BY THIS SIGN WE CONQUER

BY

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The Second Lesson in the Course on Christian Healing,
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INTRODUCTION

THE reprint of this lesson, from the Master Mind, December, 1917, is given by request of several people who have written me letters telling of the help and healing which has been received, both by reading the article and by earnestly putting into practice the denial of evil as symbolized by the Cross of Christ.

One mother wrote of having healed her little boy of several severe attacks of illness through reading this lesson to him.

With an earnest prayer that many will be blessed into health and aided in walking "The Way of Life," it now appears in a new dress as an Easter offering.

Among the letters received is an interesting one from an Italian lady who gives the following account of her grandfather and his healing many people by the sign of the cross, which today is recognized as the denial of evil.

"Grandfather was born with a very vivid cross on his tongue, but not until he had reached manhood did it dawn upon him that the cross meant that he was to heal the sick by making the sign of the cross. He soon

became a great healer and people from cities and villages for miles around would come to him to be healed of incurable diseases and growths. He used the sign of the cross and knew for them that "All is well." Once my sister took erysipelas so badly that her eyes were entirely closed and her suffering was great. Many miles had to be travelled to grandfather's house, but the moment he saw her, and made the sign of the cross, she was entirely free from pain and swelling.

Perhaps you would be interested in hearing something of his character. He was very spiritual. He seemed to live forever in a bright and happy region built up with his own thoughts and feelings. His peace and happiness were always quiet and poised. He never mingled with people except when called for healing. He had a large family of children, yet unlike the custom of Italians, he never stored up wealth for them. The neighbors would often reproach him saying that he could with his healing power become a very wealthy man. His only answer was, "There is nothing to fear, my children will never want, my healing gift is directly from God and not to be entangled or abused with worldly aims. He often accepted love gifts from people.

The people of the hamlets and villages situated among the hills and mountains of Northern Italy depend wholly on divine healers to cure their sick. A doctor or surgeon is almost unknown to them."

HARRIET HALE RIX.

BY THIS SIGN WE CONQUER

GOD is Health, the only power, presence and substance of the universe, Omnipotence, Omnipresence, and Omniscience. Man is the perfect Expression at all times, not because he affirms this, but at all times whether he affirms it or denies it, man is the true Expression of infinite, indestructible, illimitable health. This Truth itself is of mighty healing value, and in order that we may stand absolutely by this affirmation, that has no reservation in it and admits of no compromise, we must be able to take the negative stand, the purely negative stand, which consists in the non-recognition of two powers, two presences and two substances.

Since health is all in all, first, here and always supreme, there is no reality in disease. Disease does not exist in the realms of reality. It has no right, no authority, no claim, no power, presence nor substance, since it has not God in it. It has no Truth in it, and having no Truth in it, it can make no scientific claim to being, there-

fore the scientific mind denies disease, and understands most intelligently the source of its divinity and the eternal indwelling of health.

This Word of Denial is the great power of the Cross. And "By this sign we conquer." The sign of the cross, without which we truly cannot be Christians, nor can we understand the fullness of the power of the Word of God. Many people seem to fail on this point in the application of the principle of Christianity to healing: they will not deny—they will not cancel nor cross out the belief in disease, materiality and evil. Sometimes people will say:

"Oh, what is the use of denying—why not always affirm?"

Yes, if affirmation always demonstrated the Truth to your consciousness and in your work (and then eternal affirmation has been admitted in the process of denial), but if the result is not perfect, pleasant and satisfactory after speaking the word of affirmation, better take up the practice of denial, and take it up very strongly.

Instead of believing that denial is non-essential, it is this state of mind, or believing, which needs it most. This one would gain emphatically by the practice of daily denial. Try it

for yourself, and you will soon see how you speed on, how wonderfully you are vitalized in the divine consciousness. But let us always deny—let us use the cross—always—*not under sad thought,* but under the consciousness of its power, its victory.

The history of the cross, as a symbol, is one of the most ancient—so ancient that it is impossible to trace it to its origin, by any written record, because the fact is that the cross exists in God. The cross is in God because for God to be all in all is to cancel forever all that is unlike His love, His goodness and His health, therefore the cross originates in being and is endless in its power.

The cross has always been both feared and revered. Feared by cowards and selfish people, and sometimes by the religious in their ignorance; revered always by that mind, understanding, illumined and united to, the great and full principles of Truth. Loved and revered through the ages it stands, the inspiration of centuries for a great many religious devotees and the saints and masters of the Christian history. As an emblem of a slave's death and a martyr's punishment, the cross for centuries was looked upon with repulsion, but this was redeemed and

the attitude of mind changed under Constantine, who, taking the cross, lifted it so high as a symbol of power and majesty, that since then it has been looked upon by the great and the knowing, as victorious.

The origin of Constantine's great and wondrous interpretation of the cross was as follows: "A flaming cross, blazing at noon-day appeared in the heavens once, when Constantine was on his way to conquer his enemies, with the words under it, *'In hoc signo vinces,'* that is, 'By this sign conquer;' and the following night, in a dream, Christ appeared to Constantine directing him to use the cross as the symbol of his power and faith."

He accordingly had a standard made bearing that sign, and a die cast, called *labarum,* with which to impress the coins and the armor of his soldiers. Since then the cross has been held in honor.

Of late certain forms of the symbol have been brought forward, among them has been the favorite, called the *swastika,* which is supposed to bring great prosperity, because it represents the four winds of success, and is a whirling cross, very active, sweeping away all impuri-

ties and irregularities in its swing, and bringing to the one devoted to it all prosperity.

Wagner in his opera of the Holy Grail, called "Parsifal," introduces the cross as a very strong note, teaching the power of Christian faith in demonstrating over all temptation, weakness and enmity.

As he goes forth on his quest for the Holy Grail, or the great ultimate of life, Parsifal presents continually the cross, holding it up before great temptation and darkness; if he meets the devil, the devil hides before it, signifying his limitations and his self-conscious weakness in the face of the great Christian emblem. The nuns and monks of the Catholic church have adapted the cross in a more negative interpretation than other Christian churches by signifying their willingness to yield their whole person unto God in a kind of ceremonial dying, a voluntary giving up, resembling the crucifixion of Jesus Christ. From this time forward they count themselves new beings endowed from God with special power to walk the way of a sinless, pure and wholesome life.

Although there have been many tears shed in connection with the cross, today we are learning to wipe away all tears, because the cross

does not truly exist in its all-power save within the kingdom of joy. There it can be handled with demonstration and healing power.

Healing is so simple, marvelously simple when you do it in the very best way. Your personality knows nothing about it, because you have simply used the power of the cross, making a vacuum, a place for the great God to fill. An example of this is given in the following case:

It was in San Francisco that this case came to me from Los Angeles. A man, a stranger to me, and whom I had never seen before, entered my room in San Francisco. In appearance he looked as if he would not outlive the day. He was a sorry sight of broken humanity, of the body come to the very edge of things. He told me some of his history. He could not talk much because, he said:

"I am dying, but I must get home. Will you help me home? In Los Angeles they told me to stop here, and maybe you could give me the strength to get home and die there."

When I spoke to him I pronounced the whole Truth in a general way. I knew he was not in a state to be lectured, so I just gave him a few loving words of doctrine. He said he had been sent to Los Angeles under charity, that his

folks were poor and had gathered the funds for his railroad expenses and he had landed in that city with the idea of its healing properties. With nothing in his pockets he had searched for health for five months. He had tried, always under charity, all the schools and hospitals, and all medicines, but nothing helped him. He went down, down, down, because his complaint was called "consumption." The physicians had agreed that he would not live two weeks, and had advised him that, if he wished to die among his relatives, to take means to get home. Another collection was made and he was started on his journey to his people, but obtained this "stop-over privilege."

I took the stand, *there is no incurable disease.* That man had one treatment. I lifted the cross before him, not literally but figuratively, in word audible and in silent expression. I lifted it against this treacherous thing that had doomed him. It was lifted against this imposition that told him the end had come.

I did not hear from that man for a year, then a woman came into my office and said:

"I want to be healed as you healed Mr. Smith."

I did not recollect the man's name. She said:

"Yes, I want you to heal me in one treatment!" Then she went on to tell about this case, and because he had related his history, I remembered. Then she said:

"He never coughed from the day he left your presence. He came home perfectly healed and everybody accepted him as though Los Angeles had healed him."

And I give you this case as an illustration of the power of the cross, the uplifted cross, the cross of power. What had been crossed out? Weakness and belief in disease. One moment's true use of the cross, and a consumptive was restored to health. Did I do it? Why no. Was anything of disease really removed from this man? No, he was not diseased. He only believed he was.

Now, my friends, everybody is always healed in the first treatment in Truth that he receives, but sometimes it takes sixty more treatments to educate him into knowing it, and if you were to take that stand, you would have many instantaneous healings and not drag your cases. Remember that. Healing is a consciousness.

Now, let us consider the annulment of the

personality, but when I speak of that I am not speaking about the body. The body has been wronged by religion, by Christians who but partly understand Christianity, and therefore are ignorant concerning the body. I do not refer to your body at all when I speak of your personality. Your body is not miserable nor sick, it is your mind. Get rid of that kind of mind that makes you feel poor, weak and sick. The personality must be conquered.

The personality is a way of thinking about yourself that has made all the misery and all the sickness, ache and trouble you have ever known or ever will know, therefore what do you want to keep the personality for? It has no existence.

God is not personal, therefore let us rise right out of this wound to our consciousness, that we are something else than God because we are wicked, limited personality. Let us use the cross against this ignorant idea. This is what Jesus Christ meant by his great denial. By this sign I conquer the human tendency to believe that I can be something that God is not, or that I have the power to contradict God. With what power shall I contradict God since God is Omnipotence and is all Individuality supreme?

Jesus Christ cancelled his personality before all men, and this is recorded forever, that we may always walk in his way and gather to ourselves the consciousness of Individuality supreme. Let us use his long recognized power of cancelling the sins of separateness and weakness that are the under-self. For he says, "Why callest thou me good?" No personality can affirm what only God has a right to assert, therefore there is no goodness in personality—goodness meaning God.

"I speak not of myself" when I say "I am health, life, joy, peace." I am not speaking of myself as separated from the whole. I "came not to be ministered unto, but to minister," nor did I come into the world to be healed, but to heal. We are all capable of saying, "I came not into the world to be ministered unto—not to be healed, but from now on, I take the stand I have come to heal and to minister, powerfully and strongly and victoriously." You can be a healer at once, and then you will accept no weak sympathy for the human self, for the personal idea, it is obliterated for you in Truth.

"I seek not my own honor," undoing a great cause of weakness and sickness, which is pride, arrogance, egotism. "Not my will, but thy will

be done" is the Royal Way to full Godhood. You never get anything the other way, by insisting upon yourself as a separate being. What is the result? Are you satisfied? Are you happy about it? Are you contented? If not, try the other way, and plunge speedily into it. "Not my will, but thy will be done"—and you are using the power of the cross and you will conquer. You have conquered.

So Jesus says, "If any man would come after me," up and up and up to the full resurrection, to the full manifestation, to the final consciousness of no man's need to go down into the grave or other hard and bitter experiences, or through the mud of ignorance or misery or disease, "If any man would come after me, let him take up his cross" (how many times, once in a while, once in a lifetime?) "let him take up his cross *daily* and follow me." Oh, how that rings through your consciousness with joy when you openly practice it. It brings out the great power of the living Spirit. And Jesus says also:

"Cast ye the unprofitable servant into outer darkness."

What is the outer darkness and who is the unprofitable servant? Do you know him? Just that part of your nature that has never yielded

you any joy. Out of your consciousness you have the power to cast the spoiler. Who made this spoiler? Why, he never was created—only made to appear by yielding to his claims. Now we shall yield no more. I am not matter, I am Spirit. Lift the cross against the imposition of materiality. Use the sign of the cross against the world-wide impression that this is a materialistic world with the power of evil ruling over it, filled with a sick-bound people as its guests. Take up your cross and deny it. Deny it for your neighbor—the war and every disease—deny for everyone who comes to you describing disease. Say "That is not so—that is not real," not aloud, but silently, powerfully. While they are speaking of error, the Truth there is voicing its Omnipresence, Omnipotence, Omniscience—giving the sign of the cross—"By this sign we conquer."

A woman came to me—a skeptic—and she was an intellectual skeptic. She thought she could reason me out of my claim and out of my spiritual position. She had tried to several times, but the Spirit was very courteous to her, as it is always; it shines, you see, on the just and the unjust. How wonderful that it takes no cognizance that we have been stupid and dull

and ignorant! It gives us beauty for ashes, joy for sorrow and love for hate. She showed me an arm with a growth on it; it appeared to be a tumor. I was busy. I had been making remarks on the Truth and she showed me this arm. I remember she said:

"If your Truth is all-powerful, heal that." I said:

"Very well, it is healed," and made the sign of the cross over it—not in any superficial way.

Time is nothing. I made the sign of the cross in faith. I did not care anything about her personality nor what she was saying, for there instantly came a love over me for her, and so I took her hand and made with my finger the symbol of the cross and at the same time used my mind on that condition.

She was the most amazed girl the next day, and she called me up, saying:

"Why, Miss Rix, it worked—the tumor has entirely disappeared, not even does the place show that anything has ever been wrong there!" It never returned.

Now, my friends, the great science of Christ demands your death. If you are going to reach the heights you must reach the depths. If you cannot go down, you cannot go up. You must

be free at both ends. If you can utterly die, you can utterly live. That is why we are presented with the cross as the only means of conquering a self that is not God. Now what dies? There is no death and nobody has ever died, and nobody ever will die, but there is that other death that is honorable, the honor of the God within you—the only death that is worth while. It is the voluntary death which is the larger death—much larger than physical death, and when that is accomplished it is finished, never again pain, never again sickness, no more fear, no more misery, but peace forever.

George Mueller, that wonderful man who lived in London and instituted under faith a home for newsboys—poor, little, ragged newsboys! Oh, I saw them in London by the hundreds. We have none like them here in Los Angeles or New York. They never had a roof over their heads. They never sat down to a table, and this great, loving God-Man reared them himself. He soon had 2000 orphans, giving them plenty to eat and wear, and good beds, through faith and love and trust. Someone asked this man once to give the secret of his demonstrations, because he could heal as well as provide for the hungry. I think it is worth

reading to you. It does me good always to read it myself and to meditate upon, because it is a means of grace to me. Here it is:

"There was a day when I utterly died," and as he spoke these words he bent forward, lower and lower, until his head almost touched the floor. "Died to George Mueller, his opinions, preferences, tastes and will—died to the world, its approval and censure, died to the blame or approval of brothers and friends, and since then I have studied to show myself approved of God."

And he had a broad and wide spiritual experience and consciousness of what it means to walk with God in the victory of Truth.

Health is established by denial. It is not acquired by affirmation; and there is no disease destroyed by denial. You simply deny or destroy the *belief* in disease, and that establishes, to your consciousness, your health—and that health is the royal, splendid inheritance of the sons of God, the power of an Omnipresent God to His loving children.

Moses lifted up a cross in the wilderness. The cross did not originate with Jesus, with Christianity. Christianity adopted it and used it as a great symbol of annihilating whatever was in the way on the path of reaching the

infinite goodness and power of God. Moses was himself instructed to lift up a cross in the wilderness and to place on it the serpent, which in this state of consciousness was the symbol of deception and ignorance, disease and death, but he was to lift up the serpent until the serpent on the cross would be transmuted, and thereafter stand for the wisdom and for the power that conquers. He did so, and as you know the history of those Israelites who were bitten through their denial of God, and therefore had diseases of mind, body and estate,—who had been bitten by the idea of mortality, personality, fear, anxiety, and belief in evil—everyone who looked became consecrated and made their at-one-ment with the lifted serpent, the transmutation of the consciousness, and they were healed.

When the prince of this world comes to you he must find nothing in you—nothing of his own, then you can look upon all evil as so much nothingness, and you can handle disease and have no repugnance in your mind, no picture left to make you shudder, no fear in your soul of whatsoever you know is non-existent. You have, by the power of the cross, re-entered the path of innocence and therefore all power and all joy. "All power," Jesus Christ said, "is

given unto me in heaven and on earth," but not until the cross had brought the great victory. It was when the love of the Master had met every claim of error that he stepped forth and affirmed the full victory of man.

As we take hold of the Truth, that all power on earth and in heaven is given unto the resurrection, so shall we pass from death to life. Our word becomes power to pass through every ignorance to knowledge, every sorrow to joy.

TREATMENT

Enter into the quiet of your own souls. Dismiss all thought about things, about yourself, about conditions that have seemed adverse to your happiness and your freedom, whether they are called disease, inharmony, poverty, death, or whatever. *"Be still and know that I am God,"* is the divine instruction.

And now as you rest in the Divine Presence, you remember who you are, the perfect child of God, pure Spirit. There is nothing material about you. You are not a mere personality, nor is it true that you are a sinner or selfish or evil in any way. You are the image, the likeness of God, therefore holy as God is holy, perfect as God is perfect, the manifestation of health, life and strength, and of the beauty and grace of God. This is the Truth of your real Self.

We utterly deny that there is any self but this God-Self. All the appearance of weakness and foolishness is nothing, nothing at all. It is not real. You are surrounded by the Divine Presence, by good, by harmony, by heaven, and you are filled with health, and heaven centers within you and radiates from you into all your world,

one Power working in and through you. It works for life, it works for freedom, it works for health and happiness and every blessing.

One substance is in your world, one substance makes your body, it is the sweet, wholesome, clean and pure substance of Spirit, ideal, eternal, perfect, beautiful, immortal. "No evil can come nigh thy dwelling, no weapon that is formed against thee can prosper, for thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee."

Now you are resting in the Truth and you rise in the health, the abounding health of God, and you walk with God, you walk in the strength of Christ. You can do all things through Christ which strengtheneth you. Nothing is impossible to you—nothing is incurable. You are God's instrument to radiate health. You are here to manifest fullness of health, to love —to give the Truth to the world and to heal. It is true of you what Jesus Christ said of himself:

"To this end was I born and for this cause came I into the world, that I might bear witness unto the Truth."

Now you bear witness to the Truth with your body, it is healthy, strong, young and free. You

bear witness to the Truth with your mind, it is clear, balanced, positive, wise. You bear witness in every way that Truth is here, that God is here, that heaven is now upon the earth and you live in it, forever and ever.

TREATMENT FOR THE ABSENT

Now let us open the flood gates. We are so filled with true, beautiful, wonderful consciousness. We are all ready to take into it those whom we have been blessing and holding up to the heights for the last few days. Let us first apply the great denial to these. Take each one by name, and we will rest a few moments while you repeat that name so as to become very much at-one with them. Slowly repeat them.

Dear one, listen to me! I deny that your personality has power to stand between you and the whole Truth. I deny that mind that asserts pain, sickness, weakness, poverty or fear. Within yourself, I deny the personal claim of weakness and old age. I, the very presence of God within you, deny anxiety, fear, and weakness. Thus the sense of a personal self is obliterated and fades away into nothingness, and the Holy Spirit of the Divine Self fills you consciously.

You are alive with the life of God, strong with the strength of realization, peaceful in the peace that passeth human understanding, a peace all-active and all-knowing.

You are crowned, the Holy One of God. Joy flows through you. Rising, it lifts you to the Highest—your Holy Self. You are free, free, and it sings itself, this pæan of praise, this wondrous sense of life, it sings itself into complete expression. You are free, holy, as God made you, steady, divine, glorious! And now, O Father, glorify thou this one with the glory he had with Thee before the world was!

THOU HAST GLORIFIED HIM WITH THINE OWN SELF.

THE UNREALITY OF EVIL

"In an address delivered before the senior class in Divinity College, Cambridge, July 15, 1838 (long before the modern schools that are based on the denial of evil existed) Emerson said: 'Good is positive. Evil is merely privative, not absolute, it is like cold, which is the privation of heat. All evil then, is so much death or non-entity.' "

Athanasius, who was called "The father of orthodoxy," and who died in the year 373, said, "For evils must be called non-existent, but good is really existent, as having God for its true author."

Last words of Guatama Buddha: "Spirit is the sole, elementary and primordial unity. Each of its rays is the immortal, infinite, indestructible soul of man. Spirit is the only reality. Beware of the illusions of matter."

Eliphas Levi has said, "Allow no real existence to evil. God in fact, does not will it. Na-

ture rejects it; suffering protests against it; reasonable beings cannot desire it; universal harmony leaves no place for it; life triumphs continually over it as over death. Satan cannot, therefore, be a king; he is the most abject slave of the folly he has evoked. The eternal denial of evil consists in the eternal triumph of good."

From Zoroaster: "The first best, highest place he (God, Ormuzd) created was the All Possibility and the second best, highest place he created was the All Good. With him are all things possible, with him are all things good."

Jesus' Definition of Evil

"He, (the devil or composite of evil) was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it." John 8:44.

Both Dionysius and Plotinus have said in substance:

"The Good and Beautiful are the cause of all things that are and all things love and aspire to the Good and Beautiful.

God is the Being of all that is. Since then, Being is identical with God or Goodness, evil as such, does not exist. Evil is not in things which exist; a good tree cannot bear evil fruit. Nor is evil in God nor of God; nor in the angels; nor in the soul; nor in the brutes; nor in inanimate nature."

Origin declares of evil, "Everything spiritual is indestructible; and therefore every spirit must at last return to the Good. For the Good alone exists; evil has no existence, no substance."

St. Augustine's Soliloquie, Book 7: "And I sought, whence is evil. I set before the eye of my spirit the whole creation; whatsoever we see therein—sea, earth, air, stars, trees, moral creatures—yea, whatsoever there is we do not see—angels and spiritual powers. Where is evil and whence comes it, since God, the Good hath created all things? Why made he anything at all of evil and not rather by his almightiness cause it not to be? These thoughts I turned in my miserable heart, overcharged with most gnawing cares, and admonished to return to myself, I entered even into my inmost soul, Thou being

my guide, and beheld even beyond my soul and mind, the Light unchangeable. He who knows the Truth knows what the Light is, and he who knows it knows Eternity.

O, Truth, who art Eternity! Love, who art Truth! Eternity who art Love! And I beheld that thou madest all things good, and to Thee is nothing whatsoever evil. From the angel to the worm, from the first motion to the last, Thou settest each in its place, and everything is good in its kind. Woe is me: how high art Thou in the highest, how deep in the deepest, and Thou never departest from us."