next step.

He tells us that we are to love God with all our hearts, and to love our neighbor as ourselves.

That we are to forgive all misdemeanors against us, and drop them out of the mind for all time.

That we are to live clean, honest and kindly lives here among our fellows; and that we shall do all and every other thing which occurs to us, as we go about the day's work, as will become our Royal Ancestor.

Theology has given us a wrong idea of the business of living.

That trials, troubles and tribulations fit us for the life to come; and that death must be regarded as the open road to eternal life, is all a mistake.

There is a much more attractive thoroughfare leading to eternity, although many people will refuse to believe it and will continue to declare that we must "patiently bear the cross here," if we would "triumphantly wear the crown" over yonder.

Heaven is a state of mind, and the cross and crown are mere symbols of strength of character and its right reward.

We might as well be enjoying Heaven here upon the earth as pushing it away from us mentally as something which can only be realized in the "sweet bye-and-bye," when we have finished life here and crossed to the great beyond.

Even then, theology suggests that there is another place some of us may need to go, if our attainments on this plane have averaged somewhat under par.

It will be well for each one of us to settle these matters for ourselves, mentally, and then daily determine to LIVE the things we believe to be in accord with His Law of TRUTH.

It is neither lack of time nor opportunity that

prevents our KNOWING what is TRUTH, and living in accord with that knowledge.

We find time for the things we really want to do. And when we really desire to know what is Truth, in order that we may shape our lives in accord with what it prescribes, we shall find plenty of time for investigating the things of which Paul tells us FAITH is the evidence.

Many of us can with much profit to ourselves take our mental hands off several of the things to which we are devoting time and energy, which in Father's plan of living are of practically no value whatever.

A like amount of time and energy applied to discovering how we may best invest our talents, as workers in His vineyard, will net us a wonderful return in that we shall soon realize that the "things" and conditions for which we have so long striven, and over which we have been unhappy, are daily being added unto us seemingly with little effort on our part.

The TRUTH will make us FREE, IF we will only be earnest and honest in searching for it. It is because, like the rich young ruler, we want to search for it in our *own* way, that we fail to arrive at the FREEDOM, our Father longs to see each one of His children enjoy.

A lady claiming to be very desirous of studying TRUTH, planned to attend a course of Lectures on Bible study declaring in advance that she would not miss one of them, because of the help she desired in the solution of her Life problem.

"But," said she, "how little I realized the irony of fate. I had to miss the first lecture because of being

invited out to tea, and feeling that it would be improper to leave immediately after.

“The second night, I vowed that even wild horses should not keep me away from the lecture. And then a friend came and begged of me to go to a picture show. I don’t care anything about the ‘movies’, but I didn’t think it wise to refuse, lest she would not ask me to go with her again. I had much rather have gone to the lecture, had it been possible.”

That she was interested in the TRUTH, as presented by the lecture, she attempted to prove, by stating that she intended to invite the lecturer to visit her, when convenient, and recite so much of the lectures for her especial benefit, as she was willing to do.

She concluded by hoping her *luck* would some day *change*, and that she might be able to do the things she *wanted* to do, rather than to be obliged to hold herself at the beck and call of her friends.

Of course her luck WILL change, when she determines to CHANGE it, and it can hardly change before then. “Circumstances over which we have no control,” is mostly a play of words, used as a matter of convenience, to which is given much more of importance than is their due.

Waiting for “things to turn up,” means slow progress along the road to freedom. A better way is to ask for such help as we need, and then go out with perfect assurance, and *turn* things up.

Infinite Spirit is always with us, ready and willing to establish our decrees. But if we decree to go to the “movies,” IT cannot establish us at some more profit-

able place, without first reconstructing much of the Universal Law; since it has allowed us to make our own choice as to what we will do with the twenty-four hours of each day.

“Choose ye this day, WHOM ye will serve,” puts the matter up to us; and having made the choice, we must accept the harvest naturally coming from that choice and from no other.

This does not mean that we may not CHANGE our choice, when we are satisfied that it is NOT bringing to us the things that make Life really worth while. But it is well to remember that we can NOT serve TWO masters. Either we shall be indifferent to the one, and enthusiastic about the other; or, as our Great Teacher has said, we shall “HOLD to the one, and despise the other.”

Which, interpreted, means that it is difficult to study TRUTH intelligently, and go to the “movies” at one and the same time.

The Master says, the TRUTH shall make us FREE. He does not so highly recommend the “movies.” So perhaps, if we really desire FREEDOM in the matter of LIVING, we would do well to choose in favor of his Knowledge and Understanding; leaving the “movies” to occupy such time, as is not needed for the more important operations, which knit together to make up Life’s business here on the earth.

That some of us seem to carry heavier burdens than others, is not the fault of the Law. Likewise, it may not be OUR fault. In the record, we read of a man who was born blind, and upon seeing him, the disciples straightway inquired:

“Master, who did sin, this man or his parents, that he was born blind.”

And Christ, always ready to give credit when it was possible, replied:

“Neither hath this man sinned, nor his parents: But that the works of God should be made manifest in him.”

He thereupon healed the man of his infirmity, and sent him away every whit whole.

When we are willing to cast aside the old ideas which paralyze both physical and mental energy, and step out on the solid rock of FAITH in GOOD, realizing that He is both willing and able to DO for us whatsoever we desire, we shall also be healed of all our iniquities, and made physically, mentally and materially whole.

“ALL things ARE possible to him that BELIEVETH.”

Let us get to BELIEVING that, first of all. And then let us go farther than merely to believe that Christ was a wonderfully gifted character, around whom the New Testament history is wrapped.

Let us BELIEVE, and earnestly LIVE, the Universal Law He came to demonstrate.

When we do this, we shall be able to meet each day with a smile of confidence and satisfaction. And we shall be able to say to that mountain, that today seems to loom large in our lives, “Be thou removed, and be cast into the sea, (out and away from us forever), and it SHALL BE DONE.”

CHAPTER VII

SPIRITUAL UNDERSTANDING

WISDOM is the principal thing, therefore get Wisdom," wrote Solomon in the Proverbs. And then he adds, apparently seeing that wisdom in itself was not all sufficient, "But, with all thy getting, get UNDERSTANDING."

If we read the early history of Solomon, we shall see that as large responsibilities came to him he determined to meet them in the only right way, that of adding to his visible knowledge the inspiration of the Infinite which should quicken his understanding and help him to see with the eye of faith, as he was habitually seeing at that time with the physical eye.

Having been made ruler of a Kingdom, and desiring to exercise his authority in such manner as should be perfectly fair and just to his people, he did not begin to inquire of other men of authority what in their opinion, he had better do. Rather he went direct to the SOURCE of all Knowledge, and the following is the important thing for which the record tells us he asked, when given an opportunity to ask for whatsoever he desired.

"Give, therefore, Thy servant an understanding heart to judge Thy people, that I may discern between good and bad."

“And this speech pleased the Lord, and God said unto him: Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself UNDERSTANDING to discern judgment:

“Behold, I have done according to thy words: I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.”

And then in accord with the good measure He promises to each of His faithful children, He added:

“And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among the Kings like unto thee all thy days.”

Solomon did not immediately begin to wonder if this *could* be true, and if God really would so favor him. Having asked for the thing he felt was most necessary to the successful operation of his stewardship, he seems to have felt SURE of having been heard and answered, and with no apparent misgivings went about making use of the understanding he had sought.

We only need to go back and read the history of his reign to realize how easily he was invariably able to arrive at quick and correct conclusions in the difficult problems it became his business to solve.

In fact, he became so outstanding a figure in this particular as to be considered quite the personification of wisdom, to the extent that “As wise as Solomon” is accepted as being quite unimpeachable.

Before passing on, let us take note that Solomon could have asked for all sorts of personal favors for

himself when given the opportunity to choose whatsoever he most desired—wealth, honor, long life, the complete changing of conditions in his kingdom, had he so wished.

To these things he seems to have given no thought. His attention was fixed on the business of ruling his kingdom RIGHTLY for his people, as well as for himself. He didn't wish to experiment with so important a task, or to subject his people to the errors that his inexperience might cause him to make. Neither did it occur to him to ask God to do the work for him.

He seems to have been perfectly willing to undertake the work, his one idea being to do it to the glory of his Father, and the good of his people. Going directly to the SOURCE of ALL GOOD with simple directness, he made known his need, and asked for the inner Understanding that would allow him at all times to discern which was right and which was wrong.

That this inner understanding was necessary, and that the Infinite operated through him as such understanding, seems apparent as we read of the two women who came to Solomon claiming ownership of the same child.

Only the inspiration of the Almighty could so quickly and accurately have directed him to a right solution of so important a problem. And it was a right solution in every instance, that he desired, that justice might be had by each individual in his care.

One of the secrets of successful living is the ability to "Judge rightly," rather than by appearances, or by so-called circumstantial evidence.

When we arrive at that milestone of knowledge, we may assure ourselves of both a satisfying and lasting success. The "Giver of every good and perfect gift is the same, yesterday, today and forever"; and all He did for Solomon He is just as willing and able to do for each one of us, when we choose to SERVE HIM first and foremost above and over all things else.

Are we longing to take possession of our inheritance under Father's will? Then we should make with care all the necessary preparations, just as we would expect to do under the terms of a man-made will, where we were left a legacy of far less value.

Who of us would expect to come into possession of a material inheritance until we had complied with the material law in every least particular? And yet we are so careless in our interpretation of the Universal Law, where the legacy it bequeaths to us is a thousand fold more valuable than anything it is possible to inherit under the material or man-made law.

Some of us are asking for, and receiving, the things and conditions we desire constantly. All of us may be doing so when we, as did Solomon, determine to live as LARGELY as it is possible for us to do, rather than to live for ourselves and our chosen few.

We are too much given to asking for things we really have small use for, but which we fancy it might be nice to have, perhaps because our neighbor has them, or because we think it would make the matter of living easier for us.

Let us get the habit of THINKING about the things for which we ask, ascertaining whether or not we really

need them, and if we have EARNED the right to possess them.

If we have not earned the right to have them—that is, if we have not given to the world something of equal value, FOR them, or if we are not prepared to so do, we are asking wrongly and little of good comes of such asking. It is the promiscuous asking for practically needless things, or things for which we are unprepared, and do not REALLY EXPECT to receive, that leads us to believe that our petitions are unheeded and that help from Infinite Spirit can hardly be obtained.

When our asking appears to have been in vain, let us not be discouraged. It is not the fault of the answering Power. It is because we have fallen short in fulfilling the requirements of the Law.

First, perhaps we have failed to inform ourselves as to what the Law is.

Second, we may have failed to honestly and earnestly comply with it to the best of our ability.

We may be asking for too many things, for many of which we have no immediate need. This will so mix or dissipate the THOUGHT, that it will have little CREATIVE POWER with which to act upon the SUBSTANCE, from which we may ATTRACT whatsoever we will.

Again, we may have so divided our house (our mental operation) against itself, that manifesting the thing we desire becomes but a matter of hope and fear; in which attitude of mind we need expect little help from the Law. “Let not that one expect ANYTHING of the Lord,” that one, referring to the one who fears to TRUST the GOOD and fear nothing.

Begging to be healed of various and sundry degrees of physical ill; to be made happy and harmonious; to have peace, power and plenty in place of strife, hard work and poverty, are some of the ways in which we waste our substance.

All Power knows nothing of these conditions. IT CREATED ALL that really is, and having finished, pronounced it GOOD and very GOOD.

Infinite Spirit can not change strife to love; nor can It lift us bodily, mentally or materially out of an in-harmonious condition of living, and place us on "flowery beds of ease." This is why many public prayers most of us have heard covering this ground, and perhaps a good deal more, apparently accomplish nothing.

Infinite Spirit will never fail in co-operating with us, in the DOING, achieving and becoming, ALL that we really desire to DO, achieve and become.

It will NOT, however, DO FOR US, ANYTHING that WE can DO for OURSELVES.

Let us THINK on this, carefully and prayerfully, with the determination that this kind of asking amiss shall not be one of our Waterloos in the time to come; but that rather we will be diligent in seeking the inspiration, which will act as a never failing guide in all our affairs; not alone suggesting to us what to DO, but HOW best to proceed in the doing.

If YOU have been unable to manifest healing of "all your dis-eases," it is only because you have failed in some direction in complying with Father's Law.

It matters little how fervently we SEEK, so long as we

we are out of harmony with what is required of us.

“Ye shall know the TRUTH, and the Truth shall make you FREE.”

This, then, is the starting point of ALL healing, whether physical, mental or material. To KNOW what is TRUTH, and then to OBSERVE Its requirements.

It is a wonder that we so persistently misunderstand a Law that is so simple, and yet so wonderfully efficient in all its offers.

This misunderstanding is the CAUSE of which most of our failures in “living the Life,” are the EFFECT.

“Get Knowledge,” said Solomon, “BUT, with all thy getting, get UNDERSTANDING.”

Better advice he could not have left for us.

So good a choice the getting of Understanding had proven for him, that he has much to say of the excellency of his choosing, in his Proverbs.

If it is physical healing we desire, let us ASK that we be healed of the ill which is troubling us; and as we ask, let us BELIEVE that we ARE heard and ANSWERED, precisely as our elder Brother said we should be.

When we really believe that we HAVE a thing or condition, we no longer continue seeking it, but we prepare to take possession of and enjoy our treasure.

So long as we continue asking, we prove that we do NOT believe that we HAVE received the good we seek, and our lack of confidence in our Father’s promise is all that is necessary to prevent the thing sought, from making its way into visibility.

Suppose we have asked the Great Physician to heal us of so-called rheumatism, or any other medically labelled dis-ease? How shall we proceed thereafter?

Shall we declare that we ARE healed, or that we HOPE to be at sometime in the near future? All the while wondering if He HAS heard us, and if so, if we *shall* receive the healing for which we have asked?

Let us first of all assure ourselves of exactly the proper status of the healing contract, for such is exactly what it is.

“When ye Ask, BELIEVE that ye RECEIVE, and ye SHALL HAVE.”

And again, and equally simple and positive, “And if ye ask ANYTHING, in my name, I will DO it.”

Now, let us declare that we ARE healed, and regardless of whether or not we see the slightest difference in appearances, let us HOLD firmly to this declaration, and steadfastly EXPECT the HEALTH desired, to EXPRESS WITHIN us, as fast and as naturally as Nature’s house cleaning goes forward.

Let us take care that we do NOT *hold on* to the so-called rheumatism by watching for “visible signs,” and constantly telling ourselves—if only mentally—that we see no change, and that we are NOT healed.

“As a man THINKETH, in his heart, so is he.” If we are thinking of the appearance of rheumatism, we are CREATING such appearance.

It is just as easy and as natural to CREATE HEALTH; but we can NOT do it by THINKING of the reality of dis-ease.

Looking for healing of any description from the outside will always be disappointing. ALL healing, whether physical, mental or material, BEGINS in the MIND. We FEEL it there first, and then it is only a matter of “Judge not by appearances; Judge

RIGHTLY.” The appearances fade away seemingly of themselves, and the desired GOOD comes forth in the body and affairs.

So long as we fail to make the Universal Law a real Law unto ourselves, we have not earned the right to inherit anything under it.

Healing cannot EXPRESS IN and THROUGH us, so long as we place our confidence in appearances, and declare no change is apparent. It *will come* to us almost immediately, when our Faith is equal to so BELIEVING.

The really important thing about the matter of healing, is NOT what man says or *thinks*, as to how the seeming miracle shall take place. It is what God HAS said; and until we decide to fearlessly step out on what perhaps to us, is seeming void, we shall hardly find ourselves standing securely upon the Solid Rock of FAITH in His Word; which FAITH will in every instance prove the SUBSTANCE of the thing or condition we seek.

“BEFORE ye call, I will answer,” means, that even BEFORE we have felt the need or desire for a thing, He has given it to us; and not only the thing for which we ask but “Exceeding, abundantly MORE than we can Ask, or even THINK.” This because our manner of understanding His bounty is so limited, and His love and care over us, His children, is so entirely without limit.

Likewise in asking for the material things which go to make our service here in His vineyard a delight, let us learn to ask aright. That is, to ask EXPECTING to be heard and answered. But this does not mean that we are to expect ALL POWER to DO for us the things IT has made possible for us to do for ourselves.

We know what happens in the case of a child whose parents make life too easy for it. It lacks the experience that can only come to us with DOING, and without which, one must always be at more or less of disadvantage in Life's great vineyard.

Here is a man who desires a comfortable house in which to live. Will it be sufficient for him to ask for such a house, and then resignedly sit still until he is notified that it is his? Or, if such notification fails to reach him, to believe that it is the will of his Father that he shall not enjoy such comfort?

It is not in accord with that substantial promise which tells us that "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."

If the man will proceed with his business of living, as honestly and earnestly as does the grain of mustard seed, he will in due season come into possession of the home he desires.

The mustard seed, though tiny and insignificant when dropped into the earth, gives its best to the simple and natural matter of the moment—that of DOING the thing that lies next, without a thought of worry or complaint because of its insignificance, or of the vastness of the task of breaking its shell and forcing its way up through the earth.

Reaching out, it attracts to itself such elements as are necessary for its growth, day after day, until such time as it shows its tiny head above the ground.

Does it then begin to complain because the oak tree

is so much larger, stronger and able to cope with the elements?

Not a word of doubt or fear appears to be expressed in its progress. Rather, it goes on taking to itself from the atmosphere all about whatsoever is needed for its growth, and no more.

The rains may beat upon its tiny head, the sun seem to scorch it, or the wind almost to uproot it; and yet it goes simply and steadily forward on its business of becoming a useful plant.

Such is the FAITH of a grain of mustard seed.

When ours is equal unto it, we likewise shall forge steadily forward in Life's school of events. As mountains appear in our pathway, we shall not faint or become discouraged; but shall with simple understanding say unto them, Be ye removed, and they will fade away and disappear, leaving us to go confidently forward on the road which leads to freedom.

The man who has asked for the comfortable home, will expect to obtain it and will go about searching diligently to discover such a place as seems suited to his needs.

Something WITHIN himself will tell him that he has been heard and answered, and he will understand that it is only a matter of being faithful to his TRUST, when "ALL things are possible unto you."

From some perfectly natural source, the desired home will be attracted into sight and to possess himself of title to it will be easily within his ability.

Infinite Spirit does not take our petitions under advisement, deliberating as to whether or not this or that

thing for which we ask will be best for us. Nothing of the kind.

It has already given to us, "ALL things, whatsoever" we Ask; and it is only our lack of confidence in His Word, which mostly we quite misunderstand, that invalidates so much of our asking.

When we actively accept our part of the contract, with the expectation of receiving all that it offers, He not only works THROUGH us to will and to DO His good pleasure, but He prospers us after the same fashion that He did our ancestor, Solomon; in that, He adds to the things for which we ask, all those good things and conditions for which He knows we have need, but of which need we have not become consciously aware.

If we find the science of manifesting or demonstrating the things we desire to be rather difficult, it may prove wonderfully enlightening if we go carefully through the commandments, upon which is based the whole Law, and note how many—or it may be how few—of these commandments we are regarding with proper respect and confidence.

We bespeak our own failure in obtaining the Divine recognition we seek, when we ask the Infinite to correct our errors and shortcomings, while we make no effort to stop making them.

It is our business to both correct those we have made, and to stop making them; and in no better way can we use the wisdom and knowledge which is at our command, than by intelligently applying it to the solution of these every day problems.

The unreal, or undesirable, things and conditions will

very likely continue to seem *real* to us, so long as we relate ourselves to them, and affirm or argue in their favor. We can hang on to rheumatism, neuralgia, appendicitis, any or all of these medically manufactured goods, so long as we choose, and they will doubtless be quite content to remain with us.

The TRUTH cannot make us FREE, until we are ready to ACCEPT FREEDOM upon ITS terms. We must first become sufficiently enthusiastic about this important matter to discover for ourselves what is the TRUTH, and until we reach that stage of inquiry we shall very likely remain about where we are, since IT will not promote us against our will.

Having CREATED us in His own image, and after His likeness, and having given to us dominion over every living thing that moveth upon the earth, in exchange for our CONFIDENCE, OR FAITH, WHY are we not in possession of our birthright?

Is it not largely because we have chosen, and are still choosing, to exchange this birthright for a mess of pottage—of one kind or another—in order that we may pursue our daily living in such a manner as best suits our own convenience, regardless of whether or not it measures up to the requirements of the Law?

Some of us seem to have quite missed the generous provisions made for us by our Father, and to have decided that unless we are to spend our last days in the poor house it is “up to us” to “get a hustle on,” and get a little money into the bank for a “rainy day” before it is too late.

This “rainy day” business is one of the old ancestral lies that has come down to us across the ages, adver-

tised by many as the most important matter to be established in the education of the young.

To the man or woman who REALLY believes that God is, and that He is a rewarder of them that diligently seek Him, there will come no "rainy day."

Let us fix that in mind, and then so live that our associates will be convinced that we KNOW in Whom we believe; and that we are persuaded that He is both willing and able, to DO for us, ALL that He has promised to do, when we have opened the way for such DOING.

Infinite Spirit has not misused any of Its children; nor will It ever do so. But so long as we complain of the conditions in which we are living, begging God to change them, while we do very little to bring about such change, we are seeming to suggest that He has NOT given to us a square deal, and that He should therefore regulate His errors.

To do as did Solomon, will net us a far more satisfying return: "And now O Lord, Give to me, Thy servant, an UNDERSTANDING heart, that I may discern between good and bad."

Just as that speech pleased the Lord when it came from Solomon, so will it please Him in coming from us; and we shall receive not only the Understanding we seek, but such riches and honor and long life, as is the natural inheritance of each one of Father's children.

CHAPTER VIII

AN UNDERSTANDING HEART

THAT Infinite Spirit cannot make us ill today and well tomorrow, is proven by the fact that it is the same, yesterday, today and forever. Good and only good. So that, anything appearing in our lives which seems other than good, does not come from our Father.

It is the mistake of theology that our good God would ever willingly, for all time, reward one of His children, while forever punishing another.

Such teaching is as far as possible from that new commandment offered by Christ: "That ye love one another. As I have loved you, that ye love one another." This applies to one of His children quite as much as to another.

Perhaps one of the reasons for failure in demonstrating the things we desire, is that we are satisfied to accept great adulteration of our Father's simple teaching.

Instead of going to the fountain head, as did the disciples, with their "Lord, teach us to pray," we seek this knowledge in any and every direction possible, before applying to Infinite Spirit; seeming to believe that some new and more approved manner of obtaining whatsoever we will may have been discovered.

As an answer to the above question, Christ recited without any preliminaries or explanation, what we call the "Lord's Prayer," telling them at the close that every one that asked with confidence should have that for which He asked.

This model prayer, by which we may always communicate with the Infinite, has probably been familiar to us from childhood, and yet we may have gotten few results from its use.

Not infrequently we hear people declare, "I have prayed and prayed over this matter, but nothing seems to come of my prayers."

What is the explanation?

It may be the racial idea, which is an outgrowth of theological custom, that much persuasive supplication is necessary, when placing our needs before the Great Source of SUPPLY, and asking Its intervention in our affairs.

So prominent and pronounced has been and is the habit of "much speaking," with those supposed, from a theological standpoint, to be well equipped in these matters, that this model prayer has been made to seem inadequate for our purpose.

Indeed, it has become only a sort of finale to the lengthy and miscellaneous prayers we so frequently hear, which sound more or less like a carefully constructed essay on current events, save that they are filled with suggestions as to how all differences may be satisfactorily adjusted, in accord with the seemingly wide-spread knowledge of the petitioner.

Why do we not take God at His word, and ask for the things and conditions we are ready to use, in the

spirit He tells us to ask? EXPECTING that if we are living in accord with His Law of RIGHT, we shall be heard and answered? Indeed, that we ARE answered. That is the promise.

Any of us may profit by Solomon's experience, if we will. Our Father is no respecter of persons, and He will do for YOU exactly as much as He did for Solomon, when *your* FAITH is equal to so believing.

It is not *things*, and then more *things*, that we all so greatly need.

It is the ability to accept knowledge, AS knowledge, and get from it, through the inspiration of the Almighty, the IDEA for which we are ready and perhaps unconsciously waiting.

More than anything else, we need the INNER consciousness or understanding, which will teach us to judge RIGHTLY in the solution of Life's problems. An understanding which will enable us to correctly interpret our Father's will, and to seek out our inheritance under it.

Let us stop consuming time and energy in beseeching our Father to send us health, happiness and prosperity, and ask Him to give to us an UNDERSTANDING HEART, that we may be able to FEEL that the aforesaid conditions ARE ours NOW, and that it is only our lack of understanding that prevents their becoming VISIBLE in us and our affairs constantly.

An ACTIVE OR LIVING FAITH in God's WORD will bring to us all the GOOD things and conditions for living that such faith brought to Solomon. It will help *us* to get what will many times appear to us as remarkable results.

Things and conditions which have seemed difficult to manifest are attracted into sight as naturally as the sun and air, when we really understand and ACCEPT the REAL Power which is EXPRESSED as Universal Law.

Infinite Mind cannot, of course, re-arrange Its Law to accommodate us individually.

Neither will any amount of begging or beseeching on our part bring about such a result, or alter in the slightest degree, Its Truth.

We can obtain our inheritance of ALL things, whatsoever we desire, by mentally ACCEPTING it, and expecting these things to materialize as fast as we are ready to use them.

The thing of greatest value in the world today is FAITH in God.

When we realize that, and determine to have it, pure and unadulterated, we shall likewise have everything the heart desires; while we shall discover that daily communion with our Father in relation to Life's problems, has become a simple and easily accomplished fact.

We do not need to struggle and strive with Universal Mind, in order to convince IT of our needs, or that the thing we desire is right and reasonable.

Our Father does not tell us that we shall ask always for the so-called reasonable things.

Rather, He tells us we may ask WHATSOEVER we will and if our FAITH in Him is sufficient, the thing shall be done for us.

Perhaps the so-called New Thought makes a mistake in putting too much stress on what it terms "Going into the Silence."

Going into the Silence means precisely what Christ

meant when He preached His wonderful Sermon on the Mount:

“But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.”

We have been making much too hard work of “Going into the Silence.”

So hard, in fact, that many times we have never gotten any farther than to strain and worry about HOW to be QUIET.

Going to our Father with our needs and ambitions should be the most natural and delightful matter possible. Turning the mind WITHIN, and realizing that even as we speak, or pray, we ARE heard and answered.

Indeed, the promise is even better than this; “BEFORE they call, I will answer.” “He knoweth that ye have need of all these things.”

Simple compliance with, or reliance upon, His Law, acts as a magnet to ATTRACT into visibility in our lives whatsoever desired GOOD we seek.

We do not find in the record of Christ’s ministry here upon the earth that He taught that it was necessary that our supplications be either lengthy or persuasive.

When He was performing His wonderful so-called miracles, He used no “vain repetitions,” as He said the heathen did, with the hope that they might be heard for their “much speaking.”

On the contrary, all His asking was brief and concise; and to those coming to Him for favors, He suggested a like method, telling them it was NOT their

WORDS, but their WORKS—their simple FAITH, that would make them whole.

Let us pause for a moment, and see the simplicity with which he goes about His Father's business:

Here is a man approaching who is most miserable in mind. Leprosy has set him apart from his fellows, and it is easy to see how unhappy must be his life, as well as how anxiously he is coming to the Master to be made every whit whole.

Do we find him sitting down with closed eyes and strained features, trying to get into the "Silence," in order that he may make known his longing for health?

Oh, no, nothing of the kind. We find him WORSHIPING Christ, and saying, "Lord, if thou wilt, thou canst make me clean."

And how easily this prayer was heard and answered.

"And Jesus put forth his hand, and touched him, saying, I WILL. Be thou clean. And immediately his leprosy was cleansed."

Jesus went on His way to Capernaum, where a centurion came to Him, saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented."

Without waiting for anything further on the part of the man, Christ said:

"I will come and heal him."

Feeling that it was improper for him to ask Christ to come to his house, the centurion said:

"Lord, I am not worthy that thou shouldst come under my roof; but SPEAK the WORD, ONLY, and my servant shall be healed."

Christ, knowing the thoughts of his heart, just as

He knows our thoughts, said to the people that were following Him:

“Verily, I say unto you, I have not found so great faith; no, not in Israel.”

To the centurion He said: “Go thy way, and as thou hast BELIEVED, so be it done unto thee.”

And the servant was healed in the self same hour.

Arriving at Peter’s house, where Christ was perhaps intending to make a little visit on Peter, it was found that Peter’s mother-in-law was sick with a fever, and unable to leave her bed.

It is fair to suppose they were concerned. Let us see what they did upon learning that so important a guest had arrived.

Was there a long season of supplication that God would help the sick woman; or was there any time set aside for “Going into the Silence,” and thus taking the matter up with All Knowledge?

Matthew fails to mention it, if there was. He tells the story as simply as this:

“And He (Christ) touched her hand, and the fever left her, and she arose and ministered unto them.”

“And when the even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His WORD, and HEALED ALL that were sick.”

Then He went back to Nazareth, “And, behold, they brought to Him a man sick of the palsy, lying on a bed:

“And Jesus, seeing their FAITH, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. Arise, take up thy bed, and go unto thine house.”

Let us note that the sick man did not stop to argue as to his ability to walk, on the ground that he had been paralyzed a long time and that it would be impossible for him to stand on his feet.

He did nothing of the kind.

HIS FAITH was sufficient for him.

He BELIEVED in the process of healing he was seeking, and he "Arose, and departed to his house."

Then there came a "certain ruler and worshipped Him, saying, My daughter is even now dead; but come and lay Thy hand upon her, and she shall live."

Christ waited for no further argument or beseeching. He arose and made His way toward the man's house.

A woman, who had been for twelve years afflicted with a supposedly incurable disease, saw Him as He paused, and hurried through the crowd that she might get sufficiently near to "touch the hem of His garment," believing if she could merely do that she would be healed.

Jesus knew even the THOUGHT that was in her heart, and turning around said to her: "Daughter, be of good comfort; thy Faith hath made thee whole."

The woman was healed from that moment, and Christ went on His way to the house where the ruler's daughter was dead.

Here, again, His business was soon accomplished in the most natural and quiet manner possible.

First, He stilled the noise that was going on; sent the people out of the room, and then, taking the young woman by the hand said:

"Give place; for the maid is NOT dead, but sleepeth,"

and she immediately arose, quite restored to herself.

As He was about to depart, two blind men followed Him, saying: "Thou son of David, have mercy on us."

Christ's only requirement of them was that they have FAITH.

"BELIEVE ye that I am able to do this?" He asked.

They replied "Yea, Lord," when He touched their eyes, saying, "According to your FAITH, be it unto you."

And their eyes were opened and they went on their way rejoicing and giving thanks.

"Christ went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the Kingdom, healing every sickness and every disease among the people.

And when He saw the great multitude of people that followed after Him wherever He went, He said to His disciples:

"The harvest truly is plentiful, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His vineyard."

We need to read these anecdotes of Christ's manner of healing so frequently that we shall catch the simplicity of asking and receiving; for until our understanding assures us that accomplishment is NOT a matter of WORDS, or of any form of ceremonial, much of our asking will be amiss, and will profit us little.

So called spiritual understanding means that we are really conscious that He IS, and that He LIVES WITHIN each one of His children.

It is that INNER Knowledge or intuition which as-

sure us that few words are necessary, since He knows that we "have need of all these things"; and BEFORE we become aware of our need, HE pushes the desire into our consciousness, assuring us that we can have not only the things desired, but "Exceeding, abundantly MORE than we can even THINK," if our FAITH is equal to the acceptance of so much of His good.

We UNDERSTAND, and FEEL WITHIN ourselves, that ALL GOOD IS ours, and the how, when or wherefore of the establishment of our decrees becomes of small significance. We KNOW in Whom we Believe, and we are SATISFIED.

Merely SAYING we understand, or that we *have* confidence in the WORD of the Infinite, will profit us nothing. Let us remember that.

The Great All Mind KNOWS when we TRUST It, and when we are attempting to have It trust *us*, and it is now, as it was in the time of Christ, "Thy Faith" that makes us whole. And that Faith must be pure, simple and unadulterated with hopes and fears.

With such faith, may we CREATE and ATTRACT into sight in our lives whatsoever we need for large and worth while living in our Father's vineyard.

The Faith that comes of KNOWING the Infinite, as the SOURCE and GIVER of every good and perfect gift, and confidently ACTING upon that KNOWLEDGE, is what Solomon termed an "Understanding heart."

It is that INNER Knowledge which is really the Mind of God, the ALL GOOD, operating WITHIN each one of His children, to will and to DO His good pleasure.

With a recognition of this Knowledge, we are prepared to meet every condition of life with satisfaction;

and that is precisely the ability our Father intended and desires that we shall enjoy.

Universal Consciousness is equal to any and every emergency, it matters not how minute or stupendous the appearances. If, however, we attempt to accommodate IT to personal ideas of procedure, we temporarily cut off our supply from this wonderful SOURCE of achievement.

Not that we are ever really separated from ALL Power.

We could not be and go on living.

But we have separated ourselves from that inner knowledge which is the "SUBSTANCE of things hoped for," or the "EVIDENCE of things unseen."

We have, as it were, shut off our CREATIVE POWER, and until we determine that despite all things else, we will connect up with that ALL SUPPLY, much of our effort will be fruitless, or of small account; when we might just as easily be reaping the splendid harvest He has prepared for all who BELIEVE in HIM.

We may be busy, perhaps fairly well content, but it is as though we were travelling on a wrong road. We are all the while getting farther away from the goal our heart longs to reach.

Why waste time and energy lamenting over our inability to make the most of life and living, when we might just as naturally and easily be "moving mountains," and doing such other things as Christ tells us we MAY do, IF WE WILL BELIEVE IN HIM?

It is not a knowledge of His TRUTH that makes of life so hard a school for many of us. Rather it is a LACK of knowledge of that teaching.

Let us begin today reading the four Gospels with care and understanding, and see if we are not satisfied that that is correct.

We do not need to fortify ourselves against the time our God will forget our needs. Neither do we need to employ so much of time and thought in economizing that we will have little real energy left with which to appreciate and enjoy the good things He prepares for us from day to day.

When we do this, we are saying to Him, as did that servant of old, to whom had been given one talent: "Thou art a hard master," and I'm afraid to take any chances with you as a backer.

Until we LIVE FREELY and confidently, we are really NOT trusting God and fearing nothing, as He tells us to do. But rather, we are pinning our faith to the little we are able to "hide away in a napkin"—the savings bank many times taking place of the napkin.

It is possible to become a slave to good habits, just as much as to so-called bad habits; and when we do this, the habit loses much of its good for us, since it robs us of our freedom—the special gift of our Father.

We cannot have spiritual freedom, and material slavery. Neither can we have material freedom, and physical slavery.

When we arrive at the freedom which is ours this moment, we shall be mentally, physically and materially free.

We are never to be prodigal or wasteful of the SUBSTANCE with which our Father has provided us.

Instead, let us note that His example teaches that

we are to on all occasions “gather up the fragments, that nothing be lost,” or wasted.

It is the wasting habit which causes much of the poverty we see about us.

Yet, perhaps as many people fail and come short of the mark because of trying to “get something for nothing,” through Spirit’s intervention as from any other cause.

It is quite as difficult for a so-called “tight-wad” to attain spiritual, mental and material freedom as for “a rich man to enter into the kingdom of heaven.”

“Freely ye have received; freely give,” He advises. And again, “Give, and it shall be given unto you, good measure, pressed down, shaken together and running over.”

This is a portion of Universal Law, and if we are obeying all the remainder of that Law, and neglecting to obey this ruling as to GIVING, we are FAILING in at least that *one* point, and it will hold us guilty of all.

We cannot successfully turn that ruling around and RECEIVE first, giving afterward. The turning around will in every instance invalidate it.

If we are not demonstrating prosperity, and many people seem to find that more difficult to demonstrate than other conditions, it is not at all improbable that we alone hold the key to the solution of the problem.

“There is a spirit in man, and the inspiration of the Almighty giveth him understanding.”

If we will learn to LISTEN for this inspiration, and be quick to catch and OBEY It, it will lead us in green pastures and beside still waters.

We are LIVING channels, through which God has

chosen to EXPRESS His Power; thus making of us individual portions of His ALLNESS, through which He constantly applies His Divine Law.

Believing this, we KNOW that health, happiness and prosperity MUST EXPRESS IN and THROUGH us constantly; not only today, but ALL the days of our lives.

That anything undesirable which seems apparent in us or our affairs, is but a shadow cast by a lack of understanding, which will immediately be overcome and cast out when we turn upon the mind the light of His TRUTH.

Intellectuality may be purchased at a price. Not so, inner understanding.

If we would have IT, we must seek it with the whole heart.

It was Simon who, in the long ago, attempted to purchase it; and we hear Peter saying to him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

"Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God."

"Understanding," said Emerson, "comes as *insight*; as serenity and grandeur. When we see those whom it inhabits, we are apprised of new degrees of greatness. From that inspiration, the man comes back with a changed tone. He does not talk with men with an eye to their opinion; he is plain and true; and is not looking for admiration. He has been with God, and learned of HIM."

"A good understanding have all they that do His commandments."

CHAPTER IX

HEALTH IS NATURAL

HEALTH is the normal state in which we should all be living.

It is the state in which we must be living if we would accomplish the work of Him Who sent us, in such manner as to earn His approval.

Until we are free from pain, illness, poverty—in harmony of every name and nature, we appear to be living proofs, either of the failure of the Infinite in Its work for us; or of *our* failure to meet Its demands, and so come into rightful possession of the inheritance of ALL GOOD, willed to each one of His children.

Again, we must have health, strength, confidence and energy, if we are to efficiently take our several places in Father's vineyard.

Without it, there is something missing in that general good fellowship, which enables us to daily meet our associates with a smile and an unspoken assurance of friendly helpfulness.

It is difficult to complete the natural program of living, day after day, in such a way as to merit favorable attention, if the physical house is more or less in a state of dis-order and inharmony.

Neither is such a condition a compliment to the handiwork of the Giver of "Every good and perfect

gift"; and a part of our business here is to GLORIFY HIM in our bodies.

Are we failing in the manifestation of health?

It is only because we have neglected to take possession of our birthright, and have by erroneous mental processes, related ourselves to UNREAL things and conditions, which we by no means desire, but which we are apparently building up within and about ourselves continually, by ACCEPTING them and believing them to have dominion over us to some extent.

Until we determine to manifest health, we are both depriving ourselves of much of the real joy of living and allowing most of the ability, which should be profitably invested in our Father's business, to be wasted.

We may enjoy and possess just as much of the GOOD, which Infinite Spirit is, in and about us, as we learn to confidently speak into EXPRESSION in our bodies and our affairs.

By the same Law, let us remember, we can CREATE for ourselves just as much of ill by operating the mind on that side of the picture.

Those things and conditions with which we mentally relate ourselves, will be established unto us. So that, if we desire strong, healthful bodies, these are the mental pictures with which we must interest ourselves, and upon which it will be profitable to focus the CREATIVE thought power.

Wishing for health is not sufficient and will not CREATE it.

We must WORK for it, both mentally and physically.

Some of us will say as we read this, "Yes, *I* am sure

that is true in most instances. But *I* have to be careful, or I get ill."

When we recognize that this is based upon God's Law of TRUTH, we will not get ill.

Then shall we express Him Who lives WITHIN us as our health, our strength, our love, our life, our ALL and EVERY good thing.

"The tongue of the wise is HEALTH," sang the psalmist, evidently realizing the POWER of the Spoken Word, and knowing how much the mind has to do with building up or destroying this important element of life.

Dr. Cabot, of Harvard University, has declared that every disease known to man BEGINS in the mind.

Going on he is quite as positive in declaring that there is likewise no disease that cannot be cured by concentrated RIGHT thinking.

Any person who has given much time to study along this line, will heartily subscribe to Dr. Cabot's statement.

Let us not, however, expect to arrive at the desired cure by clinging tenaciously to the belief that we ARE ill, even for the present.

To affirm in one breath, that we are ONE with God, and in the next declare we are ill, is to deliberately push the foundation from the health structure we are trying to erect.

God can NOT be ill, and if we at all BELIEVE our affirmation that we are ONE with HIM, we KNOW we can NOT be other than "every whit whole."

HEALTH is Nature's first Law.

Let us learn to believe that.

Then if we will decide to OBEY that Law in spirit and in letter, we shall soon be EXPRESSING health, regardless of what we may be expressing today.

Should appearances, by which we are bidden NOT to judge, seem to indicate that we are ill, let us refuse the suggestion, and hold firmly to BELIEVING that we ARE Spirit, and that Spirit can NOT be ill.

Almost at once the appearances will begin to fade away, overcome and cast out by the health which God IS, WITHIN each one of His children.

Just as TWO bodies cannot occupy the same space at the same time; neither can a BELIEF in illness, and a BELIEF in health, occupy the THOUGHT realm at the same time.

And, it is in the thought realm that we are continually CREATING the conditions in which we daily live.

If we hold patterns of strength, health, courage and power, steadfastly before the mental camera, it matters not how we seem to feel at the moment, we shall CREATE these conditions for ourselves, and they will EXPRESS as a real part of us, as fast as we have sufficient confidence in them to ATTRACT them into visibility.

Let us learn to seek the Infinite Spirit, WITHIN, KNOWING that He will be found of us.

If we exercise the same consistence we would do in seeking any so-called material commodity, for which we had great need, we shall surely find Him, as the health of our bodies, and of all our affairs of life.

Beginning with the simple affirmation, "HE is my health," if we are careful in ACTING OUT health instead

of illness, soon we shall be convinced that He DOES make us WHOLE, bodily, mentally and materially.

While we acknowledge a lack of physical health and energy, we are not living as largely as is the right of our Father's children to live.

To give to illness, poverty and discouragement dominion over us is to admit ourselves failures in a greater or lesser degree.

We ARE CREATORS, and why do we not determine to CREATE such things and conditions as will make us real assets to our Father's kingdom?

We are constantly sowing THOUGHTS, and AS we sow, we shall surely reap. Thoughts of health, FIRMLY established in the mind, will produce after their kind. Thoughts of illness will likewise so produce. So we shall need to constantly CHOOSE which line of thought we will pursue to produce such harvest as we desire.

Health is not solely a condition of the body.

God is health; and God is likewise the SOURCE of every good thing we can desire. If we would have health, let us look away from the physical body, to the SOURCE, from which will come to us "ALL things, whatsoever we can ask or even THINK," asking for and EXPECTING to RECEIVE, the thing or condition we need or desire.

As in the olden time it still is a matter of FAITH in God. When we have that, we KNOW that the healing POWER is WITHIN US, and that we ARE masters of every situation entering into our lives.

Infinite Spirit CAN, and WILL, "forgive all our iniquities, and heal ALL our diseases," when we have that simple faith which causes us to turn away from man-

made limitations, as to what we can and can NOT do, to the Great Physician, Whose prescription, regardless of how serious the case may SEEM to be, is, "Go thy way, BELIEVING, and AS thou believest, so it is unto thee."

He knew, as He walked upon the earth, and the people came to Him crying for healing, that IF they would really believe in GOD, as the healer of the dis-ease from which they longed to be free, that they WERE healed, even as they made the petition. But that if they chose to hold on to the old belief in illness, weakness, paralysis, pain and sorrow, such were the appearances which were bound to reflect in and through them, as the result or harvest of such mental sowing.

Recognizing God as the REAL and ONLY healing POWER, and placing ourselves unreservedly in His care, soon brings to us a recognition of the utter simplicity of His service. It is so grandly simple we find it hard to ACCEPT, until we find ourselves permanently healed of all our dis-eases, and sent away every whit whole, whereas before we were blind and found it impossible to mentally see.

Let us learn to seek out the tenant in each physical house—the REAL I—that individual portion of Infinite Spirit which LIVES WITHIN, and which is the LIFE of each one of our Father's children.

This is the REAL man or woman in each individual instance, the body being a convenient and comfortable physical house, or place of residence.

So that it is not the body by which we shall "size up" our neighbor; but by the Spirit WITHIN—an atom of the Infinite.

Let us remember that, and it will help us many times to look away from little personalities which do not accord with our personal ideas, and because of which we have decided against our brother.

Each one of us is a branch of the true vine, despite the little physical defects that seem to indicate otherwise.

Seeing in our neighbor only the image and likeness of God, the apparent imperfections which we have hitherto criticized and perhaps disliked, while considering them a part of the real man, begin to fade away, as the perfect child of a perfect Father becomes visible—first, to the INNER, and soon to the outer, or physical eye.

Seeing WITHIN ourselves the health we desire—because God is our Health and giving as little heed as possible to conditions indicated by the physical house, if they are unlike the conditions we desire, will very shortly CHANGE the outer appearances, to the extent that they will EXPRESS the perfection in which we BELIEVE, and the physical house will begin to set itself in order, in accord with our directions.

Joel knew the power of the WORD, when he taught his people to declare in favor of what was desirable, and expect the result to be satisfactory.

“Let the weak say, I AM STRONG,” he declared, knowing that if they would believe themselves, they would soon become strong.

Then came Zachariah with his teaching of “He that is feeble among them, shall be as the house of David; and the house of David shall be as God.”

To declare that we ARE healed, when we have asked

God to heal us, is NOT falsifying. Nothing of the kind. Rather, it is taking God AT HIS WORD, and BELIEVING that we HAVE RECEIVED, the healing for which we have asked.

That is precisely what He tells us to do.

He does not say that we are to believe that we *shall be* healed, or that we shall have the thing sought, at some time in the future, if it is convenient.

This is what He says: "WHEN ye Ask, BELIEVE that ye RECEIVE, and ye SHALL HAVE."

And again, "And if ye ask ANYTHING, BELIEVING in ME, I WILL DO IT."

So that all we have to do, is to look out for the asking.

And that is enough.

For until we take heed, and see to it even in the least particular, that we are asking as He tells us to do, we are asking AMISS, or out of harmony with the Providing Law.

Accuracy and obedience are two matters we must learn to observe with care, if we would master the science of manifesting whatsoever thing we desire, as we make our way forward on the road to freedom.

Christ said, "Go, preach the Gospel, heal the sick, cleanse the lepers, raise the dead, cast out devils: Freely ye have received, freely give."

Theology appears to have accepted the first part of His direction, and to have quite disregarded the remainder.

Perhaps it is because of this that the "signs," which Christ said should "follow those who believe," have

become much more conspicuous by their absence than their presence.

That one of these "signs" should be the healing of the sick, seems to have quite escaped the attention of the theologians, to the end that we have practically no ministry in this line in the churches. Preachers making no effort to obey that portion of Christ's teaching.

Many of them, indeed, seem to have builded for themselves a sort of professional etiquette, which allows the minister to attend to "spiritual" ills, while passing along to his brother, the physician, such as are afflicted with so-called physical ills.

The attitude is not unlike that of a little girl, whose parents are both physicians. Her father is also a beautiful singer, and in great demand as a soloist at funerals. Her mother is much the more active in the practise of medicine.

A stranger rang the bell and asked for "The Doctor."

"Which one did you want?" inquired the child.

"I didn't know there was but one," said the caller.

"Oh, yes," replied the little girl. "If you're sick, you want mamma; and if you're dead, you want papa."

Likewise theology tells us that if we are spiritually ill, it will attend to our needs; but if we are physically ill, we need a doctor.

This does not, however, convince all of us that the Great Physician has given up His practice; and those of us who go confidently to Him for a perscription, will never come away empty handed, or in any way lacking the good which is desired.

Would we have health? Let us ask for it, and having asked, let us BELIEVE that we HAVE it.

Let us stop doing the things the Universal Law forbids, and get in line for Its benefits.

Let us begin at once THINKING, TALKING and ACTING like the healthy, happy and lovable children of an All Wise Father.

Really BELIEVING the WORD of Almighty God, will cast out of our lives every appearance of ill (or evil).

The change may not be instantaneous, or it may.

It will depend upon our FAITH.

If, in the matter of physical healing, we would exercise the same patience we do upon entering upon any task with which we are more or less unfamiliar, we should soon FEEL WITHIN ourselves that we WERE healed, and the outward appearances would cease to trouble us in the slightest degree.

It matters little how seemingly serious the ill. It is no more difficult of healing, than is the simplest ailment we can mention.

It is always a matter of simple and honest FAITH in God, with Whom ALL things are possible—great things, quite as much as small.

“Without Faith, ye are nothing,” we are told. So that until we have FAITH in HIM, and in His Ability and willingness to DO all He has agreed to do for us, we are NOT in touch with the ONLY Physician that never fails.

Surer even than Heaven and earth, are the promises of Infinite Spirit.

He tells us that “Heaven and earth shall pass away; but My words shall NOT pass away.”

We need to THINK on these wonderful promises. To

ACCEPT them for what they are, and what they offer.

Are we weak, ill, depressed or disheartened? Just the time to prove the worth-whileness of taking Our Father at His WORD.

It will change sorrow to JOY, illness to health, and discouragement to peace, power and plenty.

And all these delightful conditions are just as free to the least, as to the greatest among us. Our Father has no favorites, but suggests that if we would be great, we must first of all learn well to serve.

Some of the old Hindu philosophers tell us that "Ignorance of Truth, is the CAUSE of all misery and trouble."

Our elder Brother has brought us the remedy, in His "Ye shall know the TRUTH, and the Truth shall make you FREE."

Truth is the light that "lighteth every man that cometh into the world."

When we earnestly seek the Truth, we shall be done walking in the darkness of illness, poverty and distress, for he who honestly seeks, shall find the treasure for which his heart yearns.

There is no *reality* in dis-ease, or in any of the negative conditions we allow to cause us so much suffering and unhappiness; only as we allow these things to take control of us, and seem to become our masters.

If any of us believe otherwise, and are arguing within ourselves that if the writer of these words were suffering as keenly as some men and women are suffering at present it would make something of a difference of opinion, let us think for a moment of the person whose

mind has been temporarily stilled by the use of morphine or chloroform.

Until the mind awakens, all suffering, no matter how intense it may have previously appeared, is at an end.

Fearing or expecting pain and illness is a great factor in producing it today, just as it was in the time of Job.

He declared that the things he feared came upon him.

The things we fear, we are **CREATING** for ourselves; and they must come to us, because we make them **OURS**.

It is just as easy, and a lot more satisfying, to **CREATE** the **GOOD** things for which we long; and if we create them, they will naturally find their way into our lives.

The **Law of ATTRACTION** is as accurate and unerring in its operation, as is the law of gravitation.

Fear—the things about which we worry—is a form of faith.

It is **BELIEVING** in things we do **NOT** want, and so relating them to ourselves.

Let us decide to stop all negative thoughts, and regardless of how we feel, begin today to look for something for which to give **THANKS**, in every matter coming to us for consideration.

Paul's advice is excellent. Let's follow it on every occasion; and "If there be any virtue, if there be any **PRAISE**, **THINK** on these things."

A most unprofitable and harmful pastime is that of discussing stories of disaster, or any undesirable conditions, even though we keep close to what appear to

be the facts in the case. Add to this the likelihood of exaggeration, which is so sure to creep in, with a more or less active imagination, and we get many unpleasant mental pictures, which have small foundation in fact, and which only serve to clutter the mental realm.

Courtesy makes it necessary at times, that we seem to listen to such discussions; but even then, if we are sufficiently familiar with that great Balm of Gilead—the Scripture—we can easily “overcome evil with good,” by mentally holding firmly to the TRUTH of our Father’s care over us, which never ceases, and by remembering that “All’s Well” with His world.

Holding negative or destructive patterns before the mental camera, must cause wrong impressions upon the great WITHIN, and at some later time these impressions will EXPRESS in and around us.

Paul, writing to his friends in Rome, gave them this splendid bit of advice: “Brethren, be not conformed to this world; but be ye TRANSFORMED by the RENEWING of your Mind, that ye may prove what is that GOOD, and acceptable, and PERFECT will of God.”

If any of us are thinking on illness or trouble of any nature, let us prove for ourselves what the RE-NEWING of OUR mental processes will do for us. Let us turn mentally about and THINK with eagerness and expectancy on health, happiness and satisfaction; and lo, these delightful conditions will come and abide with us, for such time as we make them welcome.

If, in God’s name, you will determine to “ARISE, and take up your bed and walk,” in health, you will soon FEEL WITHIN your heart that you are able so to do,

regardless of what may be your present condition, or what any one "guesses" as to your recovery.

With God, ALL things are possible. But before we shall be healed of all our iniquities, we must honestly and earnestly, ACCEPT Him as the Great Physician He IS.

With Him, there are no incurable conditions.

With us, there are—IF we so BELIEVE.

"Go thy way, BELIEVING, and AS thou BELIEVEST, so it is unto Thee."

Always "up to us." We may BELIEVE in health, and so it is unto us. Or, by the same Law, we may believe in illness, and illness becomes our portion.

Let us Accept and EXPECT the riches and honor and and long life our Father has prepared for each one of His children. IF we are willing to "walk in His ways, and keeping His statutes and His commandments."

We shall reap a much more profitable harvest by preparing to LIVE as largely and selflessly as possible, than by wrapping our talents in a napkin and hiding them away, until such time as we need to account for them to the Master of this wonderful vineyard in which we are allowed to live and work.

Heaven and hell are by no means matters of dying. They are matters of LIVING.

Conditions, if you please, which we individually CREATE for ourselves, and which EXPRESS in our words and works.

We shall hardly live above our highest, or below our lowest, thoughts; and we shall go when we die—IF we die—where we have been while we *live*.

Realizing the truth of this, we need give little thought to the matter of future destinations, if we are living up to the BEST that is within our understanding.

Yesterday is behind. With it, we have finished. With tomorrow we need not deal until it becomes TODAY, when the inspiration of the Almighty will teach us to fill each hour with constructive work, which shall be to His honor and glory, and the world's great good.

CHAPTER X

ETERNAL LIFE

I AM the resurrection, and the LIFE: He that BELIEVETH in ME, though he were dead, yet shall he LIVE:

And whosoever LIVETH and BELIEVETH in ME, shall never die.”

This was Christ’s assurance given to Martha, as she met him on the way to her home, where her brother Lazarus had died.

Seeing that Martha did not grasp His meaning, when, in reply to her information that Lazarus was dead, He said, “Thy brother shall rise again.” He made the above explanation, after which He inquired, “Believest thou this?”

And then Martha saw her mistake, and said: “Yea, Lord. I BELIEVE that Thou art the Christ, the Son of GOD.”

At first she had thought He was speaking of a future Life, as is evidenced by her reply, “I know that he shall rise again in the resurrection at the last day.”

Perhaps the great majority of us have interpreted this promise of eternal life, in the same manner as did Martha. Or, again, as a sort of reward of merit, to be earned by our living here on this plane.

How many people do we know who will unreservedly

subscribe to the above promise, and who honestly accept and BELIEVE it? "Whosoever liveth and BELIEVETH in ME, shall never die."

Theology appears to have interpreted it as meaning, that IF we live in accord and with certain teachings here, we may enter into eternal life "over there"; or in what it (theology) describes as heaven.

About this there appears to be little certainty. They offer it as something supposedly worth while, which is to follow the experience of living upon the earth.

What could be more positive than this life-giving promise, which has come down to us through the ages? "He that BELIEVETH in ME, though he were dead, yet shall he LIVE."

Let us learn to take these promises at their face value, and enjoy and profit by all the wealth of GOOD they so freely offer to each of us.

Life is a permanent institution, and by no means a temporary one.

Neither is it a matter of doing the *best* we can, with as *little* as we can, while we are here, for the purpose of cultivating a spirit of resignation.

Our Father has not sent us here to express what is meant by resignation; but to express Life, and to express it in such manner as to seem worth while.

"I am come that they might have *Life*, and they might have it more ABUNDANTLY."

Infinite Spirit has made it possible for us to live LARGELY; as largely in fact as it is possible for us to conceive, so that when promotion comes, no matter

what its guise, we shall be prepared to acquit ourselves with credit, as becomes our royal ancestry.

Living largely does not mean growing old, feeble, decrepid and useless, in order that we may find an entrance into Heaven.

Heaven is in the midst of us, here and now.

It is a state of mind into which we may daily enter, and constantly dwell.

A state of mind to which we shall do well to accustom ourselves, if we would glorify our Father by living the large, selfless and contented lives He has made possible for us to do here in His vineyard.

Thus does living become a JOY; because we go about it in accord with the intent of Universal Law, which delights to prosper us in all our ways.

Nothing is more unnecessary than that we wear ourselves out in the effort to obtain a living.

God is our SUPPLY, and if we will fearlessly look to Him, while investing ourselves and our material means in the worth while things He offers, rather than in the things which moth and rust corrupt and destroy, He will see to it that "All things, whatsoever we desire," or need, finds its way into our lives from some perfectly natural source, in ample season for our best service.

Let us determine in the coming year to so thoroughly re-educate the mind that it of itself will in turn RE-CREATE, and thoroughly rebuild the physical man.

This is not the difficult task it may at first glance appear, for AS a man THINKETH, so is he SURE to become.

Thus if we would RE-CREATE our bodies in accord

with any particular pattern we may choose, THE important matter to control let us remember is the THOUGHT power.

This will prove the open sesame to whatsoever physical body we desire to EXPRESS, as the abiding place of the REAL I.

This constant re-construction of the physical body—the putting off of the old, and the putting on of the NEW—leads unfailingly to the desirable goal of ETERNAL LIFE; and makes of living and serving here in Fathers' vineyard, one grand and delightful adventure, having neither beginning nor end.

This does not mean that we shall inhabit this particular planet forever.

Perhaps most of us would hardly care so to do. Particularly, if the work for which we came were finished, and there seemed no special need for our further service here. While progress indicated that we were ready for promotion to a more inspiring class, where our talents could be put to much more profitable account.

That there is a better and more dignified manner of obtaining our promotion to the upper classes than by the usual unwelcome route of illness, suffering, old age and physical death, this promise of Christ's seems to plainly indicate; and to the student of the Gospels, it seems perfectly natural and patent that any of His children who will clothe themselves about with the armor of TRUTH, may have the benefits He so freely offers.

Very largely on hearsay evidence, we have accepted without impeachment the ancestral idea of physical

suffering and death. Too often do we find ourselves and our fellows planning for it, as future arrangements are under discussion.

When the promise of eternal life is called to our attention, we say, "Oh, yes, I know that, and isn't it BEAUTIFUL. I've always thought that one of His most wonderful promises."

But that is as far as it goes in the matter of serious consideration, in either our present or future plans.

Yes, beautiful for funeral sermons and similar orations, where the human heart reaches out with longing for encouragement and sustenance; and where for the moment the tinsel of the unreal things, over which we waste so much precious energy, has lost its attractive glitter. But probably only figurative and theoretical, and so unsafe as a foundation for our life structure; and so few of us make it a part of our working hypothesis, to be daily considered in the solution of Life's problems.

This promise of eternal life is sufficiently authoritative, that we may confidently EXPECT to LIVE eternally on some plane of usefulness. Just where, need not today specially interest us, if we are in earnest in seeking to do His will, and thus proving ourselves good and profitable servants.

To accept the promise, just as He uttered it, and trust Him to unfailingly point the way, will bring to us a measure of contentment and satisfaction that it is wholly impossible to obtain, so long as we live at variance with His word.

God's child man, made in His image and likeness, does not need to grow old and wear out.

That is a simple anatomical fact.

Each year the physical body is entirely re-built; this being a large part of the business of the good food we consume daily. Combine this food with RIGHT mental food (right thoughts) constantly, and we shall become physically perfect, and may so uninterruptedly remain.

If, however, in the year to come our bodies remain practically as they appear today, it will prove for us one of two things: Either that we are quite satisfied with our "outward appearances," and wish them to remain as they are, and have been in the past; or, that our CREATIVE THOUGHT needs CHANGING. That we need to think on the things of "Virtue and GOOD report," constantly, rather than intermittently.

To grow old is hardly a luxury, and since it is not a necessity, why do it? Why not accept the reasonableness of the theory of the re-creation of the body, and give it an honest and earnest personal try out?

Clinging to the old racial idea that each year makes us—meaning the body—one year older, really gets us little in the way of satisfaction. Let's forget it, and DETERMINE to have and enjoy eternal YOUTH, as well as eternal LIFE.

A simple illustration of the operation of Nature's RE-CREATIVE law, may be had by thinking of the care we give to our hands. Each week the outer portion of the nails on our fingers needs to be filed or clipped off, if we would keep them tidy and symmetrical. So that, in a comparatively short time, every particle of such nail that is today visible will have been removed, in

order to give place to the new growth which is constantly taking place.

This we all perfectly understand, and accept as truth, in relation to that particular portion of the physical self.

Likewise, it is just as true that every cell in the body is in the same natural manner constantly growing; and that it must put off the old, in order to make place for the NEW growth, as the new pushes its way into the place occupied by the old; this being the only space in the physical world (the physical body), that Nature prepared for THAT particular atom, which does its important part in bringing to perfection, the whole body.

This constant change which is going on may not be as rapid in all portions of the physical man as that of the above illustration; but it is quite as steady and sure.

Because of this, the bodies we have today will not be one year *older*, when we reach the last day on the calendar, only as we BELIEVE them so to have aged.

Mostly, they will be LESS than one year of age.

This physical fact offers to us the opportunity to so RE-CREATE our bodies during the coming year that they shall well illustrate the PERFECTION our Father intended, as part of our equipment here in His vineyard.

This is one of life's most important problems; but it is one to which we have been given the key. So that, if we are in physical dis-order next year, at this time, let us not attempt to shift the responsibility for

such discomfort on to our ancestors, our environments, or our God.

As we THINK, so shall we look and appear to our associates.

If our present conditions of living are not such as we desire, let us determine to CHANGE them. And we can certainly do so if we will begin by CHANGING our THOUGHTS, in relations to the conditions or appearances we desire to heal or CURE.

The real business of overcoming evil with GOOD is a much simpler operation than many of us imagine, if we are really in earnest, and whole heartedly desire to make the change.

“If ye ABIDE in ME, and My words abide in YOU, you may ask what ye will, and it shall be done,” is the open road to the green pastures and still waters of “length of days.”

If, however, we are attempting to reach that road by some “more modern” or so-called “scientific” method, we shall probably miss the thoroughfare and may go ever so far afield.

There is “no other name given under Heaven, among men,” whereby we are promised, that “He that liveth, and BELIEVETH in ME, *shall never die.*”

No combination of mere words can bring to us a Realization of eternal life.

It is with GOD that ALL things are possible.

And when we leave HIM out, it matters not what other influence we put in, we are building on the sands, rather than upon the sure foundation of His WORD.

With Infinite Spirit there are no incurable cases.

The physical sufferer may become the perfect image

and likeness Divine Love intended, IF such sufferer will be faithful and true, in OBEYING the laws of health prescribed by our Father.

Here is a man or woman, who, when ill, sends for a physician, and with the greatest precision carries out physicians orders and suggestions to the letter.

Becoming interested in what we may call Divine Healing, will he or she be equally punctilious in OBSERVING and OBEYING Its Laws?

It is unfortunate, but nevertheless true, that many of us are indolent to the point of real laziness when it comes to honoring a prescription calling solely for MENTAL work.

We accept as reliable, and with very little personal scrutiny, a great variety of ideas and suggestions, and HOPE some of them at least will prove a Balm of Gilead for the condition of which we would be healed.

Failing to manifest the healing for which we ask, is NOT the failure of the Great Physician. We have erred in our application of THE law of health. We have failed to comply with the terms of our Father's WILL; and until we do so comply, we have NOT prepared to RECEIVE our legacy under it.

“Without FAITH, it is IMPOSSIBLE to please God,” let us remember.

We must inform ourselves as to what is Faith, and HOW to operate IT.

Wrong things, whether in the body or in the material world, must be righted before we can honestly EXPECT RIGHT conditions to prevail.

It is not the business of the Infinite, to right OUR errors. It is OUR business to right them.

Our troubles have grown out of our wrong thoughts and acts.

Illness is an EFFECT and never a CAUSE.

We do not need to seek healing for the effect, but always for the CAUSE.

When that Cause is cured, the effect will of itself fade away.

When we prove to Infinite Spirit that we have decided to be "faithful in small things," as well as in large, IT will make us rulers over every condition surrounding our lives.

We are our own creators, and we shall re-create and re-place every cell in the body during the coming year. Perfect cells may be created to replace those which are today out of order.

But this we shall not do by THINKING how ill we are, or how much harder *our* lot in life than that of our neighbor, who appears to be enjoying the perfection of health we crave.

NEW and CONSTRUCTIVE THOUGHTS, in place of the old ideas, will CREATE for us, NEW and desirable things and conditions.

Thoughts of health will create after their kind; and health will take the place of incompleteness.

No formula, or arrangement of WORDS, or other symbols, will act as a fairy wand, to bring to us whatsoever we spasmodically think we desire.

The Open Road to ALL that we can ask, is really that pointed out by the Master two thousand years ago: "Seek ye first the Kingdom of God (GOOD)"; and until we make it our first business to accept and

profit by this advice, we may expect that daily living will seem more or less a game of chance.

Advancement along the road to eternal life, will not fail to come to us, when we have made preparation for it.

Until then we would not retain it if it came.

Until we know the TRUTH, and constantly operate in accord with IT, we shall not remain permanently healed of all our iniquities, and made every whit whole.

Perfection of body will not come and abide with us, simply because we lie on our couch, *unbelievingly* reciting, "I am Health."

Let us get a *change* of *Thought*, and begin earnestly saying, "Lord, I BELIEVE. Help Thou my unbelief"; and then intelligently THINK out for ourselves what *constitutes* Health; and decide to ACCEPT IT, and nothing less.

Now we are ready for a declaration of something in which we BELIEVE, and if we will affirm that HEALTH IS WITHIN US, and that we are part and parcel with it, IT will begin to EXPRESS IN and THROUGH US.

But let us not stop here. Let us arise and ACT OUT health, doing it as well as we can at the moment and asking Infinite Spirit to constantly enlighten our understanding, and teach us HOW to more *earnestly express* the desired GOOD.

"When ye ask, BELIEVE that ye RECEIVE, and ye shall have," is Father's promise.

Let us accept the knowledge for which we seek as OURS, and go forward constantly and with perfect assurance toward the goal we desire.

When we really take Infinite Spirit as our physician, and stay by IT in thought, word and deed, we ARE HEALED. And we KNOW it.

We do not need to ask anybody about it, nor do we fear a recurrence of our ills.

Eternal life is freely offered to each one of us. If, however, we make no effort to accept so wonderful a gift, it will not be forced upon us.

Why give further thought to the old age theory, when the same amount of mental energy expended upon the things of "Virtue and good report," will create for us so much more desirable conditions of living?

We can daily become more alert and capable. Stronger physically and more efficient mentally, until we arrive at a grade of satisfaction that today seems altogether beyond our reach.

To accomplish the work of Him Who sent us, in such way as to honor and glorify Him, is our real business here in His workshop.

This we cannot do so long as we allow dis-ease to sap our energies, and make of us slaves whereas we are in TRUTH, masters.

Yes, this means the one seemingly afflicted with what is termed an incurable dis-ease, quite as much as any other.

With Infinite Knowledge, there are no incurable diseases; and why should we accept as true man's GUESS as to the dis-order in our lives, rather than Christ's POSITIVE promise?

Of course it is our privilege to do as we desire about which to BELIEVE. He has made it possible for each

of us to "Go thy way, BELIEVING, and AS thou believest, so it is unto thee."

Any of us can continue to hang on to our dis-eases, if we see fit, and they will not be wrenched away from us.

Years of experience here in His delightful workshop, should neither dim the eye, dull the ear, stiffen the joints, or cause the physical man to appear to have become a "has been."

With the body in a constant state of renewal, it is only because we fashion our repairs by an old and defective pattern that we express the same defects, and perhaps multiply them, year after year.

Let us see to it that our mental processes are up-to-date, and "in style," so to speak.

When we cast off the old last year's clothes, let us see to it that the old last year's ideas go along with them.

It is even more important to keep the mental wardrobe fresh and attractive, than that we look steadfastly after the personal appearances, selecting fresh bread and seasonable apparel.

Constantly *thinking* that we shall see and hear less next year, because of being a year older, will doubtless bring to us the opportunity to say, as did Job, "The things that I have feared have come upon me."

There is a natural Law, which will allow us to just as truthfully say, "The things that I DESIRE, have come unto me."

The mind will CREATE after whatsoever pattern we furnish it.

Paul was strong on PRAISE.

Again and again he encourages his people to REJOICE.

He evidently understood the balm always to be found in gratitude.

Let us try PRAISING that member of the physical household that seems a bit weak or faulty.

It will seldom fail to bring about desired improvement.

It is our privilege to be as fine looking in our new body model as we can expectantly conceive, if we will put each member of the body upon its good behavior.

This, of course, we cannot do by constantly reminding ourselves that we are growing older and that certain members of our bodily family cannot be expected to act as efficiently as in former years.

Let us remember that our ears, eyes, hands, feet, every individual part of the physical household, will FILL the position WE assign to it during the coming year; and that each will do, and do well, the work that is expected of it.

Parents not infrequently spoil years of life for a child, by declaring in his presence that he is dull in this or that direction, and does not grasp ideas as readily as his fellows. Hearing it, often, the child accepts it as truth, and stagnates under it.

The same amount of words, if used CONSTRUCTIVELY, would cause him to become as mentally alert and receptive as any of his associates.

A year having slipped easily by need not mean that we are that much older.

It really only means that we have been offered three

hundred and sixty-five opportunities to DO things; and three hundred and sixty-four chances to do the last one BETTER than the first.

It is just as possible to grow YOUNGER in our physical appearance, under the NEW order of thinking, as to become older under the old order of expectation; and surely the former is vastly more agreeable.

We do not GROW old. We *become old* through NOT growing.

The matter of life and death is really in our own hands.

In the years which are before us we may be young or old, rich or poor, happy or otherwise, as we WILL—the largest living of which we can conceive, crowned and completed by that most wonderful of all gifts, ETERNAL LIFE IS OURS.

CHAPTER XI

HOW I DEMONSTRATED \$40,000

HAVING with only profit traveled the road I am recommending to others, I believe I may claim to KNOW whereof I speak; and I am persuaded that this road will take any of us to the GREATEST GOOD the heart can earnestly desire.

We must, however, be diligent, both in seeking the way, and then in steadfastly and expectantly walking therein.

The road to freedom is plainly marked by simple and reliable guideposts. If we study them with care, and direct our daily activities in accord with their teaching, we shall begin to get glimpses of that delightfully satisfying goal surprisingly soon, it matters little what obstacles today appear to quite completely obstruct our progress.

Universal Law is more than equal to any emergency of which the intellect can conceive.

The fact is, IT is so grandly simple, both in its statements and in its operation, that we very largely misunderstand It.

Simply and earnestly accepting all that Universal Law offers to us would allow any of us to daily perform miracles, which, to the uninitiated, might seem quite as supernatural as did the wonderful works performed by our elder brother.

And that He expected such results from us is plainly shown in His "The works that I do, ye shall do also; and GREATER works than these."

By a careful study of Universal Law, and by such application of It, as my interpretation has allowed me to make, I have been able to clean up an indebtedness of Forty Thousand Dollars; a task I could have accomplished in no other way, of which I am aware.

This I do not mention as an indication that I have been peculiarly favored by the Infinite.

Universal Consciousness has no favorites.

As It inspires *one* of Its children, so will It inspire ALL, if they will earnestly seek such inspiration.

"There is a spirit in man, and the inspiration of the Almighty giveth him UNDERSTANDING," is the open sesame to "ALL things, whatsoever ye desire."

Being somewhat modest in the matter of discussing my personal affairs, suppose I let one of the newspapers, which became greatly interested in the matter, tell the story in its way:

CLEARs HERSELF OF AN INDEBTEDNESS OF
\$40,000 AND GIVES CREDIT TO PROGRESSIVE
OR RIGHT THINKING.

YOU CAN DO ANYTHING BY THOUGHT, SAYS
ELINOR S. MOODY. SHE ESTABLISHES HOME
OF RIGHT THINKING OR NEW THOUGHT, IN
PORTLAND, MAINE.

THEORIES THAT WORK VERSUS THEORIES THAT
TALK—IS THE PHILOSOPHY OF A BUSINESS
WOMAN.

Miss Moody, an Active and Substantial Business Woman in Portland, for Twenty-five years, NOW at the Head of the Local Progressive or New Thought Work there.

Were you ever under the burden of owing to commercial houses and banks \$40,000?

Have you ever felt the nervous pressure of the smug President's demand, as to "What you were going to do about it?"

Suppose today an earthquake swallowed up \$40,000 for you: \$30,000 of which belonged to banking institutions, represented by those smug Presidents?

Suppose further, that they came to you insistently demanding their money, and you had, as our lamented Fra might have put it, "less than a five dollar note in your jeans."

Would you not like to feel yourself equal to such an emergency?

So altogether equal, in fact, that you could send those smug Presidents away, at least fairly well impressed with your ability to "hold your breath" until such time as you could find a way in which to satisfactorily take care of your obligations?

Miss Elinor S. Moody, of Portland, Maine, has had exactly this thrilling experience; and it has earned for her the title of "The Woman Who DOES Things, Rather Than to Explain Why She Didn't."

Miss Moody says anybody can "Go and do Likewise"; and should you inquire how, she might attract your attention to her inspiring slogan over her studio door, which in large gold letters, reads:

YOU CAN DO ANYTHING BY THOUGHT

Apropos of this particular instance, Miss Moody evidently knows whereof she speaks, and relates the following true story of her search for a practical working hypothesis, which should enable her to make of living, a matter of peace, power and plenty, day after day; rather than of alternating joy and sorrow, hope and fear, which makes of the great adventure we call life but a bare existence to so many men and women.

Miss Moody's story follows:

Several years ago, [she began,] in the large metropolitan church which I attended, it was a weekly custom of many of the good people to beg of God for practically all kinds of benefits, (things and conditions which, I admit, many of them sorely needed); but apparently most of their prayers remained unanswered.

At least twice each week, the same individuals would remind the Infinite, of their steadfast service in His Cause—maybe from childhood—as a preliminary, seemingly, to calling His attention to the fact that their lives had been full of trouble, of various and sundry kinds, during most of that period.

Always, and with hardly a word of variation, would they close their "tale of woe" (for such it really appeared to be), by begging for "grace to bear the burden through the toil and heat of the day, with such meekness and fortitude," as should entitle them to a crown, if mayhap it should be God's pleasure so to honor them.

The theory of "grace" to bear burdens as an at-

tractive, or even reasonable proposition, to me made very little appeal; and there was small indication that it attracted much attention from the Infinite.

Why these same people did not petition for such conditions of living as would effectually overcome and cure their troubles for all time, was one of the matters I found myself turning over in my mind.

If they could "On demand," as it were, obtain "grace to bear burdens" it seemed to me just as possible to obtain FREEDOM from those burdens, from the same Source, and so be rid of them for all time.

As I read the Gospel, I believed Christ's promises, in a somewhat desultory way. That is, I accepted them after a fashion, and supposed they were all right.

This, because a part of my up-bringing had been to revere the Scripture, and to accept theology as it was presented, as a kind of advance knowledge.

That it applied to the matter of every-day living I did not at all understand; nor did I see much in the lives of my associates that indicated that they had better equipment in this line.

Taking Christ's promises at their face value, and EXPECTING the results they offered, was an experiment I had at this time never thought of making.

When, however, He had "chosen me, and ordained me, that I should go and bring forth fruit," I began to THINK about these things in a different way, and was eager to discover just what was the TRUTH.

Of the so-called New Thought I then knew very little, and so was operating upon the "canned thought" of Tom, Dick and Harry, and attempting by its varying light to see my way as well as possible along life's high-

way until I might arrive at some goal where at least I could be sufficiently relieved of my difficulties that I could *rest* for a time.

In passing, let me call attention to the danger of relying too greatly upon Tom, Dick and Harry's "canned thought."

If one is at all analytical, they will soon find themselves badly affected with mental indigestion; since what Tom is *sure* is the *only* road to success, Dick, with equal positiveness, will declare to be the road to disaster.

As an instance of this mental variableness: The fall that so-called influenza was so prevalent, I met a young man on the street one cold, blustering day, and he was wearing no hat; his hair being covered with perhaps half an inch of snow.

Inquiring if he had lost his hat in the storm, I learned that he had ceased wearing a hat, and he added: "I never have a cold, or any trouble with my throat any more; whereas, before leaving off a hat I was laid up much of the time after the cold weather came.

"If you would be free from colds, and all the trouble they cause, keep your head uncovered and open to the weather, regardless of whether it rains or shines."

I smiled, promised to remember, and walked on, not sufficiently convinced by his argument, however, to discard my hat.

A day or two later I was called to a nearby town to attend to some business for an aged deaf and blind relative, who lives quite alone in a little farm house. Thinking he might be ill with the prevailing disorder I hurried to his home, to find him in perfect health.

Wondering if he knew how many of his neighbors were ill, and that several had died, (of influenza or FEAR of it), and not wishing to needlessly alarm him, I inquired how everybody was in the neighborhood.

He cheerfully replied: "Everybody's well, so far as I know. I guess the doctors ain't getting much out of it so far this winter."

"You've been well all the time, haven't you?" I suggested.

"Oh, yes," he declared. "I haven't even had a cold, and I'll tell you how I've done it. Whenever I have had to go from the kitchen here into the other room, where there is no fire, I've tied a blanket over my head and tucked it securely down around my neck. If you do that, you'll never take cold."

At some length he continued to advocate his SURE solution of the "cold" problem, and as I made my exit called after me:

"Take good care of yourself, Elinor, and be sure to tie up your head warm and tight, whenever you have to go out where it's cold."

Again I smiled, promised to remember, and walked away—not sufficiently convinced, however, to accept the "blanket cure."

It is by *experience* that most of us have to learn to "loose" our burdens and "let them go."

Until we are ready and willing to do this, Universal Power can do very little for us, so DETERMINED are we to *hang on* mentally, and also by word and deed, to the very things and conditions which CAUSE our unhappiness and dis-satisfaction.

Because of a lack of understanding of Father's

TRUTH, at the time of which I write, it surprised me somewhat that the oft-repeated prayers of at least some of these people, apparently accomplished nothing. I wondered that they thought it worth while to continue begging and beseeching always for the same things.

Having thought much on the subject without arriving at a satisfactory conclusion, I ventured to inquire of the preacher of the church if he would enlighten my understanding.

The opportunity seemed to please him much; and his first step was to ask how it happened that I was so short of faith in God, and all His wonderful promises.

I tried to explain that I had faith, of a certain kind, (it was a very useless kind, I have discovered), but that I usually obtained more satisfactory results when I exercised this faith on my fellowmen, than when HOPING to be heard and answered by a practically UNKNOWN God.

This, because upon a few occasions when I had seen no way of controlling difficult financial situations, and where even Tom, Dick and Harry—that ever ready and versatile trio, had admitted that “God only knows,” I had asked HIM to act as my fiscal agent, (being careful to explain to Him, just HOW He could arrange the matter, *if He would*—you see even then I recognized my *skill* in dealing with difficult conditions), and had found Him, as one of my bank associates had predicted, “Notoriously slow in honoring my demands.”

Only mental airplanes were in use in those days, and so in one of these the preacher first of all took a jaunty little trip, touching both eloquently and dramatically upon some of Christ’s positive promises, as he called

attention to their soul-satisfying qualities, as he understood them—finally coming back to earth and my inquiry something like this:

“Sister, you go about things of this sublime and beautiful nature too practically: So much so that you make them appear common. You seem to be attempting to take this divine and beautiful theory of religion, which is real nectar to the soul, and trail it in the dust of every day commerce.

“But that can’t be done,” he fairly shouted. “And I’m glad it can’t. It would only commercialize Almighty God, as well as to degrade His representatives, if He allowed us to treat Him like a common tradesman, whose business it might be to “stand and deliver” whatsoever we happened to need or desire.”

In his earnestness the preacher seemed to have quite lost sight of the fact that Christ had promised to do that, and MORE.

The gospel had apparently become to him nothing more than the “beautiful theory” to which he frequently referred.

“It’s up to you,” he continued, “to learn resignation to God’s will, by accepting whatever comes to you as *from* Him, and therefore for your good, of course. Sometimes He sends us the things we ask. But mostly, He sends us what we NEED and DESERVE, as punishment for our misdemeanors.

“You must remember that it is the office of religion to accept *meekly* whatsoever He sends; and to seek to discover in it the spiritual *lesson* thereby intended to be taught by our Father.”

I thought he had finished, but no, he evidently

thought mine a bad case, and so he gathered fresh momentum and went on.

“Theoretically,” said he, “this sublime and beautiful (plenty of emphasis on the beautiful) theory of religion, which we all have the privilege of enjoying, is a never-failing balm for every ill.”

“And it is,” he hurried on to explain, “for every *spiritual* ill. But when you attempt to advantageously mix it in the common mire of commerce, the result is likely to be quite different.

“You’ve evidently been attempting to drag these precious and soul-satisfying promises into the counting room, and there to have them serve you as a support.

“This being so, I am not surprised, nor am I much sorry, if they have caused you some bad jolts.

“With our religion, as with all else with which we deal, we must learn to use common sense, and not expect Divine Providence to act for us, in the capacity of the United States Mint.”

I had had no such conscious expectation, but since he appeared to think his the last word on the subject, I pursued the matter no further and went on attending church expecting NOTHING; and of course receiving no more than I expected.

However, as I appeared to be getting as much as the others of the congregation, further inquiry seemed unnecessary in that quarter; and so I only listened, week after week, as the preacher expounded—sometimes with a good deal of enthusiasm—his ‘sublime and beautiful THEORY,’ wondering if he would by any chance ever wake up to the truth that he was dealing more or

less in what is commonly called "green goods"? A theory that TALKED well but could not be expected to WORK, save *spiritually*, whatever that might mean, to the young person whose first duty, at the time, appeared to be that of earning an honest living.

In Christ's positive promises I had lost confidence—simply because of a LACK of UNDERSTANDING.

As a groundwork for life's business, they meant practically nothing to me for a time.

Thus I drifted along, kept afloat by what I later recognized as the Divine URGE, but making small progress in God's great school of experimental knowledge.

When, however, I had gotten all the scenery properly set for the next act, HE rang up the curtain on a morning that even yet stands out vividly among my life's experiences.

It was the morning following the great San Francisco earthquake, by which earthquake I may have been "chosen and ordained," despite the fact that at the psychological moment I "fell down" hard, financially, and the "fall" cost me FORTY THOUSAND DOLLARS—thirty thousand of which I did not own.

It sounds tame enough at this distance. But on that day it was indeed thrilling, and certain details of that "living picture," will always remain fresh in my recollection.

It seemed that I, Elinor S. Moody, a very ordinary and practically unknown young woman, coming to a small city from an obscure country town, having retired as usual one prosaic night awoke the following morning to find myself famous. And why?

Because I had "dropped" thirty thousand dollars of

borrowed money, and the owners of this money, mostly shrewd banking institutions, were a good deal interested in ascertaining what I was "going to do about it?"

I was not only equally interested, but desperately anxious about the same matter, while in available cash with which to open negotiations I had about thirty cents.

That I had an asset vastly more valuable than a few ready dollars, I soon discovered, however, for as time went on, bringing its extra responsibilities, I began to recognize that inspiration, of which Job tells us, and to FEEL its entire dependability.

When it became necessary to perform some task which seemed impossible of accomplishment, I began to search WITHIN for direction; soon discovering that a way was always suggested to my mind, and such a way as would in each case prove ample for my needs.

That it was "up to me" to stay by my promise to return this sum of money, I was well aware; but HOW to do it was the question I was unable to answer.

But since it was RIGHT that it should be done, I KNEW I MUST and SHOULD do it, and that my first business was to find the WAY.

More instinctively than otherwise I became aware gradually, that there was an Invisible POWER which CARED whether or not I made of my work in the world vineyard a SUCCESS; and ere long inspiration assured me that when I learned to accurately connect with that Power, IT would enable me to do each day's work naturally and well, regardless of what the day's work might consist, or how difficult its tasks might appear.

That ALL things were possible with the Great Overruling Power I BELIEVED, and that that POWER was intimately interested in ME, and my manner of living, I somehow felt assured.

But somewhere there was a missing link, which it was my chiefest business to discover.

To make this discovery took time, and not a little experimentation, for I had not then learned that this Power is WITHIN ourselves, and is the REAL I, of each one of us.

As I look back from this distance, however, I can recall many remarkable opportunities which came to me, by which I was able to become acquainted with the Universal Law, and test for myself Its simple reliability upon any and every occasion.

About this time I came upon what I later discovered to be the "A. B. C's" of the so-called New Thought, and with this illumination of the TRUTH with which I had for years been familiar, I became convinced that even the emergencies of Nature could NOT invalidate Christ's promises; and that therefore, if I could not get to the point of really BELIEVING those promises, ACTIVELY, that FAITH would enable me to accomplish ALL right things, whatsoever I might desire to accomplish.

That it was RIGHT to care for one's honest obligations, and deal squarely with one's neighbor, could not be denied by any honest conscience; and so my first business should be discovering how to CONNECT with the Universal Mind, and to do the work with courage and CONFIDENCE.

No, this decision was not reached in a moment, nor was it always abided by after it was reached, else I

might sooner have arrived at the desired goal. FAITH is a matter of GROWTH, and growth of any and every nature must have its rightful allotment of time.

Such an array of wonderful teachers and experiences as came to me. One of the first being Elbert Hubbard, from whom I got more real inspiration, than from all the sermons I had ever heard up to that time, I believe.

Then came *Nautilus*, Christian Science, Mrs. Militz' splendid interpretations of the Truth, Helen Wilmans—and there has never been a more scientific teacher than Mrs. Wilmans—and many others, as fast as I was ready for their messages.

That the Law of Attraction was a *reality*, I was soon assured, for it was attracting to me precisely the KNOWLEDGE I was able to intelligently USE in the solution of my great problem. Those people who had done, and were successfully doing, just the things I so much needed to do.

And so, little by little, and again in seemingly great strides, I mentally progressed, gaining FREEDOM as fast as I was able to ACCEPT His WORD, as my REAL shield and buckler. Looking away from the personal, and remembering that "It is NOT I, but the Father WITHIN ME—He doeth the WORKS," and then LISTENING for His inspiration, which should point the way for the next step.

When we really BELIEVE that "With God, ALL things are possible," we have overcome failure with a lasting SUCCESS.

CHAPTER XII

THE UNFAILING LAW OF ATTRACTION

LEST I have not made sufficiently plain just HOW I demonstrated, or attracted into sight, sufficient money with which to cancel the indebtedness I have mentioned, perhaps it will be helpful if I attempt to present the matter a bit more in detail, illustrating the manner in which I applied, and constantly continue to apply, the Universal Law, to whatsoever problem it becomes my business to discover a solution.

This I desire to do, since the only good reason for relating this experience publicly, is the hope that it may prove helpful to others, who may need a bit of light on the solution of a somewhat similar problem.

The Law of ATTRACTION, or of ASKING and RECEIVING, is the Law upon which the manifesting of our desires is based.

Our part is to become thoroughly familiar with this Law, and its operation, and to educate ourselves to have sufficient faith in it to look for, and honestly EXPECT, desired results under it when we have, by earnestly doing all that it requires of us, earned the right to such results.

Elihu tells us, in the book of Job, that "there is a spirit in man, and the INSPIRATION of the Almighty giveth him UNDERSTANDING."

As often as we seek to obtain that understanding, expectantly and believingly, LISTENING, as it were, to the inner mind or voice, we shall surely receive it. Let us, however, take heed that our seeking is rightly done; that is, in accord with our Father's decree in such instances, which is, "When ye ask, BELIEVE that ye RECEIVE, and ye SHALL HAVE."

This is a positive promise that never has been, and never will be, broken.

It is hardly necessary to say that to handle an indebtedness of \$40,000, which is practically unsecured, and keep creditors reasonably quiet, is something of a task; and there were many days when I ardently wished old lady Winslow had lived long enough to have invented a kind of soothing syrup that would have accomplished this task for me.

Lacking such potent remedy, I frequently found financial navigation pretty strenuous work; for while I had a large and fairly profitable school and reporting business, which had to some extent backed my credit in obtaining this sum of money from the banks, its property assets were very light and it was incapable of doing more than to maintain itself and provide for the interest payments on this indebtedness.

Although at the time I knew nothing of the science of so doing, I soon discovered that I had made a grand good beginning by "going my way and telling no man" of my difficulties.

Only the brokers and my creditor bankers knew of my downfall; and they were equally anxious with me that the matter be kept quiet until such time as some kind of satisfactory adjustment could be made.

For a time I accomplished practically nothing save trying experiments, with the hope, in each instance, that something worth while would come to me. I had apparently no guide or compass, and no ACTIVE faith in the Father WITHIN, "which doeth the work."

Every book, essay or lesson, bearing on the subject of successful accomplishment of which I heard I procured and read, HOPING—but NOT trusting,—I had found the solution of my problem.

During much of this time I was studying, with more or less earnestness, the Universal Law; endeavoring to convince myself if it were really scientific and dependable, when applied to what I had been taught to consider material things. Then if I could discover what were the conditions under which it unfailingly worked, the rest would be easy.

At times, and this was often when I had been particularly explicit in explaining to All Power just HOW it could accomplish a certain thing for me the Law did not seem to work at all, and I would be almost persuaded that mine was the one job too big for Universal Mind.

But at these times, as I came to review the matter earnestly and honestly, I found the trouble to be always the same as that pointed out by Christ to His disciples, when they likewise had failed in accomplishing their purpose: "Because of your lack of FAITH."

Not infrequently I found myself endeavoring to have God Trust ME, rather than stepping out on the solid rock of faith, and proving to Infinite Spirit that I had ACTIVE confidence in IT.

Many times I found I was merely HOPING that the

Law would not only do its work, in accord with Its promises, but would likewise stretch a point and do all the disagreeable part of mine.

Of course this made my progress at times slow and uncertain, and so pretty discouraging. But so often as there seemed no possible way in which I could meet an obligation that really HAD to be met, and I asked for guidance as to how to proceed, expectantly LISTENING for an answer, the answer came.

Next I discovered that when I did precisely as Inspiration suggested, even though I could see no immediate relation between such doing and THE matter upon which I asked light, that my OBEDIENCE was always rewarded by leading me to the solution of my problem.

Thus I began to arrive at really worth while results, not only sufficient for my daily needs, but results came with such accuracy and precision that I was convinced of the reliability of Infinite SUPPLY, as well as of man's ability to unerringly connect with this Supply, when he became sufficiently in earnest to determine to be absolutely untiring in his effort.

The following story, and I could relate a hundred equally simple if space permitted, illustrates just HOW I have learned to use, and collaborate with, this splendid, simple, Universal Law and Guide in bringing into visibility such material supply as is needed in the pursuit of my daily business.

A portion of the old indebtedness, a note for \$2,000 was due, we will say, on December 1st, and it seemed quite necessary that it be paid.

With the purpose of cleaning up this old indebtedness as fast as possible, I had been buying and selling

real estate in a small way, in conjunction with my other business, and had acquired the equity in a small house which was leased for \$600 a year.

About six weeks before this \$2,000 note was due, I offered this house for sale for \$6,000, listing it with several reliable brokers, and urging each one to make every possible effort to find a purchaser before December 1st.

This was some years ago, and real estate was not being sought at that time as has been done during the last three or four years.

Calling on the brokers after waiting a couple of weeks, I found them all quite agreed that it would be impossible to sell the house for anything like what it was worth before the first of the New Year, or perhaps later on toward the spring, which would be far too late for the purpose I had in mind.

Ordinarily I should have felt somewhat discouraged; but in this instance, I discovered that I was feeling quite pleased and satisfied about the matter; and while no definite plan had occurred to my mind, Intuition seemed to whisper to my inner self that it was all right, and that the house WOULD sell in ample time for my need.

Later in the day I talked the matter over with Father—the Great ALL Mind—asking that IT direct me as to the next step; and knowing that I had been *heard* and *answered*, *let go* all thought about the house, and gave my attention to my next errand in His vineyard.

That evening, while glancing over a local paper, my eye was attracted to a tiny classified advertisement reading something like this:

“Wanted: To buy \$50,000 worth of local real estate, paying an income of not less than 5 per cent net.”

Inspiration instantly told me that here was the purchaser of my house.

I had never seen such an advertisement in our local paper before, nor have I since.

Early the next morning I called upon the advertiser and sold the house as quickly and easily as though it were the only one in the world, the purchaser agreeing to examine the title and make payment as soon as he could conveniently get to it.

Several days elapsed and I heard nothing; but on the morning of December 1st, he called upon me and paid for the house, completing the transaction in ample time, and with ample funds, to cancel the \$2,000 note which was due upon that day.

This is precisely the manner in which Universal Mind comes to our assistance, when we ask in faith, nothing doubting.

We must, however, learn to do OUR part, which is to be quick and confident in running on Its errands.

We must also remember that It does not deal in dollars and cents, or other so-called material things.

Universal Mind deals in IDEAS, always, which ideas enter our minds as inspiration, enlightening our understanding, and suggesting an opportunity for the accomplishment of the desired purpose, regardless of how great or small, hopeless or possible, such accomplishment may to us appear.

Upon reading the little advertisement had I argued with myself, “Oh, well, that has nothing to do with selling my house, since I have placed that matter in

God's hands, and I have nothing further to do with it, until He sends me a customer," or had I put off going to see the advertiser, awaiting a more convenient season, the house would not have been sold.

I should have been unable to pay the note, and then might have persuaded myself that God did NOT answer my asking, and that His positive promises did NOT apply to material things, do you not see?

Not alone must we have faith in God and His Word, but we must upon *every occasion* where we ask his intervention, PROVE our faith by our WORKS, as well as to *suggest* it in our WORDS.

ACTIVE FAITH collaborates with Infinite Spirit, KNOWING that the desired good will come to pass at the RIGHT time. Not alone that, but "Exceeding, abundantly MORE than we have asked, or even THOUGHT."

But such experiences as the above, no two being exactly alike but each sufficient of itself to meet comfortably the need of the day, Inspiration led me along, never failing in Its assistance when I was ready and willing to *do my part* before attempting to claim my inheritance under Father's will.

This "DOING OUR part" is THE important thing for us to understand, and to be precise in DOING.

All Power has made of us FREE agents to DO or NOT to do; to RECEIVE or NOT to receive of Its bounty; and because of this, It does not force Its benefits into our hands and lives, but rather tells us that "If ye have faith as a grain of mustard seed, ye may say to this mountain, remove hence to yonder place, and it SHALL remove, and NOTHING shall be impossible unto YOU."

By experiences similar to the above, little by little the forty thousand dollar indebtedness was reduced until the last thousand dollars was paid. And while the task was an arduous one, it was also wonderfully enlightening, since it taught me to understand the potency of the INNER VOICE, as a less taxing task would have failed to do.

When we really believe that with God "ALL things are possible," we likewise feel that with US all things are also possible, since we are ONE with ALL Life and Power, just as the river is one with the ocean, and the finger is one with the hand; and that we cannot fail, without proving our Great SOURCE of Life, from whence our Supply of all and every good, a failure.

And so the so-called New Thought reaches its effectiveness by resting upon the same Old Gospel upon which my preacher friend of earlier years relied for his "sublime and beautiful theory."

The real difference being that the New Thought teaches simple dependence upon Christ's promises; it EXPECTS them to operate with precision, which they never fail to do when we first make straight the way.

We believe that we can HAVE the things and conditions for which we ask, rather than something else which the Over-ruling Power might decide we "need as a punishment," because this latter would not be in accord with His WORD, as offered by our elder brother in His, "And if ye ask ANYTHING, BELIEVING in ME, I WILL do it."

THE END