

# OLD THEOLOGY

IN ITS APPLICATION TO

## THE HEALING OF THE SICK,

THE

REDEMPTION OF MAN FROM THE BONDAGE  
OF SIN AND DEATH, AND HIS RESTO-  
RATION TO AN EVERLASTING LIFE.

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VOLUME I.

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BY

E. J. ARENS.

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## P R E F A C E.

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IN giving to the public this little book, no claims are made to originality as regards the doctrine set forth herein. The germ of this doctrine is coeval with time. Jesus and the apostles preached it, and applied it to the casting out of devils and to the healing of the sick.

In the fourteenth century, in those perilous times when Pope John XXII. and Louis of Bavaria were at variance, it is recorded that public worship wholly ceased on account of the manifesto issued by the Emperor in conjunction with the Princes of the Empire, proclaiming that all who would not recognize the dignity of the Emperor as God-given, should be held guilty of high treason. In those chaotic times, the more conscientious of the clergy, fearing the suspicion of heresy and dreading the Inquisition, formed themselves into a secret organization that they might strengthen each other in their common effort to live spiritual lives. They named this association *Gottesfreunde*, or Friends of God, citing the declaration of Jesus: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you."

Their distinguishing doctrines were, that self-will should be subject to the will of God; that an intimate union between God and man was possible and essential; that religion based upon fear or hope of reward was worthless; that the great depths of Christian philosophy open to the mind when all scholastic conventionalisms are thrown away; that God is the only Substance; that the present world is the outer court of Heaven; and that the only forbidden fruit is self-will. The most celebrated among their leaders were Tauler, a Dominican monk of Strasburg, and Henry Suso of the same order, a member of a knightly family in Swabia. The latter was an able and eloquent preacher, whose writings have been handed down to later times. There were instances of miraculous healing in Dark Ages, and in later time, even down to the present century, miraculous cures have been performed probably through this same spirit or understanding. It will be unnecessary to ask the reader for charitable criticism when I say that I make no claims to being a ripe scholar and that my knowledge of the English language is very imperfect. The truths set forth in this volume have been expressed as clearly as possible, considering the disadvantages under which I have labored, one of which is the poverty of words in the English language to express spiritual thoughts. It has been found necessary to employ close punctuation, and in some instances to disregard some rules of grammar and rhetoric in order to give the requisite shade of thought.

## PREFACE.

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The truth-seeking public will find in this volume the key to the "way of life," and with it may they open the door and walk therein. If through my efforts some are brought to health and happiness I shall be more than repaid for my labor, and the shafts of scepticism will strike a well-burnished armor and rebound into the hearts whence they came. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature" shall turn me from that which I *know* to be the truth.

E. J. ARENS.

Boston, 1884.



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# OLD THEOLOGY.



## CHAPTER I.

### LIFE THE CAUSE OF ALL ACTION.

BEFORE passing judgment on this work it should be very carefully read and studied. Theology is a subject that is much written upon, and over which there has been, and is, at the present time much discussion.

In using the word "Theology" we take it in its strict and true sense, which is the knowledge or understanding of God, in other words, the science of God. This understanding, which we shall endeavor to present to you in its application to the healing of the sick, is as separate from all beliefs and opinions of mankind, as is the science of mathematics apart from all other branches of learning.

Theology does not interfere in the least with the opinions of philosophers and doctors; it simply extends beyond these in being a demonstrable truth regarding which, and in which, there can be no contradiction. Entertaining and expressing an opinion concerning mathematics is one thing, studying and demonstrating it, is quite another.

What we call religion, is the opinions and beliefs by which we express our ideas of that immortal Truth which Jesus taught and demonstrated to the world: while studying into that Truth, and proving it by the works (destroying sin sickness and death) which our teacher said should follow all who believed (understood), is quite another thing, and is not religion, but Christianity, the "True Church" unto which the epistles from the apostles were addressed.

Modern philosophy is so generally accepted, and has gained such a footing in the minds of the people, that it will be difficult for some to realize that it is not truth,

but simply opinions or beliefs which have no solid foundation, but derive all their substance and existence from the evidence of matter and materiality alone.

Perhaps, before advancing any new thoughts, I can best show what a truth is, by showing some of the inconsistencies in statements made on the basis of what we have been taught to regard as science and truth.

Materia medica teaches that mercury cures, also that mercury kills; that ipecac causes vomiting, and that an overdose checks it, etc.; these are contradictions in themselves. A rule that can be contradicted is not demonstrable, and therefore not truth. If one and one made two only occasionally, and at other times made three or more, it would be no fact or rule, because not demonstrable, and no dependence could be placed upon it. If from a science (truth) it is found that mercury cures, it would be found that the more of that so-called neces-

sary quality taken into the system, the better it would be for the patient; such would be the result from a perfect rule or from truth. In this way certain power is ascribed to matter (medicines, etc.) not, as you see, by a science or truth, but by opinions and beliefs which are accepted and acted upon.

Physiology claims power for matter in saying that nerves and muscles have sensation and can act, and all theories of the world have accepted it as a fact, thereby making matter the cause of certain results.

Let us look into the history of what we term "religion"; and in doing so we intend no criticism, our intention being only to show the facts. Our pilgrim fathers left their homes because they could not worship God according to their idea, and came here for the freedom which was denied them in England. Let us remember that the religion of to-day had its birth with them, and as the fountain is, so will the stream be, it cannot rise higher than its source.

Their first acts were to take from the Indians their land, and kill them; both acts performed in accordance with their views of righteousness and justice, which views, were not in accordance with Jesus' command, "As ye would that men should do to you, do ye also to them likewise." England denied them moral liberty, and in so doing, acted in accordance with her ideas of righteousness and justice. She denied to the Pilgrims a moral freedom, they denied to the Indians any freedom; doing not as they would be done by, but persecuting even as they themselves had been persecuted.

Without any desire to cast upon our forefathers any dishonor or reproach, but with the sole and earnest wish to bring the facts, as they exist, before the minds of the people, in order to show them the foundation upon which their religious hopes are built, is this explanation given. Jesus and his disciples were indeed persecuted,

but they returned good for evil, and took up arms against none, therefore, whatever their professions and their motives may have been, our pilgrim fathers followed not after the example set by the meek and lowly Jesus, and did not possess the true spirit of Christianity; for he said, "Follow thou me." "There is but one way." Jesus came not to destroy life, but to save it. These early settlers framed laws as their opinions directed, and were as severe in enforcing them upon their children, as well as all other fugitives from tyranny, as their fathers had been before them. Cruel punishments were inflicted upon all who ventured to disregard the expressed opinions of the majority; they were called heretics, were tortured, and were even burned at the stake. In Salem, Mass., only about a hundred years ago, upright, honest people were hung because accused, and, by the same opinions, convicted of witchcraft. These acts of our fathers are the outward mani-

festations of their opinions or beliefs of Christianity and justice, and to their garments is the religion of to-day clinging. Their acts were not in accordance with Jesus' teachings, and therefore not prompted by Christianity, and from such doctrines Christianity could not spring. Their thoughts or beliefs were on material gains and materiality in general (directly opposite and contrary to those of Jesus), and upon them we have built our present structure which we name "religion."

All material thought results in opinions and beliefs, and the mistake which the human race has made in believing and teaching the material ideas or opinions of religion (which are contrary to true Christianity), and in inventing *materia medica* and physiology, which have placed power in materiality—medicine and all inert matter, and given it control over the body to sustain or destroy life, has resulted in what the world calls "wisdom" or "knowledge," of which Jesus said, "The

wisdom of this world is foolishness with God." True Wisdom or immortal Truth is not in these thoughts nor in the result of them; they are theories and beliefs only, which, when put to the test of demonstration, are failures. These thoughts have been investigated most thoroughly by learned persons, and had there been any unchangeable demonstrable truth for a basis, it would have been discovered within six thousand years.

Matter cannot act, and has neither power nor wisdom of its own, and the inventions, opinions, or wisdom of man is foolishness with God, and must vanish away, being mortal, — that is, changeable.

All changeable things are no part of the Unchangeable, and, likewise, all beliefs and opinions which are changeable are no part of the unchangeable Truth. "For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial?"

The world believes that medicine cures man and prolongs his life ; this leaves God, the Omnipotent, entirely out of the question, and admits inert matter to be more powerful than God who is the source of the being of all things. Again, it believes God blesses the means, and that it is thus we are healed ; but this is only an opinion of man, and is not true, for history shows us that the years of man's life have been growing less and less. Would not God bless man, whom he made in his own image and likeness, and to whom he gave dominion over all things, before he would bless mercury and the knife which are matter ? We have God's promise that he will bless man, and we also read in the scriptures, " For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world," etc. Notwithstanding all evidence to the contrary, obtained through the scriptures, and through the failures of its theories when put to

the test, the world is still firm in the belief that somewhere in matter will yet be found the remedy that is going to conquer disease; thus are the blind led by blind guides; and when a different idea is advanced, which is a new thought not understood by the people but realized by the mind that utters it, it is pronounced by those to whom it is a stranger, absurd.

When the idea that the earth revolved was advanced by a mind that understood it to be a fact, it was ridiculed; and by whom? By those who were wise in their own conceit, but who thought they were wise in Wisdom. The idea of telegraphy was also held in contempt by those who did not understand it, and who labored under the delusion that what they did not know (if there were anything) was unimportant. Many lived to learn that they could be taught some things of great importance by those who were lacking in minor knowledge.

Now we take up a question of greater im-

portance than all of these; and although the question is an old one, the answer will be new to many; but good men and women have passed from our sight with some of this spiritual truth, which their fellow-men might have gained had they not crushed the expounder with their ridicule and contempt of that which their minds had not reached. The question now, is how to free man from the bondage of sickness and restore him to the freedom of health, in which he can better serve God and enjoy his beautiful creation.

At the present time, all opinions, knowledge and experience are in matter, giving all the wisdom and power to it, and even trusting man's life to it. Thus the people to-day are resting on the opinions and beliefs—material understanding, of man, and it gives them nothing substantial, only a shadow,—a faint hope that they will some time be with Christ, which shows that they are not with him at present.

Jesus knew how he healed; his work was

only a demonstration of his understanding. The people hold divers opinions regarding Jesus' healing, but with these opinions they bring forth no work such as he declared his followers should bring forth, and to do which, they must reverse their thoughts and then, instead of placing wisdom and sensation in matter, they will find matter without either, and incapable of any independent action. They will find that life is the cause of all action, and produces all changes in matter. If the body have no life it is not capable of action; it is an instrument for the life to act through, and the life sustains it. If the life leave the body, the body will cease to act. Now, is not the life the actor, sustainer and governor, and the cause of all material action? A lifeless body cannot take cold nor have pain, because life is that which realizes the pain; but if the life be in the body, it can do both, because it is the life, not the matter, that fears the cold according to its thought or teachings; therefore the life must be the

cause, whether we are conscious of it or not. This conclusion we arrive at, not through the evidence of the sight, but through that of the understanding.

Suppose you were living near the railroad, and the cars, thrown from the track, should demolish your house and injure you, would not life be the cause? Life made the cars, laid the track, put the water into the boiler, kindled the fire, and opened the valve that set the engine in motion. Life did not make the track strong enough or else caused some obstruction to be placed in the way, hence the accident. Life constructed your house, and your life placed your body in it. You may say, "Yes, life was the cause if you take it in that way." But in what other way can you take it, and show the cause?

Suppose I should be walking past a house, and a pane of glass should fall from an upper window cutting me and causing my death; the glass was made and placed by

life, and life broke it and caused it to fall. My life brought me here from Prussia and carried me by the house at the time that happened ; therefore life was the cause of my death, and, strange as it may seem, is the cause of all action.

The air contains three properties which our life (not our body) has named oxygen, hydrogen and nitrogen, all of which are matter ; take the oxygen and hydrogen and bring them together and the chemical action will produce water ; the oxygen and hydrogen are matter, and matter has no action of itself ; what, then, could have caused the action ? I answer, life ; for if the life of man had no knowledge of this, or had there been no man's life, it would not have been known ; the air would have remained in its original condition and no action would have taken place.

Take an alkali and an acid, both are matter, but bring them together and there is an action of which life is the cause, and in this

way: man's life made or prepared the alkali and acid, two opposites that would destroy each other and form a third property which this life calls a neutral salt; and were there no life, these properties could not be brought together, therefore life was the cause of the action; or, take, for example, what the world calls a natural action. Suppose a rock, through some unknown and unaccountable cause, should contain a few drops of water, and the frost should cause the water to freeze, and the rock should burst, what would be the cause of the action? The water, frost, ice and rock are all matter, and matter cannot act. Life is the cause, because if there were no life the eye would not see the action, neither would it be known; but you may say that the action would take place the same whether it was seen or not; suppose it did, but was not God indirectly the cause of the rock, water and frost? Through God all things exist, and God is Life, therefore life is the cause of all action.

I have not yet shown you any difference between the Life that is God and the life of man. Thus far the explanation is only to show that life is the cause of all action, and although we cannot always see it, we can understand it.

That which we can see, is not always true, but that which we can understand and demonstrate is true, even though we cannot see it with the material eyes, the same as a problem in mathematics is true and demonstrable, though perceived only through the understanding.

Now if life is the cause of all action it must be the cause of sickness. The matter or the body cannot suffer, because when it appears to be in the most severe pain, and when the life separates from it, the suffering ceases in the body; but in what condition the life is after it has left the body, you do not know, because you cannot see it. But there are many things which we can understand even though we cannot see them;

this is one of them and will be explained hereafter.

Before sickness becomes apparent in the body it must have been in the life; then, without the life, the body could not be sick. How does it get into the life, is the question. Every man's life knows or believes something, and this belief or knowledge originates in the life, either through its own thoughts or through the thoughts of the teachings of others. "As a man soweth so shall he also reap." Life is the soil, and the thoughts are the seeds; these thoughts are sown in the life of a child, spring up and become attached to the life, and after a time the life acts according to the thoughts, making the thoughts a part of itself, and the action is the product or fruit of the thoughts. So thought is the first product of life, and as the thought is so will the action be. "For as he thinketh in his heart, so is he." Life cannot act contrary to the thoughts which are become

beliefs or opinions, that is, which have taken root or are become attached to it, unless it acts unconsciously; and in that case unconscious life is the cause (as in the case of a very young infant where unconscious life is the cause of motion), because life is all that can act.

A man's life is educated through the thoughts of other lives; these thoughts are the seed, and the seed is sustained by the life, and brings forth its fruit after its own kind. Every one knows something of physiology. All know that in exposing themselves to the elements they may take cold. This is one of the thoughts which were sown in the lives of our fathers and grandfathers before us. This thought or seed is hereditary in our life, and we are constantly reminded of it until this thought becomes attached to us, and becomes a portion of our life, and when the cold weather comes there arises in the life a confusion, controversy or battle; and if the life is

strong enough unconsciously to overcome this confusion, it will not take cold, or, if we take a warm coat (according to another teaching) it takes from the weight of the thought, and calms the life. If the life is not calmed and quieted by taking a warm garment, or, according to another teaching, some warm drink, this confusion disturbs the life and produces fear in it. (All of this action is invisible to the eye.) This fear heats the blood in the body and disturbs the pulsation, and we see an appearance in the body which the life calls a cold.

You may say, "A little child knows nothing about a cold and has no thought of a cold: how then can it get sick?" Before the child is born the father and mother have all these thoughts well developed and bearing fruit, knowing that that child may be sick any time, and with any disease that flesh is, or may be, heir to, knowing, also, that the child must die because all have died before. These thoughts are attached to the parents,

and are become, as it were, a part of their lives ; these thoughts, and fears caused by these thoughts are hereditary in the child's life, being sown therein, unconsciously, by the parents who have no desire to make the child sick. But the greater their anxiety or fear for the health of the child, the greater the fear implanted in its life, because that which one does not want he fears the most, and is in danger of having. Besides the thoughts contained in the lives of the parents, are the thoughts of the friends ; and, wherever the child goes, the life of the child (not the body) is exposed to these thoughts, and the child, willing or not, must bear the suffering that these thoughts produce. Adam sinned and died, and we are all following him ; therefore we all die. We have unwillingly made this sin, sickness and death a portion of our life, and the conscious suffering it produces is the fruit. This was the apple eaten by Adam ; this the fruit of the tree of knowledge of the material good and

evil, and after we have obtained this fruit (sickness), we do not enjoy it and we wish to get rid of it.

Now let us see to what we appeal, to help us out of the difficulty that the tree of knowledge of good and evil has helped us into. We try the thoughts, beliefs and opinions of the life of man which has, with us, partaken of the fruits of the same tree; these opinions and beliefs are all in matter, and we try first one remedy and then another with the hope and expectation of relief. Sometimes we recover, and thinking it was the medicine that helped us, we recommend it to others, and, while some may recover, many may die while using it. Then again, according to another opinion, a medicine directly opposite to that may be given for the same disease, and produce similar results; again, after applying many different opinions without success, and giving up all hope, the disease sometimes disappears of itself. How do we know, when

we apply the medicine according to the opinions of the M. D. and the person recovers, that the medicine was the cause of the recovery? We do not know, we only suppose it to be; and why? Simply because the doctor's opinion was that the medicine would produce that effect, we administered it and the imagined result followed; on that alone, we conclude that the medicine was the cause; therefore, we have no demonstrable knowledge or understanding of medicine, but only an imaginary one. A life conceived the thought that inert matter possessed power. This thought was received as a fact, and taken into that life as an opinion and a part of that life; this opinion is imparted to other lives, and then, when accepted, it is put in practice, and if the result is what was imagined, the opinion is confirmed and the result held up as the proof that the opinion was correct. On this evidence alone, we employ all kinds of material remedies.

Suppose the parents of a child have weak stomachs and cannot eat rich food; they will educate that child in the same direction, because as soon as the child is born, the idea or thought that rich food will hurt it, is exercised. They think they must not allow the child to have such food under any circumstances. So the child grows, the parents holding this thought, sometimes consciously and sometimes unconsciously, day by day, week by week and year by year, for ten years. In this way the thoughts and fears of the parents, and other thoughts and fears of a like nature, are ingrafted unconsciously in the life of the child, and the thought of a weak stomach becomes a portion of that life, and life, being the actor, produces a stomach according to its thought; and the product of that thought is the fruit of the thoughts sown in the life of the child. After the child has been held and educated in that thought for ten years, the parents say, "Now we will

give it rich food and see if the stomach will bear it." The child eats the food and becomes sick; then they say, "I knew it would be so," and blame the quality of the food for the suffering, when the life was the cause and not the food. Thus the life of man pronounces this good, and that evil, and tries to better or change everything which God has made; it extracts a property from one thing, turns it into something else and claims for it more power than when in its original condition, thus striving to be wiser than God, and thus marring and wasting nature. How can man improve on God's Wisdom? If the extracts of plants, minerals, etc., are better to cure man, would not the All-Wise have made them so originally? But now what God has made, man tries to unmake.

We see and recognize matter, study into it and worship it, for we seek our wisdom in it and depend upon it for our life; thus, through the continual thought and study

of it, we attach it to our life, and finally our life is become a portion of it. Now if we continue in this thought, our life will become immersed in matter. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Any one differing from, or not accepting these material beliefs or opinions is called devoid of common-sense, and if he speak of Spirit, God, the materialist says, "What is that? I cannot see Spirit, do not know what it is, and how do you know anything about it?" Yet you study mathematics and have it taught to your children, although you cannot see it, and cannot know what it is until you understand it; but when you understand Spirit (God) you would much rather your children should be ignorant of mathematics than that they should be ignorant of God. Here lies the trouble, you have no opinions or beliefs regarding mathematics, but you have re-

garding God and Christ; and you do not recognize them as opinions and beliefs but think they are truth; therefore, believing you know God already, you never learn him; you rely on those opinions and are satisfied without proof, teach them to your children for truth, thus "heaping wrath upon yourself." You do not know God, but you *can* know him. God has made his children to know their Father. Did not Jesus say, "And if I should say, I know him not, I shall be a liar like unto you," and, "All shall know me from the least to the greatest of them"?

After finding that the things we can see do not restore us to health and happiness, why are we not willing to look into and understand those things which are not seen with the material eye? These are the things which shall bring to nought the things that are seen (matter and all the diseases of matter). Why should we laugh at, or consider improbable, the idea that sickness is wrong

or a discord, which we recognize, see and feel; and that Harmony (God) is health, which we do not recognize, see nor feel, but which can be understood? The understanding of that Harmony, though not visible to the material sight, will destroy the discord or sickness which we now see. Harmony never created discord, neither is harmony in any way the cause of a discord; but through our understanding of harmony we are able to discern the absence of it, and that, we name a discord, thereby giving to that word the meaning of the absence of, or opposition to harmony. Harmony never created discord; we only recognized it as nothing, but simply the absence of something, through our understanding of that harmony or something.

Now if God is Harmony and Peace he cannot produce discord (sin, sickness and death), because they are the absence of, or opposition to him. God (Harmony) is unchangeable, while discord is changeable; but

in order for us to realize and judge of the discord for ourselves, we must understand the harmony, else we may mistake for harmony, that which is not.

If a student perform an example in mathematics not knowing the correct answer to it, he takes it to his teacher and asks if it is right; now suppose the teacher does not know what the answer should be, how can he tell if the example is worked correctly any better than the student? Because the teacher understands mathematics more thoroughly than does the student, and through his understanding of what is mathematical, he can prove that which is not; therefore, he will recognize in the work that which is the absence of understanding (error), but which the student, not realizing the understanding, mistook for it. Had the teacher not understood the truth, he could not have discerned the error; so we must understand God (Harmony), in order to be able to discern discord or the absence of Harmony, as

we must understand mathematics, in order to see that which is not in accordance with it, as error. One must understand Theology (understanding of God) to judge rightly physics (understanding of man), that is, he must have his senses exercised to discern both the spiritual and the material understanding, or good and evil. The world to-day is educated in physics (opinions and imaginations of man) to which Theology (the understanding of God) is directly opposite; and one will not lead to the other, any more than the knowledge of propriety in conduct will assist us to work in mathematics. So also Christ, the Understanding of God, through which the sick are healed, has nothing to do with man's opinion of medicine, physiology or religion (the so-called sciences). One is of matter or this world, the other is of Spirit or the spirit world. Believing that Christ (the Understanding of God) heals the sick, does no more good to the sufferer, than believing that harmony can

be brought out on the piano does to the one who cannot execute it.

What we want is the understanding of how to do the work. If you only believe in mathematics it does no good, but if you understand it, it will be of use to you. Your belief or unbelief in my ability to figure a problem in mathematics would make no difference in the result, so your belief or unbelief in my ability to heal would make no difference in the result, it being done through the understanding of a demonstrable immortal Truth. Had you the understanding of the eternal Spirit, through which the work is done, you could do the work yourself or at least assist, for St. Paul said, "The law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." The word "belief" as the world understands it, means really nothing — a sort of blind faith, but the true meaning of the word which was translated "belief," was, "to know," "to be firm," therefore, when Jesus said "believe"

he meant *know*. In order to know we must learn, and it is the life that learns, not the body.

I hope the fact that life is the cause of all action, is now made plain to the reader. The unchangeable Life (God) the Creator of spiritual things only, and the spiritual or changeable life of man the cause of all material action, both good and evil. To understand these two lives (not to believe them) is to know God and man, and if we know God and man, and are governed by that understanding, as a musician understands music and is governed by that understanding, we shall bring forth a demonstration from the Life that is God, which will be harmony and happiness instead of sickness and sorrow.

A musician teaches the rules of harmony, and bears witness of that perfect principle by his demonstration of it before others; so Jesus taught the rules of Christianity or godliness and bore witness of them by

his demonstration. His work of healing the sick and raising the dead was the testimony of the eternal perfect Life or Spirit (God the Father), and as those ignorant of the principle of music judge the performance of a musician, so the people of that day and this, judge Jesus' work, having no understanding of the eternal Spirit from which he worked. One has an opinion that it was done through spiritualism, another, through mesmerism, another, through beelzebub; others say it was a power only given to him and his disciples by God, forgetting that God is no respecter of persons; and still others say it is a lost power which cannot be regained, for the time of miracles is past. But these are opinions, and opinions never lead us to the understanding of the eternal Truth. Jesus made no reservations; he said, "And these signs shall follow them that believe (understand): in my name shall they cast out devils; they shall speak with new

tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."

Now our opinions or beliefs regarding Jesus and his works, are as worthless as the opinion of one ignorant of music would be, regarding a musician's performance on the piano. With all our education in the material thoughts, discoveries, opinions and beliefs ("science falsely so called"), we have not been able to bring forth the work yet. Now let us reason from Spirit (God), and through the understanding of the spiritual truth we shall learn that life is the cause of all action, and that man's life is capable of perception; thus it perceives and produces thought, and these thoughts are the first product of life, and when the life becomes acquainted with, or conscious of the thought, it attaches the thought to itself and makes it a part of itself, living and acting according to the thought, not being able to do differ-

ently. So when you are sick you do not think you are well, and when you are well you never think you are sick. "As a man thinketh so is he." You may say, "Then if I am sick and think I am well, you mean I shall be well?" No, I do not mean that; for when you are sick you never think you are well, but know that you are sick, just as surely as you know that you exist; and trying to think or imagine that you are well, would no more destroy the disease than trying to think you do not exist would put you out of existence. You must understand what health is, to destroy the sickness, just as you would need to understand what is correct in mathematics, to destroy the errors in a problem, or, to understand harmony in music, to destroy discords. We all agree that sickness is a discord; then to destroy this discord we must understand harmony and produce it; and the sickness, being discord, simply the absence of something (harmony), will disappear when the harmony appears.

This Understanding, which is properly called Wisdom, (not of this world, however) is with great difficulty explained with the terms which we have used in a material sense; but, if possible, it shall be made clear enough for all to understand it in part. When teaching, many of these difficulties are overcome by the explanations which it will be impossible to give in this little book.

When you teach your children the alphabet if they should ask what that had to do with reading, you would tell them that when they had learned to read, they would understand what that had to do with reading; and if this appears to be far from the subject of healing, when you understand how to heal the sick, you will see that this is all necessary. Before we can work algebra, we must learn arithmetic, and before we can solve arithmetical problems, we must learn numeration, and how to make the figures. So before we can run, we must creep, and

these explanations so far, will help you to creep. Hereafter I will teach you to walk, and then to run, but you must follow the thought from the beginning.

In order to understand what follows, you must thoroughly understand (not believe) and realize the explanations already given, which show that life is the cause of all action; that thought is the first product of life, and that as we think, so we must act.

## CHAPTER II.

CONTRADICTIONS IN THE SO-CALLED "SCIENCE"  
AND "THEOLOGY."

THE so-called sciences are the result of the material thoughts entertained by the life of man. The life of man believes that man or a person is composed of two qualities, and has named one matter or body, and the other spirit or soul; it believes that the spirit or soul is *the* Spirit (God) or a part thereof, which, according to its belief, we can neither see, feel, nor know; the body and all things that we can see, feel, taste, etc., it has named matter. Therefore, according to man's opinion, he is composed of life and its absence, death; Spirit and its absence, matter. Spirit is immortal and matter is mortal; thus, he is part immortal and part mortal, part incorruptible and part corruptible. The conclu-

sion arrived at by man is erroneous, since the qualities of which life believes man to be composed could never unite, but must forever remain separate. We must, therefore, analyze the life of man in which these thoughts had their origin, in order to find out the starting point of the mistake. The life of man, in its reasonings, is guided by matter, that is, it reasons from seeing, hearing, tasting, feeling or smelling, or from the combined senses. The senses have each, at times, deceived us and led us astray; for instance, we often think we see something and afterward find that it was not what it seemed to be; we think we hear some one calling our name, and reply, only to learn that no one spoke to us.

We often think we taste an ingredient in an article of food, and find the food did not contain it; we can feel a cool breeze or a draught where none exists; as in the case of a professor who, on a sultry summer night, mistook a secretary door for the window,

and being unable to raise it, broke a pane of glass, and retired, feeling refreshed and cooled by the breeze which he supposed came in through the broken window. Our sense of smell serves us no better; we often think we smell something burning when such is not the case, and when we do smell something, we often cannot tell what it is, although it may be a familiar odor. Thus you see, these senses are all deceitful, and their evidence unreliable, and are, therefore, not to be depended on as a basis for a science or demonstrable truth. The senses are the life of man, and the life of man is the senses; for when the sense of seeing, hearing, smelling, tasting and feeling are gone from a body, there is no life in it, and we call the body, not a man, but a corpse.

Now this life is what says that man is matter, yet also says, that a man weighing two hundred and fifty pounds is no more of a man than one weighing one hundred and fifty, contradicting itself, without being aware

of it; so this life goes on, giving one opinion and then contradicting that opinion with the next one, seeking out many inventions and never coming to the truth. This is the life that man says is Spirit (God) or a part of him, but can man be right in that opinion? God is unchangeable, knows all things and is never mistaken, and the life or soul of man is changeable. God is limitless, and man is limited; therefore, how could God be in man or a person?

Again some say that man is a thought of God; but how could that be? God is unchangeable and his thoughts must be unchangeable also, and man is very changeable. If the universe is a thought of God, and he is unchangeable, that must also be unchangeable, and we see it change. If man is a thought of God, God adds all the time to his thoughts and these thoughts differ from one another, and never *all* agree; then, according to that, God is divided against himself and is changeable, for his

thought changes. "A kingdom divided against itself cannot stand." This could not be the God whom the scriptures declare to be unchangeable and perfect.

God is perfect, and his Thought must be perfect and could not be separated from him, neither could it become changeable; this is impossible, and if we should admit a portion of God in man, that portion, no matter how small, would be just as good as God or the whole. And if man had a portion of God in him (God being all-powerful) he could not become a drunkard, a liar and a thief. To say that God or any portion of him is in man, and every man a sinner, is robbing God of power over evil, and making him a *name* only. In quality, man's life or soul is exactly the opposite of the Life that is God, because the life of man can die, while the Life that is God can never die. The scriptures say that the soul that sinneth shall die, and bids us fear not him who can kill the body, but rather him who can kill both soul

and body. If God can kill soul, and that is a portion of himself, he kills, therefore, himself. Soul, the life which God made, must be the opposite of himself in quality, just as a picture which you may paint, would be the opposite of your soul in equality; your soul lives and the picture is dead, and if the picture is destroyed, your soul is still there; thus if body, soul, and all material things are destroyed, the Life that is God, is there untouched and unharmed.

If you make a table, that table will not be you, neither will there be any portion of you nor of your thought in the table; if your thought were in the table, it would be separated from you, and if the table were destroyed, your thought would also be destroyed; but you know that if the table be destroyed you can make another, therefore you would still have the thought, and no part of it could have been in the table.

You have a thought and you make something in gross matter like unto that thought,

or according to it in outline; the thought was the real article and cannot be destroyed; but that which you made was, although a reflection or image and likeness of the thought, gross matter without life or power of action. It was only your handiwork; so God made man, soul or life, opposite in quality to himself and his Thought, but according to, or in the image of that thought, in outline; it was his handiwork, and he has all power over his works. As a father and his thoughts are not in his child, neither is God and his thoughts in the man (soul or life) that he made. A father instructs his son and the son perceives his father's knowledge or understanding, but, at the same time, neither his father, nor his father's understanding is in him; so God teaches his children through his Understanding, but he is not in them; and his children, through his teaching, can perceive his Understanding without taking anything from him, or having any of his Understanding in them.

For instance, if the understanding of mathematics were in the figures, the more figures there were the less understanding there would be, because each figure would take something from the understanding, and the portion that one figure had, another could not get; so, also, if the Wisdom or Understanding of God were in person, the more men or persons there were the less Understanding would God have, and the portion of that Understanding which one man had, another could not obtain.

The Understanding or Wisdom of God is not in man, neither is the understanding of mathematics in the figures, but the figures are led by it; so man is led by the Understanding of God. If we say two and two make four, the figures are governed or led by the understanding of mathematics; thus, if we do right, we are led or governed by the Understanding of God; but if we say two and two make six, the figures are not governed by the understanding of mathe-

matics, and if we do wrong, we are not governed by God or his Understanding. "Ye are the sons of God if ye are led by the Spirit (Understanding) of God."

If God, or any portion of him, were in man, man ought to do some of God's work. Let us see if he has done it. "God is love," but man says he has love dwelling in him, making God in him, and it (love) is manifested in this way. To-day he loves; the person upon whom his love was bestowed disappoints him by proving false, or he has a disagreement with him which ends in changing the love to hatred (its absence): afterwards he finds it was all a misunderstanding, and the hatred changes to love. Can this be the unchangeable Love of God or any part of it?

God is Truth, but man says he knows and possesses truth; but let us see if, with the best intentions, and greatest desire to be truthful, man is not liable to tell an untruth, by repeating what he thought he heard, or

describing what he thought he saw, or in giving an opinion based on another's belief. In fact, as I have already shown you, the material senses are no proof, therefore man cannot be sure that he is not mistaken, and he *can* tell a lie if he wishes to. Can the truth then, that man possesses, be any part of the unchangeable Truth that is God, and in which there is *no lie at all*? These works or acts are none of the works of God, neither is that which directs them a quality of God; it is exactly the opposite of God's quality.

Man says he has fed the hungry and clothed the naked. Is not that God's work? No. Jesus said, "Not as the world giveth, give I unto you." Suppose you give a man, who is dying of hunger, something to eat, and he revives and afterward kills your family. Would God have made such a mistake? No. That is the work of man, done through his own (not God's) realization of man's need of food, and through his belief of his duty toward his fellow-man; and he

wonders that through a good deed such misfortune should befall him. I do not say that you shall not do these works, nor that you will be punished for them, I am only showing you that they are not the works of God, but are the works of man. God gives the earth and the fruit thereof, to all alike — to the sinner, as well as to the saint, if he tills the ground; but *man* has made laws which give one man rights over the earth and its fruits, over and above that of another man. This law forbids a man to take that which it has decided belongs to his neighbor; the violation of this command is called theft, and is punished by the material law; therefore, when man gives of the fruit of the earth, he gives only that which he has taken unto himself, of the things which God gave to all alike, and in doing so, he is only doing his duty as a faithful servant who knoweth not his master's will, but doeth his *bidding only*; while he that doeth God's work must be, not a servant but a child who knoweth

the Father's will and doeth it without bidding, that is, without any prompting from material experiences.

Clothing the naked is not God's work for, in so doing, you may prevent a villain from freezing to death, and he may afterward do some one harm. God would not make such a mistake; that is the work of man, done through his own (not God's) realization of man's need of clothing, and through his belief of his duty towards his fellow-man; for Jesus said, "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." These works, although not God's, we should all do, it is our duty, and we should be faithful to our convictions of duty in material things. In all these acts we are giving only as the world giveth, however, not as Jesus gave, but until we understand the Father's will, as Jesus did, and are, therefore, able to give as he gave, we must at least fulfil the command in letter.

Here you may ask why healing the sick through Theology is any more God's work than feeding the hungry or clothing the naked; because we may heal one and he may afterwards do wrong — perhaps kill some one; and God would not make such a mistake. I will answer, that if you work an example in mathematics it is not the principle of mathematics that works, but you are the instrument through which that principle is demonstrated according to your understanding of it; so if you heal through Theology it is not God that heals, but you are the instrument through which God's work is demonstrated according to your understanding of Him. Thus you must know God, and to know him thoroughly enough to demonstrate his work you must study, as you would study anything else, the true state of being or the relation between God and man, otherwise you have not the understanding of God (Harmony) with which to destroy the disease (discord).

Jesus bade one whom he healed, go and sin no more lest a greater affliction befall him; indicating that if he continued in sin he would still be subject to disease. We all know that a person may feed the hungry and cloth the naked without knowing anything about God or even believing in him, because, from his material standpoint, and from experiences in materiality, he realizes their need of food and clothing; so from the same standpoint we realize the sufferings of the sick, we do not need a knowledge of God for that; but we cannot destroy that suffering through Theology without understanding God and the spiritual creation. This is one proof that in this healing we are doing God's work; again, if we have an understanding of God and of man's relation to God, we can heal without any understanding or experience in materiality, therefore, it cannot be a work of man; and with all the material understanding and experience in materialty, it cannot be done

without an understanding of God, therefore it must be a work of God.

Ministers of the gospel profess to be followers of Christ or disciples of Jesus, and, as such, to be preaching the gospel of Christ. I will compare their teaching with that gospel, as explained in the New Testament, and we will see if it agrees; but let me first make my motive plain, that none may take offence through misunderstanding. I would not be understood as criticising any one, simply for the sake of showing him to be in the wrong, or from any desire to injure him. My only motive is to show an unchangeable Truth (God) which cannot be broken, and in so doing, I must show you through clear reasoning, that much of that which we have hitherto called Truth, can be broken and is not Truth.

Those that are learned or wise in this world's wisdom, will be the last to perceive this Understanding, for they have many beliefs and opinions that have taken deep

root in their minds, making unto them gods many; and their faith in these gods must be destroyed through reasoning, before they can lay them aside, and I must criticise, or make war with these opinions and beliefs (gods) to destroy them; then will I show unto you one Spirit, and Christ, the Understanding of that Spirit, which brings peace on earth and good-will toward men.

All ministers claim to be teaching the same gospel; still, one explains a chapter in one way, and a minister of another denomination explains the same chapter in another way, and so on; but they all say that they are coming a roundabout way to one and the same point, forgetting that Jesus said, "Verily, verily, I say unto you, he that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber." They search the scriptures as did they of old, and read them to their own destruction, they are ever learning, yet are never able to come

to the knowledge of the immortal Truth, for with all of their learning and searching of the scriptures they can give us only their opinion, which is their own private interpretation, whereas, "No prophecy of scripture is of private interpretation." They suppose there are many interpretations to the scriptures, and they sometimes cannot even give one, but say there are things there, which it is not for us to know.

In writing to those who were in the true understanding of God, John said, "We know that the Son of God is come, and hath given us an understanding, that we know him that is true." "And as for you the anointing which ye received of him abideth in you, and ye need not that any one teach you." A truth admits of no opinion, it is a demonstrable fact which is reached through understanding, but not through belief or blind faith, and my proof that my explanation is not from an opinion but from an immortal Truth, is the

works which through this Understanding are brought forth. Jesus, our greatest demonstrator, said, that by their works we should know them and that these signs of healing should follow all who believe in his name, *i. e.*, understand his teaching. He also entreated them to believe (understand) him, if not for the words' sake, at least for the very work's sake; for he gave them the proof of everything he taught them even to the overcoming of death,—the last enemy to mankind. Jesus counted his words as nothing, but the work which those words treated of, was his mission, he came to do (not alone to explain) his Father's will, and the fulfilment of that will was the uprooting of every plant which his heavenly Father had not planted, namely, sin, sickness and death.

Many who profess to understand the scriptures and to be followers of Jesus say that that work, or any part of it, cannot be done in the way which Jesus did it. The foundation

for their opinion is this. The ministers do not heal the sick, though they consider them to be learned in God's word, and people reason that if God intends this work to be done now, it will be done through them, instead of through the ignorant ; forgetting again, that they of olden times reasoned thus, but reasoned falsely. They said Jesus could not be the Messiah since he was not learned and came out of Nazareth, whence they thought nothing good could come. "God chose the foolish things of the world, that he might put to shame them that are wise ; and God chose the weak things of the world, that he might put to shame the things that are strong ; and the base things of the world, and the things that are despised, did God choose, *yea* the things that are not, that he might bring to nought the things that are ; that no flesh should glory before God." Jesus said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast

revealed them unto babes; even so, Father; for so it seemed good in thy sight." God has never chosen the éloquent to proclaim him, and he is not a changeable God; therefore, we ought not to reject the true understanding on account of its so-called obscure origin, for it is written, "Forget not to shew love unto strangers: for thereby some have entertained angels unawares"; but we should as St. Paul advised, "Prove all things and hold fast to that which is good."

Materia medica, physiology, religion (falsely called Theology), etc., have failed to restore man to health and harmony; therefore, if what the world calls nonsense and foolishness can do more good to man than the world's wisdom can, let us have more of the foolishness, and less of the wisdom; if this foolishness confounds the wisdom of this world it agrees with Scripture; and I would like to make it clear to you, for by the works I know it is Truth.

Suppose that you, having a perfect under-

standing of mathematics, should write an explanation of it from the simplest question in addition to the most intricate problem of geometry, and then bury it, and that soon after, all people having an understanding of mathematics should be destroyed save two or three. Suppose, in the course of time, a new population arises; they find this book which you wrote and which has been buried so long, and not having any understanding of the subject, they read it, putting their own construction upon its contents, and find in it, what to them appears to be, inconsistencies and contradictions.

So the ministers read the Bible without the understanding which the writers had, and they give their own private interpretation of it, and consequently find many seeming inconsistencies and contradictions therein, and many things which they cannot interpret at all, which they say are not for us to know. But if this be true, they would never have been written for us. They think

their opinions regarding the Bible must be correct because they think that they know, as well as, or better than any one else can. Suppose, after many years, some one should discover the true principle of mathematics (there is always a first one), and, taking the book which you wrote upon that subject and which has been so long buried, he should say, "There has been mathematics before, and this is a perfect explanation of the principle, without a contradiction from beginning to end." The people who read the book without the correct understanding, would say to him that they did not understand it as he did, and ask why he thought he was right and every one else wrong. He would undoubtedly reply that his proof that he was right, was the work or demonstration which could be brought forth through applying those explanations. The Bible is the prophecy and the explanation of the Understanding of Spirit, Truth or God, and is the explanation of the works which Jesus

brought forth through that Understanding, and which works, he said all those who understand him shall bring forth also. So if you ask me how I know that I understand the scriptures correctly and the world "lieth in darkness," or in ignorance of the immortal Understanding, I shall reply: because I can prove it in a measure by my demonstration, and through that demonstration I know that the Bible is a true explanation of the Understanding of God, without a contradiction from the beginning to the end. Jesus said the scriptures could not be broken, and the testimony of Jesus is the spirit of prophecy. The clergy differ in their religious views, yet each considers himself in the right, and the others, more or less in the wrong; and views which differ from any and all of those entertained by the acknowledged spiritual instructors of the people, are held in contempt, and regarded as nonsense, their advocates being considered as visionary, or lacking in common-sense.

Now to convince these wise people that I am of sound mind, and have a foundation for my views which underlies and overlies all things else and which cannot be shaken, I must first show them the lack of such a foundation for the views which they entertain, and show them what the foundation of their views really is. They all believe in God, but no one knows anything about him. The believing in that sense is nothing; for the scriptures say, "Thou believest that God is one; thou doest well: the devils also believe and shudder"; it also says, "All shall know me, from the least to the greatest of them"; and if we differ then we have not all, true knowledge or understanding, but some are holding opinions only, which have no foundation and bring forth no fruit. Paul said, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and

in the same judgment." Again, "Be like minded, having the same love, being of one accord of one mind." Again, "Let us therefore, as many as may be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you." Some have said to me that it would be a strange world if we should all understand alike, and that it would be an utter impossibility, as we are constituted.

Why should the world seem strange, and why is it impossible? It is not strange because we do not differ regarding the understanding of mathematics, and as all who understand it are of one mind, you see to be like minded in a truth is not only possible, but necessary, in order for the truth to be of universal value. Where there is not union or oneness there is discord; and in truth, or the understanding of it, there can be no discord; therefore, when we are not of one mind regarding a truth, we may know we are not all correct, and wishing to

be correct does not alter the case if we are wrong. When we do not perfectly agree (as in mathematics) one must be right and one wrong, or all must be wrong; the only proof is the work; he who through his understanding, brings forth the fruits that truth promised, is correct, and the others are in the wrong. If any one should differ from you in adding two numbers together, and you were right, you would pity his ignorance and not only tell him the result you obtained by the process, but show him the proof, so that he could tell for himself the next time whether he was correct or not. He would then have an understanding which is demonstrable, and be his own master and judge in mathematics, no longer dependent upon his own or another's opinion, but have a rule whereby to prove his work. So in the understanding of God, I show you Christianity or the true Understanding and show you how to prove it, and make you your own master and judge. This the world

says is impossible, but I will show you it is possible. This was what Jesus meant when he said there was but one way of entering into the fold; he also said that the way was strait and narrow. If we can all interpret the scriptures one way, and that interpretation cannot be gainsaid, how could it, then, be wrong?

All who claim to be christians say that they worship one and the same God, but let us see if they make no mistake. One man believes in a God who will punish him for disobedience by sending him to hell, and he thanks this God for his mercies and begs for his forgiveness when he has transgressed the laws he supposes this God to have made. Now take a wicked man. He says: "I can do anything I please, everything is an undeveloped good. God made all things both the good and the evil and I cannot resist his will." This is his image of a God — *the God*, and he worships him, according to his idea of the homage

due him. Again, one christian believes God sends death, and he thanks God for death, declaring him a wise God who through death draws his children towards — what? Eternal Life? That is what he believes, although death is the absence of Life, and Life is God. Another agrees with James that “Death is of the devil, not of God”; and he only prays to his God to stay the hand of death if such be his will, or, if it be not his will, to give him grace to meet it. Is it ever God’s will for the devil to reign? Did not Jesus say he did the Father’s will always, and destroyed every root which his Father had not planted, and that death was the last enemy to overcome? Did he not claim that his teaching, and *that only*, opened the way to eternal Life to them, and that with the spirit or understanding which he gave unto them, they could have power over all things, including death? Thus every one has imaged in his mind a different God and he worships that image, knowing not what he worships.

Some, when asked to listen to ideas different from those which they already entertain, will say, they have their views regarding the Bible and Jesus, settled, and they do not wish to be disturbed or unsettled. That which can be shaken is not builded upon a good foundation; Christ is not the cornerstone, and the sooner it is thrown down and a new foundation laid, the better it will be. Not all the wisdom of the world could disturb Jesus: he said, "But I know him, and if I should say, I know him not, I shall be like unto you a liar: but I know him, and keep his word."

I have a God that I worship, and he is the God that the scriptures declare, but he is not like unto any of the gods I have mentioned. He is not an unknown God, but his children all know him from the least unto the greatest, and he hears their prayers and answers them, for they pray according to his Will or Understanding, and by their fruits they are known. When we pray and

receive, we know that we have the petition we asked for. God's open reward which is promised his children, is the healing of the sick, the destruction of sin and death, and an inheritance of eternal life. I not only believe in God, but know him and know that every prayer asked according to his will will be heard and answered, therefore, if I know his will, I need not ask amiss.

Some who call themselves followers of Jesus, pray and receive not; but let us see if they do not pray amiss. Earnest, sincere prayers were offered from thousands of sorrowful hearts for the restoration of President Garfield, yet he passed away; and they say it pleased God to take him. But let us see how they prayed; they asked God to heal him, or to bless the means used to heal him; these means are the inventions of man (the things of the world, not of God) and would not God bless man whom he made in his image and likeness, before he would bless inert matter? Even Jesus said, "Father I

pray not for the world but for them which thou hast given me, for they are thine"; "they are not of the world, even as I am not of the world." Then again, God is wiser than man, and how can man presume to advise God, or why should he ask an unchangeable Spirit to change its plans, to suit the ideas of finite minds? Spirit knoweth all things, and doeth all things well. It would be like asking the unchangeable principle of mathematics to work out our problem for us, or to change its rules in order to make our incorrect answer, correct. The principle of mathematics will never change, neither will God change; and we must do our work ourself, through that immortal Understanding which is opened unto him who seeks it in earnest: it is free to all. Jesus showed his disciples the prayer of faith (understanding) that heals the sick, and even raises the dead, yet taught them nothing that the world called prayer, until they asked him for a

form, when he gave them "The Lord's Prayer." And if that were uttered in spirit (understanding) and in truth, it would raise the dead to-day. We indeed have the words, but we can repeat them all day without the open reward which was promised for the prayer of faith; therefore we do not pray with the spirit or understanding, but pray amiss and receive not.

Had Jesus or one of his disciples been here and prayed for President Garfield, he would have recovered. Many healed who never saw Jesus; there were Paul's disciples who did great works. Paul never saw Jesus; he saw or perceived the Christ, which was the Understanding through which Jesus did his work, and worked by that Understanding, he said, "For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ."

Therefore, if we do not receive, it is because we pray amiss. I know that it is

saying a good deal, to say that the people of to-day are wrong in their understanding of God, but we know that Jesus or his disciples could have done in a few minutes, what the prayers of the whole world, in a longer time, failed to do.

In time of war, both sides pray to the same God—pray for him to lead them on to victory. Both sides believe that their cause is right, and each prays with equal earnestness, believing God will hear the prayer; but only one side can come off victorious. Does God hear and reward one, and not the other? Is he partial? Did he not promise that *all* who asked, believing, should receive? They were not fighting for the righteousness of God; therefore, God did not hear either, but they asked amiss,—they prayed for worldly success, for a kingdom of this world; and the things of this world were given us from the beginning; therefore the Father giveth them not again. One may ask God to pun-

ish his enemy, while the enemy and his friends are praying for God to let his blessings fall upon them. "God is not of confusion, but of peace," and how can he give ear unto such prayers, vain babblings, selfish desires, carnal wants? James said, "Ye ask, and receive not, because ye ask amiss, that ye may spend in your pleasures"; "Know ye not that the friendship of the world is enmity with God?" These are prayers for material things, and God only promised us eternal Life. The earth, and the fulness thereof, God gave us from the beginning; he is unchangeable, and never withdraws his hand from us. James also said, "The prayer of faith (understanding) shall save him that is sick, and the Lord shall raise him up." This is a different prayer from what the people to-day call a prayer of faith, and this is the prayer that I shall explain to you.

We have all reasoned from our changeable senses to an unchangeable God, that is,

from the imperfect to the Perfect or from man — changeable soul and body, to God — unchangeable Spirit; thus starting from an imperfect and changeable standpoint, the reasoning remains in an imperfect channel, and cannot reach a perfect and unchangeable result. To reason truly, one must have a perfect, unchangeable standpoint to start from, therefore, man must reverse his reasoning, and reason from the Perfect (unchangeable Spirit) to the imperfect (changeable soul and body); then will he see himself as he is seen, and know as he is known. Paul said, “Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For it is written, He taketh the wise (in this world’s wisdom) in their own craftiness; and if any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know.” A fool sees no wisdom or sense in a wise man’s reasoning, because he does not understand his premises;

but if he should afterward perceive and accept the wise man's standpoint, he would see the wisdom of the reasoning, and also see that he was not wise before; so if they who think they are wise in the wisdom of God, would reason from a perfect, unchangeable standpoint such as will be shown them hereafter, they would realize how little they know of God, and how far they are from the true Understanding.

The people say that God took President Garfield, and to confirm this statement they quote Job's words, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," interpreting them according to their own material perception, thus making God, not only the author of death, but also changeable. But Jesus, through his teaching, brought eternal Life to light, and destroyed every root which his heavenly Father had not planted, namely, sin, sickness, and death, the works of him who hath power of death, which is the devil.

God never took President Garfield from his family and the people; but a pistol (man's invention made for the purpose of destroying life) in the hands of a life void of understanding, carried away by vain imagination and strange doctrine, produced his death. The people prayed to God who is the Almighty, to restore him to health, and the doctors administered drugs, brandy, etc., showing that while they admit in statement, God's omnipotence, they deny it in proof by using material means. Therefore they prayed amiss, or not in "spirit and in truth," as Jesus said we must worship. This should show you very clearly that while the people ask God to assist them out of sickness and trouble, they do not rely entirely upon him, but feel it necessary to use some material means also, that is, they trust more in the knowledge of the world regarding power in matter, than they do in the power of God, thus, as the scriptures say, they honor God with their lips, but their heart is far from

him. This is mixing light and darkness, or the power of God and the wisdom of the world — the opinions of man, and it is impossible for these to affiliate; they are opposed to each other. If we are trusting more to matter than to God, how can it be that we know God?

The pharisees prayed to, and believed in one God; they also believed in the resurrection. The people to-day believe in one God and the resurrection, but they know no more about that God than the pharisees did, and Jesus said, "For I say unto you, that except your righteousness shall exceed *the* righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven." You believe in the resurrection of Jesus, but do not believe that John was thrown into a caldron of boiling oil and not injured; that the whale swallowed Jonah, and that others escaped unharmed from fire, the mouth of the lion, the edge of the sword, etc. Now the last-

named statements are much easier to believe and to understand than the first, *i. e.*, that Jesus died on the cross, and after three days took up that body again, thus overcoming the shedding of blood. This is more mysterious and more inconsistent with our ideas of possibilities than the rest; still, the people accept and believe it, because, as they understand the Bible, they must believe it in order to be saved. He that believes does well, but he that understands or knows does better. James says, "Thou believest that God is one; thou doest well: the devils also believe, and shudder."

As I have already told you, believing that algebra can be worked will not assist you to work it; it may lead you to seek the understanding which will enable you to work it. Thus, believing that Jesus and his followers did many mighty works, and that Jesus died and arose again, will not enable us to follow him; it may possibly lead us to seek the understanding of those works, and the un-

derstanding *will* enable us to follow him. I do not simply *believe*, but know and understand that these things are true, and I believe that even greater things will come to pass, for Jesus' words are true, and he said, "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto the Father."

Religion is a very delicate subject to discuss, for in so doing I am aware that I shake up and unsettle many of the cherished beliefs, which have been handed down from generation to generation and held in reverence according to the amount of mystery which enveloped them. In removing this veil of mystery and showing you facts which can be, and were meant to be, understood, I trust I may offend none; for he that stands on a firm foundation, cannot be offended, because he cannot be disturbed, and none should take offence where none is intended. You could not feel angry toward

one who insisted that three times three were ten, for it would produce no disturbance or confusion in your mind; you have the understanding back of your statement, and you rest perfectly secure, knowing that three times three are nine, and that some time he must understand it; therefore you would only feel pity for the one who did not understand you, and instead of feeling angry with him you would try to show him the truth. It was thus Jesus felt for those who abused him, when he said, "Father, forgive them, for they know not what they do." Do not the people to-day believe and pray nearly the same as the pharisees did? They say no; because they have seen or known the Christ and pray through him. Did not Jesus say, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven," "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister

and mother"? Then it is not enough that we talk about God and pray to him in the name of Jesus, and believe that Jesus performed the works recorded of him, and have a belief regarding the way in which they were done, without taking any part in them, or bringing forth any works ourselves. In that case could not the same be said of us that was said by Jesus of the pharisees? And do we not, like the men of Athens, ignorantly worship a God that is to us unknown? When we do Jesus' work, we are his disciples; then are we his brethren, and children of God, and not before.

To enter into Jesus' work we must first become as a little child, that is, lay aside all prejudice, and selfishness, all opinions, beliefs and vain imaginations, which are the understanding of the world, and, with the thought purified from the old prejudices and opinions, earnestly and patiently seek and strive to enter into this perfect understanding which is really old, although seem-

ingly new to many. That which you have hitherto learned you cannot lose; and when you have gained this new understanding which I shall show you, you can then judge for yourself and hold fast to that which is good. There is a passage in the scripture which has been, and is explained in various ways by ministers and others who are interested in the Word; but I have never heard an explanation that could not be contradicted, and truth admits of no contradiction. I will give you my explanation of it, and you can judge for yourself whether it be correct or not; if it can be disputed it is not true. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." One explains this one way, and another, another way; but the most common explanation is to the effect that if we receive one who professes to be a follower of Christ, as such, we shall receive the reward of a christian; but suppose we receive one as such and he be a hypocrite,

where, in that case, would our reward be? How are we to be sure that he is a follower of Christ? By his words? No; Jesus laid no stress upon words. By his kind acts to the poor and oppressed? Those are better, but as a rule, those whom the world call infidels, are very generous to the poor, and humane toward those who are oppressed or in trouble; they not infrequently care for the widowed and fatherless; therefore, we cannot judge by that. How then can we judge, you say. John said, "Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world." Suppose you wish to judge a mathematician: you know you must not take his word entirely, neither can you depend upon some problems he may select and work for you, but you must understand mathematics yourself, and then you can put him to the test; otherwise he might deceive you. If you wish to judge a musician, you must

understand music; so if you wish to judge a prophet, you must understand God, and man's relation to God. He that receives a good man as a good man, must be one who understands goodness, (a bad man could not receive a good man as such, because, not understanding goodness, he would suspect him of hypocrisy) and his goodness is his reward, already received: so to receive a prophet as such, you must understand God and man in order to know a prophet; and your understanding of God is your reward already received. Therefore, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward" means he that receiveth a prophet in the name of a prophet must understand immortal Truth, and that understanding is the reward already received. The scriptures bid us not to believe all the spirits but to try them; and how are we to try them unless we have the understanding that is required for the test? He that does not understand God (spirit)

has no means of testing a prophet; therefore he cannot receive him as such, nor receive the reward. This explanation will bear all the criticism you can bring against it; for it is not an opinion but a truth.

Suppose, without regard to prophecy, there should be a boy born in a country town who should grow up among humble people with only a common-school education, and on arriving at manhood should heal the sick as Jesus did, what would the learned people of this world say to-day regarding him and his works? They would say, "Who is he?" "Whence does he come?" "In what college did he obtain his knowledge?" "Has he a diploma?" "Who knows him?" "Who recommends him?" "We are more learned than he, and we cannot do such work; therefore he must be an impostor, a humbug or a lunatic, else he has a devil. He does not talk sense, but foolishness, and we cannot understand him." They would probably forget that their wis-

dom — the wisdom of this world — is foolishness with God. To-day we can expound but a little of that which Jesus gave to the world, but even that little is more mighty than all the wisdom of the world.

If it were possible for Jesus to come on earth to-day, who would know him? who would follow him? How could they tell that it was the Christ? By his countenance or his garments? Who would believe on him? I answer, they could not recognize him by his appearance, and very, very few would believe on him. Suppose he should go about as of old, healing all the sick, what would the college faculties say? Take the three professions, divinity, medicine and law; one professes to save the soul, another the body, and the third takes care of that which the soul and body leave behind — the money. Jesus would cleanse the soul, that would heal the body and enable the people to take care of their own property, and these three, being thus thrown out of employment, would

wax wroth ; therefore I marvel not that they said one man must die for the people, and I doubt not that it would be repeated to-day. Jesus did not die by the law for he had not sinned, but he died by the hands of the people. They did not like his works or his teachings ; neither would he die by the law to-day, but through the people ; therefore I think it is well that we cannot do the works that Jesus did, in a moment of time, because the world is not yet prepared to receive this work as from God or as done through the Understanding of God. It is only little by little that they can receive it. The wiser one is in this world's understanding, the more he has to unlearn before he can be truly wise ; therefore, the so-called learned are farther from this truth, and consequently the more opposed to it. Jesus could teach the unlearned fisherman more easily than the scribes and pharisees.

Some even go so far as to assert that to claim to do any part of the work as done

by Jesus and his disciples, is blasphemy ; but Jesus bade us all follow him, and said that we should do the works that he did, and even greater works than these, and we cannot err by following his commands. Paul was a learned man ; but when he understood the immortal Truth, he counted all other knowledge as nothing for the gospel's sake.

In this chapter my aim has been to show you that the world's understanding has no firm demonstrable foundation, but is built upon opinions beliefs, etc. — material understanding of this world ; that it is not positive truth because it has no unchangeable demonstration ; that it is started from a changeable standpoint, and, therefore, cannot become unchangeable, but continues in a direction opposed to, or apart from God ; that to be God's children we must understand him, and that in order to do his work we must be his children ; that material work may be good, but that it is of man, not of God ; that the earth and the fulness thereof

was given man from the beginning and has never been taken away, therefore God has no material gifts to bestow, and has promised only everlasting Life to those who do his will.

## CHAPTER III.

EXPLANATION OF THE SPIRITUAL UNDER-  
STANDING.

You now realize that life is the man, not matter, and that this life or soul is changeable. It can be right, and can be wrong, thus, we term the soul or life of man spiritual or changeable life, and the material body the product or coarser fabric of the changeable life, — the instrument which the life sustains and through which it acts.

God made soul (man) in the image and likeness of Spirit, it must, therefore, have been the opposite quality to Spirit. Although it may appear paradoxical to apply the terms, spiritual, changeable, mortal life, and shadow, to the soul, it will be found by a careful study of the following synopsis that these terms do, in reality, express the same quality or are synonymous.

SYNONYMOUS TERMS FOR THE QUALITY OF GOD.	SYNONYMOUS TERMS FOR THE QUALITY OF SOUL.
The eternal, unchangeable Spirit Cause.	The changeable spiritual effect
God, the Creator or Artist.	Soul, the creation, reflection or work.
God and his Thought, Sub- stance.	Soul and its thought, shadow.
God and his Thought, Spirit.	Soul and its thought, spiritual.
God and his Idea, Substance Life.	Soul and its idea, shadow life.
God and his Thought, unchange- able Life.	Soul and its thought, change- able life.
God and his Thought, immortal Life.	Soul and its thought, mortal life.
God and his Idea, limitless Life.	Soul and its idea, limited life.
God and his Idea, immortal Un- derstanding.	Soul and its idea, mortal under- standing.
God, Spirit, infinite Understand- ing.	Soul, spiritual, finite under- standing.
God, unchangeable Understand- ing.	Soul, changeable understand- ing.
God, immortal Sight.	Soul, mortal sight.
God sees Spirit and its work.	Soul sees matter and its work.

It will also be seen in the preceding synopses that the terms applied to the soul represent an opposite quality to those applied to God. Thought is the first product of life, and beliefs, opinions, prejudices, superstition, etc., are the result of material thought ;

consequently they are the product of the changeable life, or life (soul) is the inventor of them.

Now, for illustration, we will call the beliefs, opinions, superstitions, prejudices, physiology, materia medica, religion, etc., the structure or dwelling built by this changeable life or soul, and in which man (soul) dwells. Sickness and death are among the beliefs or materials of which this dwelling is composed, and man (soul) investigating this structure, finds that some of the materials (beliefs) are not sound, while others appear to be all right. He would like to remove the unsound materials (beliefs), but when he undertakes to do so, he finds that so much of the other material rests upon them that the whole structure is in danger of falling, and he knows not what to do. He feels unsafe in a house with a rotten foundation, but if he remove it, he fears he may be without an abiding place. Seeing that the whole structure is in danger, he seeks

for new material (unchangeable Truth) with which to repair the old, that he may not be obliged to remove it; but finds that he cannot join the new material to the old; that eternal Truth has nothing in common with prejudices, beliefs and opinions. It is then that he realizes that the old structure must be pulled down and destroyed, and that a new dwelling must be commenced from the foundation, and made entirely of this new material which is eternal Truth or the Understanding of God.

These explanations are given to break down your habitation of beliefs and opinions, and there will arise a struggle to retain some parts of the old opinions and unite them with the new; but he who lays aside the old, and builds a new structure with new material, will find that he has a dwelling in which he (soul) can dwell undisturbed—a dwelling which is built on a firm foundation, and which is unchangeable and indestructible. Then is soul firmly established, not

carried away with divers strange doctrines, but secure and steadfast in its enduring habitation. Let us build thus, "That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error, but speaking truth in love, may grow up in all things into him, which is the head, *even* Christ."

This changeable or spiritual life (soul) and the body we call a person. Person signifies outline, and it matters not how large the person may be, having outline, he could not be limitless nor infinite; there must be something in which to draw the outline, therefore, he could not fill immensity, be everywhere present at the same time, neither could he include all things in himself. Then the God whom the scriptures declare, can not be that, nor like unto that which represents to our senses a person. I do not mention this with the expectation that it will convey to your mind a new thought, for

every one knows that person signifies outline, that God is declared infinite, and that there is no outline to Infinity; but I wish to lay the foundation of this understanding securely and start from the beginning.

A person you can see, God you cannot see; a person you may know, God you do not know; a person is visible, God is invisible; a person is matter, God is Spirit; a person has changeable, spiritual life, God *is* unchangeable Spirit Life; a person is in darkness and God *is* Light; a person is limited, God is limitless. Thus, in quality, God is entirely unlike, or the opposite of a limited person or soul and body, and is a limitless Spirit that has no outline, and whose law is of Spirit whereby to sustain spiritual things only, and not material. This Spirit is Wisdom, Infinity, Omnipresence, Perfection. It is unchangeable, immovable, and without conscience, or that faculty which assists man to decide in beliefs and opinions of material right and wrong.

It is a perfect Wisdom outside of all material and spiritual things. "*Thou art* of purer eyes than to behold evil, and canst not look on iniquity." The scriptures tell us that the thought of the righteous is known to God, but that the thought of the wicked shall be cut off. Spirit, God is the eternal Substance which underlies and is the Author and Sustainer of all spiritual things. The spiritual things are the life of the material universe and man, and are not visible to the material eye. The material matter is only the product or coarser fabric of the spiritual things, and is sustained by the spiritual things; and God underlies and is the Author of all spiritual things, thus, without God no material things would exist.

A Substance without thought would be dead, being alone, or without the power of action, like the principle of mathematics. Thought is the expression or consciousness of this Substance or eternal Spirit, and is also unchangeable and eternal. This Sub-

stance and its Thought are of the same quality, and are inseparable; and according to its Idea or Thought this eternal Spirit or Substance created the spiritual universe. The spiritual universe is the life of the animal, vegetable and mineral kingdoms; therefore, the life of the material universe and man, is the image in outline, and likeness or opposite in quality, of the Thought or Idea of Spirit, and is as invisible to the material eye, as Spirit and its Idea is. As an artist makes a picture in the image in outline, and likeness or opposite in quality, of his thought, so Spirit made man (soul) in its own image in outline, and likeness or opposite in quality, according to its highest Idea.

An image and likeness is no part of that which it reflects; it is only a visible appearance which springs forth from it and is no part of it, but is something besides it, which has no existence except in the thing whence it springs, and is unlike it or opposite to

it in quality. For instance, if you have a lighted candle in your room, there springs forth from it an appearance of light which illuminates the walls of the room. That which lights up the walls of the room is no part of the blaze of the candle, for if you put your finger in the candle blaze it will burn you, while you can put your whole body in that which springs forth from it and lights the walls, and not be harmed; therefore, one appears to your hand as substance, and the other, as shadow. The appearance of light which springs forth from the blaze of the candle, is no part of the blaze, but is an appearance of something. It has no existence except in the flame whence it sprang, just as that which you make is the reflection or image of your thought, in outline, and the likeness or opposite of it, in quality. Your thought, which you do not see, is the substance, and that which you make and do see, is no part of the thought, but is a product or visible

appearance, in image and likeness, of the thought and has no existence except in the thought whence it sprang.

Soul is the reflection of the highest Idea of Spirit (God), in outline, and is neither Spirit nor any part of the quality of Spirit, but is in the likeness or opposite quality of Spirit, *i. e.*, spiritual. In other words Spirit is unchangeable Life, and made soul (man) in the image in outline, and likeness or opposite quality of itself, — spiritual or changeable life. This soul or changeable life is no part of unchangeable Life, its Maker, but is a reflection of its Maker's Thought or Idea, and unlike or opposite to it in quality; God and his Thought being Substance, and the reflection of that Thought being shadow, one, immortal, unchangeable Good, and the other mortal, changeable good.

This soul, not the body, is what we call man, and is the reflection, in outline, of the highest Idea of God, and the opposite in

quality; therefore, the soul could not be a portion of the Immortal. Again, there is no sin in immortality, but the soul sins, consequently, the soul must be mortal or changeable. The material body is only the product of the thought of this reflection or soul, and, therefore, when we say *man*, we mean the soul. The soul has the same outline and organs as the body, but they are spiritual, not material. The body is only the product of the thought of the soul (changeable life) or the coarser fabric of it.

The reflection of a mortal idea would be without power; but the reflection of the immortal Idea would be as much greater than the reflection of a mortal idea, as the builder of a house is greater than the house he can build. If we call soul, that is able to build such beautiful material structures, only a reflection or shadow of the highest Idea of God, how much greater must be God and his Thought that created this soul and the whole spiritual universe, with which the

beauties of this material universe are not to be compared. Jesus said, "In my Father's house are many mansions: if it were not so, I would have told you."

God is Wisdom, and Wisdom is Thought, and it must create things according to itself; therefore, when God created the spiritual world he created it according to his Thought in outline. This Thought is consciousness, and is immortal and unchangeable, and all things that were made according to that Thought, *i. e.*, the life of all materiality, were spiritual and subject to the eternal law of Spirit which was from the beginning; and matter has no power over them. As an artist has power over his work to make it according to his thought, so God (Spirit) had power over his handiwork to make it according to his Thought, and for the purpose which he designed it.

God and his Thought is the Substance which underlies all things; therefore, if God should withdraw, all things would disappear

or be destroyed ; just as your reflection in a glass would disappear if you remove from the glass, your body being the Substance of that reflection. Soul, the reflection of the highest Thought or Idea of God, being the opposite of that Thought in quality, saw everything as the opposite or as spiritual instead of Spirit. This spiritual soul and also the life of the whole animal kingdom, saw itself and all things of the vegetable and mineral kingdoms as spiritual, but could not see Spirit its Creator, thus it was "concluded in unbelief" or left to its own perception. The life of the animal kingdom is the same in outline, and is composed of the same organs, as the material body which we see, but is spiritual. This spiritual life of the mineral, vegetable and animal kingdoms, including the soul of man, is, unconsciously to itself, perpetually sustained by God, thus God is indirectly the cause of the increase or product of this life. Spiritual life or God's creation was a reflection of God's compound Idea,

male and female, and was, therefore, male and female combined. The soul or life of man was created with an inward spiritual perception through which it can realize and understand God and his creation which is spiritual, and have dominion over it. This was the creation that the Lord God made in the day when he made the earth and the heavens, before there was a *material* man to till the ground. Thus the life was first, and must be the cause of matter. This spiritual life of the animal kingdom, which was male and female combined, saw with the outward spiritual sight, all spiritual life, including the life of the vegetable and mineral kingdoms, in their different forms and with limited outlines, through which this life received limited or material thoughts. These material thoughts or seeds, thus sown in the life or soil, were retained and fastened in the life by its natural conscious perception, and this perception is sustained by God who gives a perpetual increase or product according to the

seeds or thoughts sown. These thoughts being natural, limited, or material thoughts, the fruit or product thereof must be material, and after a period of time the life was covered or clothed upon with this fruit or product which we name matter. This matter was the first material transparent atomic covering of the life, and the breathing of air (matter) was necessary to sustain it. This transparent material covering of the life covered also the sight of the life, causing the life to see all spiritual things, including the vegetable and mineral kingdoms as matter, or as the same quality as its covering. In this way the spiritual animal kingdom appeared to itself as material, and saw all other spiritual things as material also. The soul or life of man, through the inward spiritual perception with which it was created, realized its existence or became a living soul. This existence was material, separate or apart from Spirit, God, and was governed by its own material will, and material laws of its own

making. Through the continued contemplation of materiality, and through nourishing it with matter, this transparent covering of the life became grosser and grosser until it produced the opaque material protoplasm and established the solid matter body; and through this matter covering, all things appeared to the sight of the life as solid matter or as the same quality as its covering, and the life called them, as well as its own body, substance and real. It sees all things as matter and can change the form of the matter, but does not see nor change the form of the life which produces the matter, which is the real or spiritual part of it, or that part which is the reflection of the Thought of God.

If we cut a tree down we only cut the matter, we do not cut the life, for we have no power over that. The life of the sun, moon, stars, and of the animal, vegetable and mineral kingdoms, is the reflection of the Idea of God, and will continue as

long as God wills, and man has no power over it. How long or how short a time materiality will continue "No man knoweth, not the son, but the Father," the destruction of it, will be the end of the world or the last day. God is immortal and unchangeable, and his Thought is immortal and unchangeable also, but the reflection of that Thought, which is the life or soul of man, is the image of that Thought, in outline, and the likeness or opposite of it, in quality; it is, therefore, mortal and changeable. Life, soul, being mortal or changeable, produces a mortal or changeable thought which can be separated from that life, because we may forget a thought, or it may be wrong and utterly destroyed by another which is correct; but an immortal thought cannot be separated from God, because he forgets nothing, and, being perfect Spirit, neither adds to nor takes away from himself, but remains always the same. Thus it is impossible that man could be the Thought of God, because God's Thought

is unchangeable and man (soul) is very changeable; neither could God be in soul, because God is limitless and man (soul) is limited; but God beholds the soul and sustains it, independent of the matter. Matter is not substance to God, for he sees through the matter, and we cannot hide from the eyes of the Lord. God sees the soul, and knows whether it be in unison with him or not, although we cannot see God; just as we can see our reflection in a glass, and see whether it move in accordance with us, but it cannot see us. We have a material body, like the soul in outline, which is sustained by the soul, and which is to us substance, but our reflection is to us shadow, exactly the opposite in quality to our body; so soul (man) is the image, in outline, of the Thought of God, and, therefore the likeness or opposite in quality. If our reflection in the mirror should produce to itself a substance body, we could not see that body because there would be no reality

to it, except to our reflection ; so God cannot see that which the reflection of his Thought has produced to itself, and which is a substance and reality only to that reflection or soul.

To God, the matter which seems so real to us, is the absence of his Substance. Nothing that we do is hidden from the Lord, because soul is, in every case, the actor, and God sees the soul. You may say if God does not see matter he does not see everything, but you must remember that matter is only the product of the thought of the soul ; it is the coarser fabric of the soul only, and if God should see matter he would see something which he did not make, and he made all that was made ; therefore, he would be perceiving the absence of something (nothing), or that which appears only, to have been made. If matter were something, when we die and lay aside this body we should lose something, and consequently be so much less than we were before ; but

you say that we are better for laying aside this body; thus, in many things, the ideas accepted by the people, unconsciously to them, contradict one another. Again, if you say this is a book, and I say it is not, my thought or utterance is a lie, or the absence of the truth, and there is nothing to know, or to wish to be known about it; it is simply nothing: so with the material body, it is the product of the thought of the soul, which is called by that soul "substance"; but it is in reality, that is, to God, only the absence of Substance, and there is nothing about it for God to see or know, since it only exists through the thought of the soul.

Suppose you were dreaming; it is your life or soul that dreams, not the body, and it has a body in the dream, which is the product of the thought of the soul, and as real in the dream to the soul, as the body which it possesses in the waking state; and the soul is entirely unconscious of the material body. But when you wake you find

that your body took no part in the adventures of the dream, but that your soul or life was there alone without your body, and that that which you saw as substance in your dream, was only the product of a thought of the soul, and could not be seen when you awoke, because the thought changed, and, therefore, the product disappeared. After we pass the change called death, we shall find that our soul alone was here, and held a thought of a body, and the product of that thought appeared to us as substance ; but we shall have a thought of a body there, and have the body also, according to that thought. St. Paul said, "Every seed its own body." Thus, there are different bodies according to the seed (thoughts) sown by the soul. The purer or more spiritual the thoughts of the soul, the finer or more transparent the product or body will be ; and the more impure or material the thoughts of the soul, the grosser or more dense material will the body be, but both

are matter, as stone and glass are both matter, but one is transparent or less gross than the other. When all material thought is destroyed in the soul and the thought is become spiritual, it will have a spiritual body according to that thought, and be with God in eternity. God sees the spiritual body (soul) which inherits eternal life, but does not see matter.

Again, suppose reflections in a glass could, and should imagine that they had bodies that were substance, and one should cut another's throat; we, knowing that reflections are shadows, could not comprehend or enter into their imaginations. They would always remain shadows to us, and whatever change they might pass through as among themselves, they would remain to us as they were cast or as they appeared to our material eye, without change. So God, seeing us as we really are, without recognition of the product of our thoughts and fears, sees no change in us when we are dead; for man

cannot kill the soul, and God sees not the body, which is the product of our thought and is substance only to our soul, but to God we live the same as before.

That man (soul) is the thought of God, is not true, neither is it true that God is in man (soul), nor could man be a portion of God; because a part would be as good as the whole, and man is not as good as God. But that man (soul) is the reflection (opposite or unlike in quality) of the Thought of God, is a truth, because, when understood, it cannot be contradicted. God and his Thought are unchangeable and cannot be separated, because they are co-existent and co-eternal. Soul (man) and its thought are changeable and can be separated, therefore, soul is the reflection of, or opposite in quality to the Thought of God; yet if soul recognizes God its Substance, and holds to God or is governed by the immortal Understanding, it will hold its existence forever with God.

God's thought of the universe is an immortal, unchangeable Thought; it being the expression of Spirit, Perfection; and the spiritual universe (the life of the material universe and the soul of man) is the reflection of that Thought. God is limitless Light, and the Thought of God is the expression of that Light, inseparable from the Light. The Light casts through the expression a reflection or shadow which, while it has the appearance of light, is the opposite of it in quality. Thus God, Spirit, is immortal and unchangeable, and man (soul) the reflection, is the opposite in quality, mortal and changeable. The material universe (all matter and the body of man) is the visible appearance or coarser fabric of this reflection.

Immortal Thought is Spirit Thought or the unchangeable Thought of God, and soul or man can perceive the Thought of God. This conscious perception of God and his Thought, which the soul is capable of pos-

sessing, we call spiritual thoughts of the soul, because they are like unto spirit Thought, although the opposite in quality to spirit Thought. They cannot be contradicted because they are of unchangeable Truth; they are the soul's true and unchangeable apprehension of Spirit, its Thought, and spiritual things, and they are obtained by reasoning from an unchangeable basis which cannot be broken by any argument.

Twelve, as the product of three multiplied by four, is an unchangeable apprehension of truth, and therefore cannot be contradicted. That the earth revolves around the sun is an unchangeable, therefore a spiritual thought, for wherever we are, in whatever condition or state of mind we may be, that fact remains the same. That God is outside of soul or man is also a spiritual thought, for it is true and can never be changed; if we think or dream differently from that, we shall find that we were wrong, and that God apart from man is the true,

therefore the spiritual, thought. That soul is the reflection of the highest Idea of God is a spiritual thought, because God is perfect, his Idea perfect, and the reflection of his Idea, being the opposite in quality, can be imperfect; therefore, man (soul) is changeable, God (Spirit) is unchangeable. Thus all thoughts from demonstrable truth which cannot be changed, are spiritual and are known to God.

Next we have thoughts which are mortal or changeable, and most of these are familiar to you. All mortal or changeable thoughts are imaginations, beliefs and opinions founded on the evidence, or coming through the medium of matter or the personal senses (the absence of spirit Senses). As for instance the thought that the sun moves around the earth; this is a mortal or changeable thought because it is not true, not known to God, and has been and will be destroyed. So, also, the thought that man is the Idea of God is mortal or changeable, and is not known

to God and not true, because God is unchangeable and his Idea must be unchangeable also ; while man, the reflection of that Idea, is very changeable. Sin, sickness and death are changeable thoughts not known to God, and will be destroyed because in heaven (harmony) there is no discord, sin, sickness nor death. Jesus said death was the last enemy to be destroyed.

The thought that the material body is substance, is a mortal thought not known to God, because the body is changeable and decays. The scriptures say, "Flesh and blood cannot inherit the Kingdom of God, neither can corruption inherit incorruption." That matter is the cause of anything, is a mortal thought not known to God, and must be destroyed, because matter cannot act of itself. Life is the cause of all things because life is the only actor and is known to God. The scriptures teach us that all material things are the lust of the eye and the pride of this life, which are not of the

Father, but are of the world and the lust thereof, but that he (the soul) that doeth the will of God (Truth) abideth forever.

We have now shown you Spirit and its Thought, also spiritual and material thoughts which are of the soul. A spiritual thought is unchangeable, and a material thought is changeable. If the soul perceive changeable thoughts, and these thoughts become attached to the soul they become, as it were, a part of the soul, and finally the soul acts in accordance with them or they become the expression of the life. Now these thoughts are mortal or changeable; therefore, as the soul lives in accordance with these thoughts, it lives a mortal, changeable life of sin, sickness and death, which is not known to God. These thoughts have no connection with the spiritual thoughts, and must pass away before the spiritual can be perceived. Just in proportion as we destroy or let go the mortal, changeable thoughts do we perceive the

spiritual thoughts which are known to God. As the thought changes, the act changes also; and we live the new thought, and it becomes attached to us as a part of us. Thus are we, in time, separated from the old or material thought and brought into the new thought of eternal Truth; in other words, we are born anew, and all things have become new. For illustration, having lived in the thought of sickness as a reality, we at last receive a true spiritual thought that God is real and made all things good; then if he made sickness it would be real and good also; and man could not destroy or change that which God made. Now if the spiritual thought that God could not have made sickness, is understood and realized, it becomes ingrafted in the soul, or becomes attached to it, the soul begins to expel or cast out the former incorrect material thought of the reality of sickness; this changes the action in the system and the soul lives a harmonious thought which

restores the body to health. If the soul continue to perceive spiritual thoughts and to live in accordance with them, they will be attached to, and become a part of the soul, and the soul will then live the life which is known to God, until it becomes the pure reflection of the Thought of the eternal unchangeable Spirit.

Thus must our soul be like unto God, but no portion of God. "Not born of his Substance, but deified by his grace." Jesus thought it not robbery to be like unto God but not to be God; because there is but one God, therefore but one Spirit, and that Spirit is the Substance and Life of all souls.

There is quite a difference between believing and understanding; the former is an acceptance without infallible proof, which often proves to be wrong. No one who understands mathematics can be deceived in it, because, before he decides the result of a work to be correct, he proves it through his understanding of the principle.

Belief is a decision reached through reasoning in material things. It is a conclusion from a theory of opinions and beliefs which is not demonstrable, and therefore it is a false conclusion; but faith (understanding) is a demonstrable knowledge obtained through a clear perception of Spirit and its Thought, which are real, unchangeable and eternal, and also of spiritual things. It is the soul's consciousness of Love, Truth and Life, that is God, and his spiritual creation. "Now we see through a glass, darkly, but then face to face (soul to Spirit); now I know in part; but then shall I know even as also I am known" (we shall see as God sees us).

I will try to show clearly how the soul or life of man has reasoned and thereby arrived at its present condition, which is not that in which it was created, but a state or condition created by its own understanding, — the absence of the understanding of God. God created the soul the likeness or opposite in

quality, and the image in outline, of his Thought, spiritual, to see the product of its thought or so-called matter, in order that it might multiply, and that the fruits (souls) thereof might be his. God, being unselfish and no respecter of persons, gave mankind a free will to choose its own course. He knew that some would not obey the law of Spirit, but would seek their own,—a material law; therefore He concluded them in unbelief, or in other words, left them under the material law, or in a material understanding of their own construction. He sent the prophets to teach and demonstrate unto them the law of Spirit or God, that they might, through his ambassadors, be led to see the error of their understanding, and be brought to the immortal Truth. The prophets, they did not heed, or heeding, did not understand, and then God sent his Son, the greatest demonstrator of immortal Truth, to redeem his servants; but very few believed even on him. Thus God fulfilled his promise.

Soul, being in the image and likeness of Spirit, *i. e.*, spiritual, the opposite in quality of Spirit, and seeing the fruits of itself and all other spiritual things as matter, (the absence of Spirit) such as trees, grass, sun, moon, stars, etc., gave them names by which we now distinguish them. It studied into matter, and produced more and more material thoughts which it likewise mistook for substance, and reasoned therefrom. Thus soul first saw all things as matter, reasoned therein, held matter to be real, and recognized it as substance having wisdom and sensation of its own. Holding matter as substance, naturally gave rise to the thought of wisdom in matter; the thought of wisdom added to that of reality; and all of these thoughts combined, make up what we call a person. This person's wisdom is a material understanding (the absence of the Understanding of God) which the life of a person calls good. The thought that matter is substance gave rise to the thought of

accident (there is no thought of accident to soul without a material body); the thought of accident produced in the life or soul a confusion; and the thoughts of wisdom and sensation in the body produced the fear of accidents. This fear, becoming attached to the soul or life, causes inflammation which heats the blood, disturbs the pulsation, and produces in the body or coarser fabric of the life or soul, what the life or soul calls sickness, but which is unknown to God. The *fear* of accidents was the first consciousness of discord in the material understanding, and caused suffering.

Now in the attempt to destroy the effect of these material thoughts or what soul calls sickness in the body, the soul studies into the nature of matter, thus overlooking the cause, and simply covering up the effect. This is like damming a stream and expecting thereby, to dry it up. The result of soul's labor is what should have been expected, the stream or sickness becomes

deeper and deeper, the higher the dam is built, that is, the more remedies the soul invents and applies, until, at last, the sickness results in death or the separation of soul and body, or the stream bursts the dam and overflows the land.

These same inventions and so-called discoveries are a part of what the soul calls wisdom, and are foolishness with God. As St. Paul says, "Professing themselves to be wise they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man." "For that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator." This was the tree of knowledge (the inventions or understanding of man, soul) which had no fellowship with the tree of Life (the Understanding of God) for they are as distinct as light and darkness. The more man partakes of the tree of knowledge, *i. e.*, studies into materiality, the deeper in darkness or the farther from Light, which

is the Understanding of God or tree of Life, does he go. The results of this knowledge are sin and sickness, and the end is death; —all discord from the beginning unto the end and not known to God, while the understanding of God brings peace to the soul. Jesus said, "Peace I leave with you, my peace I give unto you." The soul's understanding or consciousness of the ever-living God, who is the author of all that was made, and whose creation is good, Jesus gave, and called it peace. It is indeed the peace that passes all understanding of man. The word *peace* had a different meaning to Jesus from that which the world gives it. He said, "Not as the world giveth, give I unto you." His disciples were never in what the world calls peace, but were ever in outward tribulation.

The understanding of man or the material understanding, the end of which is death, is the fruit of the thoughts of wisdom and power in matter, which thoughts were conceived and cherished by the soul or life of

man. James says death is of the devil, therefore the devil is the material understanding or the knowledge of this world, which is the absence of the Understanding of God. Jesus came to destroy the devil, and restore to man the immortal Truth which was hid from the beginning of the world because of the devil (darkness) which was upon the face of the earth. Sickness and death are the final result of the material thoughts of the soul; for since soul, this mortal changeable life, holds matter as substance having wisdom and sensation, it also holds the thought of sickness in matter, and, finally, death; while, in fact, it is the life or soul only that feels pain. Through the unconscious good material thought or seed, the soul produced the matter body, and through the evil or wrong, either conscious or unconscious, material thought or seed, soul produced the sin, sickness and death; thus sickness is as real to the soul as the body is. Soul, confident in its reasoning thus far, con-

ceived the thought of power in inert matter — vegetable and mineral, and extracted therefrom certain qualities. To these extracts it gave still greater power than to the vegetable or mineral in its natural condition, thus claiming more power for the inventions and works of the soul or man, than for the works of God.

These inventions and the thoughts which prompted them, are what might be called hereditary, having been handed down from generation to generation, and they cannot be broken up in a moment of time, but must be uprooted little by little. All the material understanding of the soul, both the good and the evil, is the absence of the Understanding of Spirit, and the absence of something is nothing to the thing itself, therefore sickness is nothing to God. To say to a man who is suffering, that his sickness is but his own imagination or delusion, would be as ridiculous as to tell him that his existence in a material form was his imagination. The

sickness will be real to him until the thoughts which produced it are destroyed, and saying that it is not real, will not destroy it. Saying that a statement or work is wrong does not prove it to be so, neither does it make it right. One must first understand why it is wrong, and what made it wrong, and then he has not made it right, but has only learned how to begin the correction. The evil or wrong material thoughts must first be overcome or destroyed, and the good material thoughts cultivated, for these will lead us toward the spiritual thoughts through which we perceive the Understanding of God.

Acid is said to contract the muscles of the mouth, but let us see if that is a correct statement. Hold a lemon, vinegar, or anything acid before you with the thought or expectation of tasting it, and you will find that the muscles of the mouth will contract before you taste; this shows you that the *thought* of acidity will produce the action

which the acid is said to produce. But here you may say that it is because you know the taste, having tasted it before. Let us see what it is that knows. The muscles of the mouth have no intelligence, neither have they any sensation in themselves; therefore, it is the life that knows, and causes the suffering to matter. Had there been no life in the body, no amount of acid would cause an action of the muscles. Therefore in this case, as in all others, life was the cause instead of matter as has been supposed.

It is said that arsenic kills; but it would be very difficult for any one to prove how it kills, since persons have had all the symptoms of arsenic poisoning without having taken any arsenic; and again, persons have taken arsenic and did not die. When asked for a proof that it is the arsenic that causes death, the doctor will tell you to take it and you will die; but that is not a proof, it is simply an assertion that a certain thing will

cause death. Suppose you take a child that knows nothing about arsenic, and administer the usual dose, the child will probably die, but I will show you that the arsenic was not the cause of the death.

The child has a soul or life, and had you taken that life or soul out of the child before administering the arsenic, the arsenic would have preserved the stomach instead of eating or destroying it. Here is a contradiction regarding the action of arsenic: where there is life, it destroys; where there is none, it preserves. In both cases the arsenic was the same, but in one case there was life, and in the other case there was none. The matter composing the stomach was alike in both cases, also the arsenic administered, but by removing the life we changed the action; therefore the life must have been the cause of the action. Here you may say, "What had the life of the child to do with the action, the child not knowing anything about arsenic?" We will admit that the child was ignorant of

the nature of the poison, but all who are educated in physiology and materia medica know that it kills, therefore the thought, although unconscious to the child, was hereditary in its life. It is indeed, a universal thought admitted as a fact in every life or soul. A thought is a product of life and is action, and this thought, produced and accepted by life, acts upon the life of the child and produces unconsciously, a confusion therein. This confusion produces a fear, this fear in the child's life heats the blood and causes the first conscious action; this disturbs the pulsation, a chemical action takes place in the system, and the result of this action is what is termed death or a separation of life from this body or product of the life. The soul has two spiritual senses, the outward spiritual sight and the inward spiritual perception. The outward spiritual sight is that sense through which the soul sees spiritual things which are the reflection of spirit Thought. The inward spiritual

perception is that sense through which the soul realizes Spirit and spirit Thought, — things which are harmonious, immortal, eternal and invisible. This inward spiritual perception is the eye of understanding which is as independent of materiality, as the realization of the demonstration of mathematics is, of beliefs or opinions. It reasons from the Perfect (God) to the imperfect (soul or man). I trust I have made clear to the reader's comprehension the fact that sickness is the effect of the material thought of the life of man, and that it is not known to God. If there were no spiritual, changeable life there would be no action in materiality, and, consequently, no sin, no sickness, no death. This we can prove by reasoning from cause to effect, thus, — The life of man being conscious can be disturbed or confused; this confusion produces a fear in the life; the fear heats and inflames the blood; and the heated blood disturbs the pulsation.

Reasoning from effect to cause would be

thus. What disturbs the pulsation? The heating of the blood. What heats the blood? Fear. What causes the fear? A confusion. What was confused? The life,—matter cannot be confused. God is the creator of the life (soul). God being an unchangeable Life, made man (soul) the opposite in quality, of himself—changeable life, or, God being Substance, made soul, the opposite, shadow. Had the life or soul remained in its good material thought which produced the material body, without an evil material thought, the body would never have been sick; but while it took on or conceived this evil material thought, it received in its own phenomenon the fruits of the material seed (thoughts) sown, which are sin, sickness and, finally, death (the absence of Life). All of these fruits, together with the thoughts that produced them, must be overcome or destroyed with the soul's spiritual perception of the Understanding of the Life that is God, and its creation.

If the principle of mathematics were not known to us it would do us no good, and if we call ourselves children of God and do not know our Father what good is he to us? How can we claim to be God's children, and, at the same time admit that we cannot know him? If we know and understand God we should always ask according to his will, and, so asking, we should receive, but we do not always receive, therefore it is evident that some who claim to be his children do not know him. By laying aside this material understanding which is not of God, we can prepare to receive the spiritual understanding of Spirit, and with that understanding we can ask according to *God's Will*, and receive according to his promise. That is the prayer of faith, and the open reward will be, first, the destruction of sin, sickness and death, which are roots not planted by God and not known to him; and at last, the inheritance of life everlasting, according to the promise. This will be the second coming of Christ.

## CHAPTER IV.

## INCONSISTENCIES IN MAN'S PHILOSOPHY.

WHILE feeling secure in the position you have taken and satisfied with the doctrine which you hold, you do not desire a change; it is only when a feeling of insecurity or dissatisfaction possesses you that you seek for a more solid footing, consequently, before showing you what I understand God to be, I must first speak of that which he is supposed to be, and is not.

People in general, and religious or church people and the clergy in particular, say and believe that they have a knowledge of God and Christ, and worship them in spirit and in truth. I do not wish to be understood as feeling or expressing any irreverence for the church or its members, that is far from my intention, but I wish to lay plainly before

you the facts in the case that you may fully realize the foundation upon which the people are now resting, and see what they are worshipping under the names of God and Christ.

Let us ask one or all of them, What is God? One may answer, "We learn through the scriptures, and believe, that God is love." And when we ask what love is, the answer would be that it is difficult to define; or, perhaps the definition would be given from the standpoint of man's opinion of the changeable love realized in himself, and which to-day is love and to-morrow, through some misunderstanding, may change to hatred, and after a time, by reconciliation, to love again, and so on, without any firmness or positiveness or any absolute knowledge of the right course. This is their idea of love; this is the image they worship; a changeable love, not to be depended upon; this is the changeable God they worship. Every one holds a different

opinion regarding love; thus, each one worships a different God according to his opinion, while all claim to worship one and the same God, —all holding an idea of a changeable love (God) while claiming to worship an unchangeable God. Therefore they worship they know not what.

Another might say I believe God is truth, so we will ask what is truth? One has this opinion of it, and another that, thus they all have different opinions of what truth is, else they do not know and cannot find out, and such a truth (God) they worship, not knowing what it is. Some believe that God is life, but when asked what life is, their only idea of it, is this life of man which is changeable, and over which death has control, while the scriptures declare God to be without shadow of turning.

The idea entertained by many, *i. e.*, that it is impossible for man to know, understand or fully comprehend the Infinite, is only an opinion or belief upon which they rest, and

which is not truth. Jesus taught that we all could, and must know God; he said, "Of whom ye say, that he is your God; and ye have not known him; but I know him; and if I should say, I know him not, I shall be like unto you, a liar; but I know him and keep his word." And it is written, "For all shall know me, from the least to the greatest of them." Even St. Paul said, "If in this life, only we have hoped in Christ, we are of all men most pitiable." The church of to-day, has only hope in Christ, no belief (understanding) of him, and, as a body, are not its members diseased (sickly)?

Some believe that the people or saints in olden times were more imaginary and less scientific than people of the present time, for the reason that many things which are spoken of by them, we, to-day, cannot fathom, and we are so wise in our own conceit that we think what we do not understand could not possibly have any foundation; but we should bear in mind that they had a power

which we do not possess, and it was a power for good also, therefore, it is fair to presume that if we possessed that power we should understand many things with which they were evidently familiar, but which are now meaningless to us, and which we, in our boasted wisdom, have set aside as foolishness.

Many who accept the history of Jesus and his work, and who believe that Jesus healed the body, say that they are beyond that work to-day, and heal the soul instead of the body, by teaching God's word; thus, according to their idea, they are beyond Jesus and his teaching, for he said, "Go ye into all the world, heal the sick and preach the Gospel," and every one who understands and preaches the true Gospel, can heal. These people are no nearer right than were they of old who killed Jesus and his disciples; they thought, even as St. Paul said, that by so doing they did God service, and Jesus, foreseeing this condition of mind, told his disci-

ples that the world would even kill them, in the belief that it was doing God service. Jesus forgave them, for he knew that they were blinded by their own ignorance, which appeared to them as knowledge. Thus, to-day, those who think they are beyond Jesus are in the darkness of ignorance. If they knew they had not the eternal Truth it would be easy to show it to them, but their ignorance appears to them as knowledge, and thinking they know all about Jesus' teaching and work, they refuse to listen and are unwilling to be taught. Jesus healed the soul or life of man, and that restored the body (the body cannot be sick unless the soul is), therefore, if these so-called teachers of Christ and God, who claim to heal the soul, really did heal the soul, the body would also be healed. "Man *that is* in honor, and understandeth not, is like the beasts *that* perish," says the scripture, and as "Holding a form of godliness, but having denied the power thereof."

There are those who believe that man originated from dust because they read in the scriptures the words, "Dust thou art and unto dust thou shalt return." This refers to the body, not the soul. The body came from nothing, it is but a thought of the soul, and shall return to nothing again, because dust is a symbol of the smallest atom or nothing. The scriptures also say that the things (matter) that are seen are not made of the things (Spirit) that do appear. The body or matter is not man, but is a burden that soul (man) has taken upon itself, through not understanding immortal Truth, and which must come to naught.

The body is the fruit of the material thought of the soul and is not of God, and the soul must be cleansed from all materiality before it can inherit eternal life. If the man (soul) were formed from dust, then man would finally be destroyed or become dust again, for natural history teaches that all matter returns to its original element. This would

leave but a meagre hope for a conscious eternal life. God, Spirit made soul the opposite quality to Spirit, *i. e.*, spiritual, and it has taken on a material element through a material process, therefore, this material element must be dissolved through a spiritual process in order for the soul to return to its original condition, and to a conscious eternal life with its Creator. When we understand aright, we shall know that God created the soul spiritual, and that it has, through not understanding Spirit, taken on a material thought or "spirit of slumber" through which the matter or corruption originated. Matter or corruption cannot inherit the kingdom of heaven; therefore, the soul must dissolve or translate this matter here or hereafter, before it can be reinstated in its original condition, or become the pure image and likeness of immortality, that is, God Substance, man (soul) shadow, like into Substance.

Some believe that a knowledge of anat-

omy, physiology, and of the origin of disease in the body, is important, and is wisdom. Let us see if it is really so. He who knows much about sickness and is sick, knows more than the man who is ignorant of sickness and is well, but this knowledge will not make him well, and generally the more he knows about sickness the worse he will become. I am willing to accord such an one more knowledge than the well man possesses, but what is this knowledge? It surely is not Wisdom, since it does not enlighten him nor make him, in any sense, better. It is the absence of *Wisdom*, for with *Wisdom* a man is better and happier. He that is conscious of knowing nothing, is wiser than he who thinks he knows something when he does not. The more knowledge of sickness we have, the more we shall suffer from it, and our efforts to destroy the sickness according to our knowledge of it, only make it worse. This shows that what we call knowledge is not *Wisdom*, but is ignorance,

and the more of this ignorance we have the wiser we think we are.

Some who believe and teach that God causes sickness also say, if they were God they would have provided something that would cure the people, thus pretending to be wiser than God; and through such teaching they endeavor to turn the people against God, thereby taking their God and Christ from under their feet, without giving them any better foundation to rest upon; leaving them without hope and without God in the world. Through these cruel teachings they endeavor to manifest their own knowledge, and depreciate that of their neighbor, and thus they disturb the peace of mind of those who believe in God and Christ, and turn them away from that little hope which they have. This is anti-Christ, for, in their ignorance and blindness, they do not understand that God did not send sickness, and that the spiritual understanding of him will destroy it; yet,

this they are not ready or willing to learn, because they think they have sufficient knowledge already.

Those who believe Jesus took up into heaven the material body which he showed unto his disciples and others, are mistaken, for we know that "flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." Therefore the flesh profiteth nothing. "Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we *him*\* no more."

The foregoing opinions, which it has been attempted to contradict, and many more of a similar nature, are taught to-day for "Science" and "Theology"; but we find them to be full of contradictions, and so long as we find contradictions we know we

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\*The word "him" was not in the original manuscript, and should not have been inserted. The meaning was plain without it, or if any word be inserted it should be "*flesh*" instead of "*him*," for Paul claimed to know Christ always.

have not the immortal Truth. The world has not yet arrived at the full understanding of the teaching of Jesus and his disciples, which was the true Theology, and which, when understood, removes the apparent errors or darkness from the scriptures, and brings to light its harmony and consistency from the first chapter of Genesis to the last chapter of Revelation. God is true Wisdom or Light, but the wisdom of the world is the absence of that Light or true Wisdom, and is darkness, ignorance, — false wisdom or material understanding. The soul that God made stands between Light and darkness, Wisdom and ignorance, or between God and devil; one is eternal and the other is imaginary or the absence of the Eternal; and soul, being a changeable good, partakes of the changeable imaginary understanding (ignorance), and in this so-called understanding (the absence of true Wisdom) men have labored to invent, and to become wiser in the same direction, claiming this mortal

understanding for Wisdom, and thereby, deeming themselves like unto God; and even believing that a part of God or immortal Light and Wisdom is in them. Thus it is that the devil (material understanding) has translated himself into an angel of light; but this light is really darkness, and the real Light (God) shineth in the darkness, but the darkness comprehendeth it not. No man has been, or ever will be, wiser, in the world's wisdom, than Solomon, for it is written, "Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honor, such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like." Yet Jesus, who had never learned letters, said, speaking of himself, "behold a greater than Solomon is here." In this growth of the so-called wisdom from the beginning of the world, Cain killed Abel. In this same wisdom the prophets, Jesus and his disciples were slain;

and many others who understood and followed Jesus' teaching, were persecuted and tortured, burned at the stake, beheaded and cut asunder with swords. To-day the people would not take the same measures perhaps, the opinions and beliefs regarding such deeds having materially changed, but they would, if possible, slay them with the tongue instead of the sword, and the tongue is full of deadly poison. They would endeavor to prove them insane or foolish, not realizing what they were doing, any more than did they of old who crucified Jesus. The wisdom of Jesus was not their wisdom, and so, in their conceit, they called it foolishness.

There are many who believe that they can see the spirits or souls of the departed and communicate with them. Let us see whether this power which they claim to possess can possibly be from Truth (God), or whether it is a delusion which man (soul) has taken upon himself by reasoning from a

material standpoint. We have proved before that the sight of man cannot be depended on, and certainly less dependence can be placed on the eye of imagination. Eternal Truth (God) teaches only that which is unchangeable and good, and it cannot lie, because there is no lie in Truth. The spirits that they claim to see, and by whom they claim to be controlled, seem, sometimes, to have lost, since leaving this phase of life, much of the necessary knowledge which they possessed while here; and, again, they often tell great falsehoods, and there are usually many inconsistencies in their statements, and they are often unintelligible. The medium who produces the manifestation which the believer accepts as a fact, cannot explain how it is done, thus it seems to be an accident rather than a demonstrable knowledge, which can be made use of, — a something which *may* happen, rather than a something which *is* and which *must be*, according to a given rule of truth. Can

such communications be from immortal Truth?

Again, they tell us of things that are familiar to us, and their thoughts and ways accord with ours, and the scriptures say, "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Did not Jesus know all things? Were not all things delivered unto him of the Father, and would he not have taught it unto his disciples? He never said that the spirits or souls of the dead should return, and were it possible, would not Jesus have continued to instruct his disciples and those for whom he laid down his life, and for whom he had more love than man has for man to-day? Can Jesus have grown less righteous or self-sacrificing since his ascension? Man is governed by the material understanding, which I have shown you is not of God (Truth), and which is unreal and temporal; man is not governed with the understanding of God (the real and eternal)

until all this material understanding is destroyed or counted for naught, and until that is destroyed he is still governed by it, and knows no more truth in another phase of life than in this. At the change called death the soul leaves the body, but is not changed, and is governed by similar beliefs and opinions until they are destroyed by a true spiritual understanding. This material understanding or these beliefs and opinions, are not truth, because not from God, therefore, in that sense they are not real. A dream is not real, although it has every appearance of being so to the dreamer, and because it is not a real state, but is an imaginary one, you cannot communicate with the dreamer in his dream, for you cannot enter into his imagination. This life, as I have shown you, is a dream compared with the eternal Life, and no one can communicate with you except they be in your dream, any more than you in the waking state can communicate with one

asleep. This life that the soul lives, is the material understanding, which is a temporal understanding, or, in other words, the absence of the Understanding of God; and a soul once fully awakened from this life (understanding) cannot enter it again,—it may have another temporal understanding which will be similar, but you cannot unite the two.

The soul or life is the dreamer and each condition or dream is real to the soul while it lasts; when the soul is in a sleeping dream it is entirely unconscious of this waking state and cannot take part in it until the sleeping dream is destroyed. When the soul separates from this body, or when what we term death takes place, this waking dream is destroyed to that soul; "death" is the destruction of this phase of life, and so long as the soul is conscious of this phase of life, it is also conscious of this body and the things that appertain thereunto, and has not left it. Body is the product of the soul,—

produced through its material thought, and when the soul drops *this* body it also drops all opinions and beliefs appertaining thereunto. It cannot be otherwise; and if that soul can take up that same body again, it can also take up the opinions and beliefs belonging to it, but not otherwise.

Jesus and his disciples spent their lives in teaching the people how to save their souls, and were it possible for a soul to return, Jesus would certainly have continued to instruct them; but after he translated or dissolved his material body, his soul or spiritual body was seen no more. Through matter, the soul can only see matter of its kind, and when Jesus' soul became, in thought, so pure and spiritual as to have no recognition of materiality, it dissolved the body which it took up. He could then no longer communicate with his disciples, because through their matter-bodies which were the same quality that his was before his translation, they could not see his spiritual body (soul);

thus Jesus and his disciples were utterly separated, and met no more in this phase of life, but when the disciples reached his phase, or state of being, through the translation of their bodies in the next phase of life, they could meet again. One may wake from delusion into truth, but will not leave the truth for a delusion. Jesus said they would see him no more, but promised to send the comforter unto them. That comforter was the better understanding of the eternal Truth which he taught and demonstrated unto them. His ascension would prove his teaching and remove all doubts that they might have had regarding the full demonstration of his teaching. This comforter was the Holy Ghost (full understanding of immortal Truth), which those in the material understanding were not prepared to receive. He said, "Yet a little while and the world beholdeth me no more; but ye" (his disciples) "behold me: because I live, ye shall live also," that is, those who are in

the Truth will some time be with him, therefore, we must come to him, not he to us. Again he said, "These things have I spoken unto you, while *yet* abiding with you. But the comforter, even the Holy Spirit, whom the Father will send in my name, shall teach you all things, and bring to your remembrance all that I said unto you." This comforter was not a departed spirit or soul, but was the soul's full understanding or consciousness of the eternal Truth which he had labored to teach them, and which he was then about to demonstrate to the uttermost.

We have no right to claim to be followers of Jesus unless we bear the fruits which were "the works which none other man did." Jesus also said, "Because I go to the Father, and ye see me no more." This leaves them no ground upon which to build a hope of his return to their mortal state of existence or phase of life, to advise and guide them again; but he said, "Whatso-

ever ye shall ask the Father in my name" (according to my teaching) "he will give you." Jesus had power over all flesh through his spiritual understanding of God, and that understanding he imparted to his disciples, that through it they, too, might have eternal life, which is a knowledge (not simply a belief or opinion) of the only true God, and Jesus the Christ whom he has sent, and who said, "And the glory which thou gavest me I have given them." This was not the teaching of departed spirits or souls, but that of a man possessed of, and governed by the Understanding of Truth, God.

Some believe or imagine that soul is God, and thus considering themselves "gods" are ready to judge all others. This belief must surely lead to naught, for man should take no power of God unto himself. Another belief is, that soul is no part of man, but is another term for God; this robs man of his soul, and, as the body, which is flesh

and blood, cannot enter heaven, this belief would contradict the teaching of the scriptures which say, "*I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God," and "He restoreth my soul," and "the soul *which* I have made," and, again, "To deliver such a one unto Satan for the destruction of the flesh, that the spirit (soul) may be saved in the day of the Lord Jesus." The scriptures also say, "And man became a living soul," and, consequently, if soul means God, he became a living God, who must have been, up to that time, dead; this is against all reason.

Again, they teach that there is no life in the body, but that the soul or life is outside of the body and governs it; that there is but one life and that is God. How can this be possible? There is quite a difference between a dead body and one which we call alive; but if the soul or life governs the body from the outside and is unchangeable,

how could it let go of the body or how could the body change? And if a mortal man is a drunkard, and the life which governs him is outside of the body (the matter cannot act alone), this life or soul must be a drunkard also, otherwise the body could not drink; and if there is no life in the body, what is it that reasons, or what is there of man to be saved? This teaching is annihilation, for all it leaves to man is flesh and blood, which has no Immortality. If there is but one life and that is God, then God governs the body and is responsible for all its acts. Again, if man has no life, God is alone, and where, then, is the work which he made, including the life (soul) of man, and where are the children to whom he shall be a Father?

Again, they teach that man is a myth; that the mortal mind (life of the body) and the body are lies or delusions, — nothing real, nothing to be saved, and thus they annihilate the life and the body. They

call God, Truth, and man a lie, and a lie can never be, or come to the Truth, therefore, according to that, man can never come to God, nor become like unto him; yet Jesus admitted that possibility, for he said, "Ye therefore shall be perfect, as your heavenly Father is perfect." The body (matter) cannot be perfect, so it must be the soul to which he referred. Such a doctrine is not only inconsistent with, and contradictory to the teaching of the Bible, and all pure reason, but it would also have a tendency to lead one deeper into evil instead of raising him above it; for, believing that man is only a myth, one would not be likely to cultivate much kindly feeling or brotherly love toward him. One is not likely to feel much respect or reverence for a delusion, neither would one acknowledge any sense of right or justice due it; but the scriptures bid us love one another, and do unto others as we would be done by. The scriptures also say, "He that killeth with the sword

must be killed with the sword. Here is the patience and the faith of the saints."

This people also maintain that man is a lie, and that God is Truth; and that Truth knows nothing about a lie, consequently, according to these ideas, God knows nothing about man; and if, as the scriptures say, God made man, this doctrine makes God ignorant of his own work, and not as intelligent as man, for man recognizes his work when it is finished. The scriptures certainly teach that God knows us and desires to have us come to him; and all pure reason shows us that God must know his work, and also know for what purpose it was created, otherwise, to-day we eat, to-morrow we die, and death would be the end of us.

They also believe and teach that our real being is the thought of God, that it has no connection, whatever, with this material man, but is coexistent and coeternal with God: they claim that the thought of God is the real man, or, in other words,

the man that God made, and that this mortal mind or life and the body, which we call man, is nothing but a delusion or a lie. Now let us see if this is possible. God's thought was, and is perfect and unchangeable, a part, or an expression of God himself, which cannot change and multiply, therefore, if that is the man that God made it must and would remain, as originally made, one male and female. Man must be mortal in order to multiply (for Immortality is perfection,—completion); if there were no mortal man there would be no children of God, thus God would be alone with his thought, and there would be no fruits (souls) to return unto him. The scriptures say, "He shall be to us a God and we shall be to him a people." The Thought or Idea of God, being coexistent and coeternal with God, needs no redemption, and if there be nothing beside that, what becomes of Jesus' mission to save souls and bring them to God?

Another idea held by this people is, that we finally become a part of God or Harmony, just as a drop of water falls into the ocean ; in other words, we become one with God (while at the same time they teach that no part of God is in man, and that man is a myth). Let us see if this can be possible. If we fall like a drop into the ocean we must, of course, lose our outline or personality, and, as an individual, we are thus annihilated, and are only a part of one great whole. This process of reasoning would appear to indicate a belief of God in man, but no; they teach that this man is only a lie, that God is perfect Truth, and that there can be no lie in truth, and no truth in a lie ; that God is Spirit, and man matter ; that God is Substance and man shadow, and that Spirit and matter — Substance and shadow — cannot be mixed together. They do not admit that man has a soul or anything to be saved, therefore they cannot scientifically explain the relation

between God and man. I have already plainly shown you how impossible it is that there can be the least portion of God in man, and I have also shown you that, if it were possible, that portion would be as good and as powerful as the whole, and would overcome all evil. Again, God in man (Spirit in matter), or matter a portion of God, would be pantheism.

Another idea held and taught by this people is, that there is but one life and that is God, and mortal man is nothing; this idea again annihilates man. They claim, also, that man is the reflection of God, consequently there must be something besides God that throws the reflection of him, and that something must be greater than God; furthermore God has no outline, and, therefore, his reflection could have none, while man has an outline. The foregoing opinions, which it has been shown you are inconsistent and fallible, are taught for a *divine Science* and called a direct revelation from

God; but I have shown you how impossible it is that they can be true, and God reveals only unchangeable Truth, which cannot be broken or gainsaid. When Jesus' disciples wanted to call fire from heaven he said unto them, "Ye know not what manner of spirit ye are of, for the son of man came not to destroy men's lives but to save them." All vain imaginations or beliefs can be broken down by Truth. Jesus taught the will (understanding) of God and demonstrated it, and God never changes, therefore that which can be changed or which does not agree perfectly with Jesus' teaching and work, cannot be a revelation from God (Truth).

Believing that Jesus' body was stolen implies the belief that death had power over him, and that his body saw corruption, consequently, one holding such an idea, cannot have a true understanding of the Father's will which Jesus came to fulfil. Jesus plainly said that he did only the Father's

will, and uprooted only such roots as God did not plant. He said that death was an enemy to God, or a root not planted by him, and that it was the last one to overcome; but if, as some profess to believe, his body was not raised through his understanding of God, death had power over him, and his mission was not fulfilled, for if it were stolen, it saw corruption, which would be contrary to the whole scripture, as well as to the prophecy, which was that God should not suffer his holy one to see corruption. Jesus said he would raise that same body, and if he did not fulfil his promise, and translate his body within forty days, it must have seen corruption. He had power over death through his soul's understanding of God; he said, "Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment

received I from my Father." Does it seem stranger or more impossible that Jesus should have been translated, than that many of the prophets before him should, he being the greatest demonstrator of all?

We would not speak of different classes or schools of mathematics, because there is but *one* correct method of demonstrating mathematics; likewise this truth admits of no classes or schools, there can be but one correct, therefore, but one mathematical explanation of it. Where two persons do not agree in mathematics, either one or both must be wrong, for both cannot be right; they may both agree that five and five when added together, do not make fifteen, but unless they agree that five and five make ten, they cannot be said to possess the same understanding.

There are many who believe that sickness is the result of man's blindness, infirmity or sin, and that God is not the author of it; this, however, will not destroy the sickness,

any more than agreeing that five and five are not fifteen will make it ten, but, in both cases, the belief regarding the matter, may be the means of leading one to strive for the understanding through which they can acquire the desired result. Thus it is not sufficient that we simply agree on the cause of sickness (discord), but we must also possess the understanding of the immortal Truth (Harmony) which will destroy or blot out the sickness or discord, and produce in its place, a healthful or harmonious condition; therefore, we must agree in the understanding with which we must destroy sin and sickness, and Jesus taught that there was but one way.

Some who believe that God is not the author of sickness, also believe that there is a portion of man that is never sick. Now let us see if that can be true. Man is soul and body, life and matter; the soul lives and the matter decays. The matter or body cannot be sick in itself, because matter has

no power of action independent of the life, soul; therefore, the life or soul must be the actor, and must produce the sickness which we see in its phenomenon or body. When the life or soul leaves the body, all action ceases immediately. Man is composed of these two parts only, *i. e.*, life, and matter (the product of life). We see the matter or body sick or in an inharmonious condition, and the only part of man that is capable of action is the life or soul, consequently, the life must have been inharmonious, in order to have produced discord in its product or body. Since both the soul and its product, — matter body, can be sick, and these constitute the whole of man, what, or where is the portion of man that cannot be sick? Here is again an opinion or admission which is a contradiction in itself.

There are some who claim to be able to see disease, and to tell the ailments of persons, without asking any questions. Admitting this to be possible, let us see if this

power would be a help to the Theological practitioner. Suppose such a physician should see the mental condition (which is always worse than the physical) of his patient, and it should be very discordant, his consciousness or recognition of the existence and power of the discordant thought, might prevent him from attempting to destroy it and its results, through doubt of his ability to rise above the discord. Thus, this power, so called, would be the means of preventing him from doing as much good as he would otherwise have done, and would be a stumbling-block, instead of a help ; whereas, if he does not see disease he fears nothing, for he recognizes no power except God. He knows that God did not make disease, and that there is no limit to the powers of the Understanding of Truth ; that all things are possible to man governed by this Understanding, therefore, he tries the case without fear in himself, or doubt in his conviction of that which is true, and may heal

him. The only way to advance in our understanding of God is to put it in practice, for according to the use we make of the talent we possess, shall our reward be. Thus, it is evident, that the ability to see sickness is of no more assistance to the healer, than skill in detecting discords would be to the musician or mathematician.

God is Wisdom that knows nothing about sickness and iniquity, and takes no part in them; sickness is evil,—darkness or the absence of God, Light, and the more we know of sickness, the more we know of the wrong or evil, and the greater the darkness we are in; while the more we know of God or Harmony, the less we know of wrong or evil, and the clearer or greater the light we are in; and through our understanding of this immortal Light we destroy the evil, hence, the less we know of sickness and evil, the better we are, and the better we can destroy it for others. A confusion in the life or soul of man produces a fear, and the

inflammation or sickness, which is the result of this confusion and fear, some say they can see; but the seeing it, does not destroy it. The soul's understanding of immortal Truth (Harmony) is what cures or expels the inflammation (discord) which is caused by fear, by destroying the fear which caused it. "For perfect love casteth out fear." It is not necessary that the mathematician should have an understanding of the particular error that produced the incorrect result, but he must have an understanding with which he can perform the example correctly, and not spend his time trying to find how and why the mistake was made; thus in healing, we must understand the Harmony (God), and with the understanding of that Harmony destroy the discord or sickness.

It is necessary to show you the incorrectness of these ideas, for while believing them to be true you will not seek, and therefore will not find, the Truth. We do not seek for other supports when we are satisfied

with those upon which we are already leaning; thus we should continue in a delusion, or temporal beliefs and opinions. The scriptures say, "Let us therefore, as many as be perfect, be thus minded: and if in anything ye are otherwise minded, even this shall God reveal unto you."

The "Old Theology" or Understanding of God, admits of no beliefs or opinions, but bridges over all of the difficulties which have never yet been reached by the philosophy of man. The old Theology teaches that God made man (soul), or that soul is a part of the work of God; that God must know his work, and could not be ignorant of that which he made; that neither God nor his Thought could be in his work (soul), nor the work be any part of God or his Thought; because if the soul of man were any part of God or his Thought, it would be just as good, in quality, and just as powerful as God, consequently, it would overcome all evil. Again, if God were in man, he would

be divided against himself, because men differ, one from another, and do not dwell in harmony or oneness. God is the same yesterday, to-day and forever, and will remain unchanged when all that the eye now sees shall have vanished away, therefore, he must be apart from man and material things; but if soul (man) be governed or led by the Understanding of God, as the soul of a mathematician is governed or led by the understanding of mathematics, that soul is in union with the Father, and holds its existence with God as the reflection of his Thought, — his work, the opposite, in quality, to its Maker, thus God and his Thought, Substance, and soul and its thought, shadow; and, since shadow takes no space, that leaves God “All in all,” and matter, simply the fruit or coarser fabric of the soul. And when matter is dissolved, or put under foot, shall be fulfilled the saying, “And when all things have been subjected unto him, then shall the Son, also himself

be subjected to him, that did subject all things unto him, that God may be all in all."

By what sign or rule can we realize or distinguish a good man governed by the Understanding of Truth, from a man governed by the material understanding? We have no account in history that a bad or material man suffered martyrdom or death by a good or spiritual man, but always have found that those governed by the immortal Truth have been persecuted and even killed by those governed by error. A man governed by the Understanding of Truth, conscious that he is right, will always do his best to bring others to the truth, but those governed by error, thinking they are right, are unwilling to be persuaded, and will annoy or persecute the good; their thought is corrupt, and the contrast between them and the spiritual-minded man is so great that it disturbs or troubles their minds, and they will endeavor, through malice and slander, to bring the good to their own level.

This is not the teaching of Jesus, nor his followers, — it is not christlike, therefore, those who do this are not christians, and although the cloak of christianity may cover many sins from the eyes of the world, it will not enable its wearer to bring forth the works which Jesus did. These so-called christians will say, and perhaps feel, that they are doing a great deal for God, but, as a rule, the thicker the cloak, the less sincere the heart beneath it; and these are often the hypocrites who try to raise themselves by pulling others down, thus bearing the name of Christ in vain, and being not worthy to be trusted. Jesus laid no stress upon the words, but always commanded them to do the works, therefore, we are not to judge a follower of Jesus by what he claims to be able to do, nor by what he promises to do, but by what he performs. He who is a christian and can heal those who are suffering, will certainly do so, but he who says he can, and does it not, is a hypocrite, — not a fol-

lower of Jesus, who not only labored for sufferers, but gave his life for them also. Excuses are of no avail, if one can heal he will, but if he will not, it is because he cannot. Jesus said, "If I had not done among them the works which none other man did, they had not had sin"; "But now they have no cloak for their sin." Again, he urges them to believe for the work's sake, not because of his words.

When Jesus opened the eyes of the blind, those who believed not on him said he was possessed of a devil, but the man who had received his sight answered, "Why herein is a marvellous thing, that ye know not whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing." Beware of hypocrites

or teachers of evil, who, while claiming to do God's will, give more power to the devil than to God, (there is no power of the devil that can withstand the power of God) they are wolves in sheep's clothing. Jesus said, "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works." It does no good to tell what one can do, or has done, the only sure sign is to do the work. "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Jesus said, "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust."

Many think this is easy to say but hard

to fulfil; this proves that they do not understand the immortal Truth. I will show you that it is easy to fulfil if you start in the right direction. Suppose you have an understanding of mathematics, music, or any principle which is perfect in itself, — admitting of no contradiction; and you attempt to impart it to others, and your pupils or friends insist upon making discords, calling them harmony, not understanding yet, what harmony is, but thinking that they know, and that you must be mistaken; would you feel angry with them, or would you rather pity them, and try all the harder to make them see the truth? You would feel only pity for their ignorance, knowing that if they knew the truth they would do differently. So he who has the true understanding of God ("Theology") will feel only pity toward those who wrongfully use and abuse him, knowing that they have not the true understanding and that they err through ignorance. For Jesus said, "Father, forgive

them, for they know not what they do." Those who are in the wrong themselves do not enjoy hearing others praised, but will try to find some fault or imperfection to bring up against them, while if you tell a good man that another is bad, he is sorry to hear it, and will try to recall some good of him; he will not join in denouncing him, but if he can do him no good, will let him alone and speak no evil of him, unless obliged to do so.

He who is a follower of Christ ought not only to *repeat* the command but also to fulfil it. "So the tongue also is a little member, and boasteth great things . . . but the tongue can no man tame; *it is* a restless evil, *it is* full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be." "Woe unto them that call evil good, and

good evil, that put darkness for light, and light for darkness ; that put bitter for sweet, and sweet for bitter." Thus the good man or the man governed by the spiritual understanding of God, knowing what eternal Truth is, will always forgive the evil doers, because he pities them, and knows that they, not having his understanding of Truth, do not fully realize what they do, hence, " Without contradiction the less is blessed of the better." If we, knowing the right, do wrong we cannot heal the sick, because our reward is according to our work.

If you know that four and four added together make eight, but you make it seven and three quarters, you have the sentence within yourself of condemnation, but if, not knowing the truth, you make it wrong, you have unconsciously done wrong, and the only way to atone for it, is to erase the wrong work, seek and acquire the understanding of mathematics, and perform the example correctly. If we do wrong con

sciously, feigning christianity, we have the sentence within ourselves of condemnation, and we have no reward; excuses will avail us not; the power which we have shall be taken from us, and as Paul said, concerning those who were once enlightened and then fell away from the Truth, it were better for us had we never known the Truth.

This is the same immortal Truth or Understanding that the prophets and Jesus taught; and Jesus said we could not, in this *Truth*, serve God and mammon, for he who is a friend of the world is not a friend of God. When we have the world's approbation we are not approved of God, therefore when one, through deception, malice, or slander, seeks to raise himself or herself above another, he or she may for a season receive the approbation of the world, but that means also, the disapprobation of God, "For they shall soon be cut off." There is one Judge that judges righteous judgment,

and who will reward every one according to his work.

These explanations will show that your old methods of reasoning were wrong, that your senses have partaken of, and united with teachings or ideas of unsound doctrine which is of the world, and which you accepted for truth, but which you now find were not truth, that is, that you were united with the world (materiality), "carried about with every wind of doctrine." After knowing the truth your senses will become detached from the temporal understanding, and a new spiritual thought will arise in the soul and unite it with that which is true, unchangeable and eternal. These are sound doctrines; and when your senses become attached to them they will bring your life or soul to Truth, and thus will you do the will of the Father. In this continual unity or working in union or oneness with God (Truth), you will realize that the things you once thought much of have become as

of no value, — that they are only the shadow of things to come, so much greater is the understanding of God compared with the understanding of man, and realize the saying “For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

Now this work of healing is not brought to pass through beliefs, opinions, doctrines, religion, will-power, sympathy, influence, physiology, mythology, sleight of hand, materia medica, clairvoyance, manipulation, pantheism, spiritualism, idealism, mesmerism or any other ism; neither through any imagination, either on the part of the patient or practitioner, but it is accomplished through the practitioner's spiritual understanding of the infinite Truth (God). As the understanding of mathematics, music,

etc., must be perceived by the soul through the study and practice of its rules, so the understanding of the infinite Truth (God) must be perceived by the soul through the study and practice of *its* rules, that is, the spiritual understanding must be fulfilled in us; and to the extent we perceive it and apply it, do we bring out the work or demonstration which is the healing. He who perceives this spiritual understanding must know that it is of God, and must realize that that which he had formerly considered a knowledge of God, was a temporal, material understanding or beliefs and opinions of man, which had their origin with Adam, and have increased in strength and been taught to each generation for truth, and falsely called "Theology." He who has the true understanding and is able to demonstrate it, realizes that it is of the same Truth (God) that spake to our fathers, the prophets, and which Jesus, the Christ, declared unto his disciples. This same God is made

known and realized again through the spiritual, not the material, understanding of the words of Jesus and the disciples, as given us in the scriptures, which also declare that "A seed shall serve him; it shall be accounted to the Lord" (Jesus) "for a generation." "They shall come and shall declare his righteousness unto a people that shall be born, that he hath done *this*."

The following testimonials are given to show the reader a few of the many works that have been done through this "Old Theology."

BRIDGEWATER, MASS., Sept. 2, 1884.

DR. E. J. ARENS,

33 *Union Park, Boston, Mass.*

*Dear Sir,* — For more than eighteen months I had been a sufferer from that terrible disease — rheumatism — which has baffled the skill of our best physicians to a great extent, for all time.

Having tried several physicians, some of whom would afford me temporary relief; having read of hundreds of cures in papers and books, while enduring the pain and suffering incident to that dread disease, I was tempted to expend dollar after dollar, but without avail. My cour-

age, strength, time and money exhausted, there seemed nothing left to me but to suffer and patiently await the inevitable end. I had despaired of any relief, when I heard of you and your method of treatment of the disease from which I had experienced so much suffering. I took fresh courage, and on the fourth day of August last I made an effort to see you, being obliged at the time to crawl upon my hands and knees into the carriage which conveyed me to our depot. When I arrived at your office and stated my case, I was told that I could be cured.

On that day I took my first treatment at your hands. After the fourth treatment I found that I was feeling better ; and now, after the thirteenth treatment, my rheumatism is entirely gone, and I am happy to say that your treatment in my case has been truly successful and satisfactory.

I have not felt so well for a year ; and my advice to all who have the rheumatism in any form is, to consult Dr. Arens and be cured. I shall be pleased to give further particulars regarding my case to any one calling on me or writing.

ALFRED HALL.

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CHARLESTOWN, MASS., Sept. 1, 1884.

DR. E. J. ARENS.

*Dear Sir,* — I am more than happy to testify to the benefit I have received through your treatment. In

January, 1882, I was told by an eminent oculist of Boston, that I had sores and cataracts on both eyes, that the optic nerves were very bad, and that I should be blind in from three months to one year. I was much alarmed, greatly dreading the surgical operation which I was told was the only alternative, when I heard of you and your treatment through a friend. I immediately put myself under your care, and in eighteen visits received so much benefit that the oculist, on examining my eyes again, said I would not be blind for twenty years. I was entirely cured in fifty visits, and have since had my eyes examined and pronounced perfectly well. You have my permission to publish the above if you desire.

Yours respectfully,

A. WATERMAN,  
13 MONUMENT SQ.

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I take pleasure in stating that I was healed by Dr. E. J. Arens, over a year ago, through his method which he terms "Old Theology," when other methods had proved to be of no avail. I had been very ill for three months with a severe cough, and pain in my left lung; was also much troubled with catarrh.

A. H. HART,  
WORCESTER ST., BOSTON, MASS.

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SEPTEMBER, 1884.

For the benefit of all persons afflicted with glanular tumors, this is to certify that after suffering for three

years, having consulted the best medical talent of the city, I was, through the advice of friends, persuaded to try Dr. E. J. Arens and was entirely cured by him.

MRS. J. L. DREW,  
255 SPRUCE STREET, CHELSEA.

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BOSTON, September, 1884.

In July my wife had a severe attack of inflammation of the stomach and bowels, and, notwithstanding the best medical attendance, she grew rapidly worse, until the attending physician said there was nothing further he could do. When I called in Dr. E. J. Arens, my wife was suffering severe pain, and had been unable to keep anything on her stomach for four days. During the first treatment from Dr. Arens all pain left her, and she took nourishment and retained it on her stomach. She continued to improve rapidly, and in three weeks was entirely well.

STEPHEN J. MOULTON,  
No. 1 F. H. MARKET, BOSTON, MASS.

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In 1883 I had cataracts on both eyes that were fully developed, and pronounced ready to be operated upon. I heard of Dr. E. J. Arens and put myself under his treatment, and am now able to read, write and sew with comparative ease.

MRS. F. M. GOODWIN,  
SEPTEMBER, 1884. MEDFORD, MASS.

MARBLEHEAD, MASS., Aug. 12, 1884.

DR. E. J. ARENS.

*My dear Sir,* — I desire to express my gratitude for the cure of my wife by your application of the principles of Theology which you teach and practise in healing the sick, with such wonderful success. My wife was confined to her bed nearly three years by nervous prostration, and brought apparently to death's door, notwithstanding the best of medical attendance during that time, which seemed to do no good.

Having heard of your success in healing the sick, through my friends, I placed her under your treatment, discarding all other. She began to improve immediately, and has continued to do so ever since, and with no medicine, but by the wonderful effect of mind over diseased condition of the body. She is now in her usual health, which is as good as the average of others who call themselves well.

Very truly yours,

BENJAMIN P. WARE.

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28 STATE STREET, BOSTON, MASS.,

Aug. 12, 1884.

DR. ARENS.

*Dear Sir,* — I gladly testify that for more than a year before calling upon you, I had been afflicted with a torpid liver and obstinate constipation, requiring cathartics

and injections, also with piles. I was cured by you in seven treatments so that I have had no return of these troubles since, — now nearly two years.

If the above facts are of any use to you you are welcome to use them.

Yours truly,

HENRY EDGARTON.

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BOSTON, Sept. 10, 1884.

DR. E. J. ARENS.

*Dear Sir,* — I am very glad to add my testimony to many others, in regard to your treatment of me. I was troubled with a polypus for about two years and was very much annoyed, so much so that I could not breathe out of one nostril, and it was growing rapidly. It was entirely removed by your scientific process two years since, and I shall be only too happy to furnish further particulars to any one applying to me.

Yours truly,

CHAS. H. BROWN,

STATE ST.

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BOSTON, MASS., September, 1884.

My wife had been a sufferer from chronic dysentery and uterine troubles for over two years, and at the time Dr. E. J. Arens was called to attend her she also had a bilious fever, and had been unable to sit up more than

a few moments at a time for three months. During the two years of her illness she had been attended by seven different physicians without experiencing any benefit whatever. After being under Dr. Arens's care two weeks she took a two-hours' ride, and in four weeks more took a journey of one hundred miles with two small children.

Dr. Arens also cured my son of a rupture, after two physicians had pronounced it impossible for him to be cured without a surgical operation.

HENRY TUCKER,  
38 AND 40 F. H. MARKET.

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SEPTEMBER, 1884.

In March, 1880, I was taken with inflammatory rheumatism. I suffered intensely, being unable to lift a finger, and was obliged to be moved on a sheet. I was entirely cured by Dr. E. J. Arens, and, up to the present time, I have not had the slightest twinge of rheumatism, although I have been exposed to all kinds of weather.

LOWELL B. HISCOCK,  
9 AND 11 F. H. MARKET, BOSTON.

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AUG. 16, 1884.

DR. E. J. ARENS.

*Dear Sir,* — You ask me if it would be agreeable to give some testimonial of my cure. Certainly, I remember the promise, "The truth shall make you free," and

I am glad to witness for it. From early life I have been subject to severe attacks of illness, — much of the time an invalid. I have been treated by many physicians without benefit. More than a year since, I was healed by your treatment. I am perfectly well.

M. F. WALLING,  
98 TROWBRIDGE ST., CAMBRIDGE, MASS.

## CHAPTER V.

## THE RELATION BETWEEN GOD AND MAN.

GOD is not the love, truth nor life that man realizes in himself or another; neither is God any portion of the things that are in part, or imperfect, — that are seen, felt and tasted through our material senses. God is no part of the personal senses nor are they any part of him; because God is limitless and immortal, while man is limited and mortal. There is quite a difference between mortality and immortality: one is the opposite, in quality, of the other. The quality of the mortal, changeable love, truth and life, which we possess and realize in ourselves, is no portion of the quality of immortal Love, Truth and Life; it is the absence of it, because it is produced by the soul,

which is the opposite quality of God. All doctrines, beliefs and opinions have made a mistake in holding the changeable mortal love, truth and life to be immortal, in other words, to be the God or a part of him; while they are mortal or changeable. The doctrines, beliefs and opinions start from a changeable, mortal standpoint, and through reasoning in this channel they cannot reach an unchangeable understanding of Truth, — God. “For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

We will first show the different attributes of, or the difference in quality between the changeable and the Unchangeable, so that we may fully realize, and become familiar with the quality of Unchangeability. Man (changeable soul) says he has love, truth and life. The scriptures do not say that God

*has*, but that God *is* Love, Truth and Life, therefore, unless man has God in him (and that we know is impossible) he does not possess the Love, Truth and Life of which the scriptures speak. It is necessary to explain what may appear to the reader to be very unimportant points, in order to show where the false reasoning began, for unless we see or realize the mistake, we shall never be able to correct it. The life that man possesses is changeable in quality; to-day it is not, to-morrow it is born, or cometh into the world ignorant of all materiality. It is then instructed in the material understanding, or understanding of man, and consequently away from Spirit and spiritual things. Hence the sayings of Jesus, "Verily I say unto you, except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven." The life (soul) that we educate in the mate-

rial understanding or knowledge, considers that it has wisdom, or that it knows something; but often, in extreme old age, this knowledge disappears, and at last man dies, and death overcomes life. Life that is God is unchangeable in quality; it is the same yesterday, to-day and forever; it always was, and always will be. Death is the absence of that Life, therefore, not produced by it. Death has no existence to God, and is only the absence of something. Life does not recognize its absence death as anything, any more than light produces or recognizes darkness; and as darkness is destroyed when it comes in contact with light, so death is destroyed when it comes in contact with a soul governed by the Understanding of unchangeable Life. The scriptures say, "Death is of the devil" (evil), "not of God" (Good). Jesus came to fulfil the Father's will,—destroy the works of the devil, and bring the understanding of eternal Life into the world.

The qualities or attributes of the so-called

truth which man possesses are imperfect, or in part. To-day he may think he is telling the truth, but to-morrow may find that he erred, and that that which he told was a lie; thus, with the best intentions he may tell a lie, believing it to be a truth. Admitting that man does sometimes tell the truth, it is only a material, changeable truth. It is no part of the infinite unchangeable Truth which is the same yesterday, to-day and forever, and which neither produces nor recognizes its absence, a lie; but is positive, unchangeable and cannot lie, for if it knew anything of a lie, it must be changeable itself.

The so-called truth of man and the immortal Truth which is God, are as distinct and separate from each other, as light and darkness; the so-called truth of man being a material truth, — the absence of the immortal Truth. When man's life (soul) becomes purified and like unto the immortal Life, then will his truth be like unto the

Truth which is God. This will be the union or oneness between God and man, and soul will hold its existence as the reflection of the Idea of God.

The love that man possesses is changeable, therefore a material love; and is the absence of the Love that is God. The love of man changes, — to-day he thinks he loves, to-morrow he may find he was deceived, and his love changes to hatred; and in any case he is capable of hating. The Love that is God is pure and unselfish, and loves the sinner as much as the saint; and the soul is capable of perceiving and realizing that eternal Love. Our material acts do not affect the Love that is God, for if a sinner plant stolen seed it will grow for him, as well as for a saint who pays for it. The sinner and the saint walk the same path in this life, and often the sinner appears to be more prosperous than the saint, but in thought and act the saint and sinner are separated, and the saint is nearer to God

than the sinner. "I say unto you that likewise joy shall be in heaven over one sinner that repenteth" (leaves the evil) "more than over ninety and nine just persons, which need no repentance." Thus, the Love that is God, is free to all alike; we have only to perceive and understand it, in order for it to be of use to us. Love is a quality that cannot produce its absence, which is hatred, because "There is no fear" (hatred) "in love, but perfect love casteth out fear."

God is immortal, unchangeable Good; man (soul) is the opposite, changeable good. This soul took on an understanding and perception like its own changeable quality, which was in the opposite direction from the soul's perception and understanding of God, and, therefore, the absence of the Understanding of God and not known to him. In other words, God is immortal Light, and soul is mortal light, — the opposite in quality. This mortal light (soul) produced

thoughts to itself, the fruits of which it cherished as substance, and by which it was governed. These thoughts were the beginning of the material existence and understanding, or darkness, — the absence of the Wisdom or Light which is God, and not known to him. God is immortal unchangeable Love, Truth and Life ; and man (soul) has mortal, changeable love, truth and life.

God who is infinite Spirit, made man in the image and likeness of his Thought, that is, finite and spiritual, the opposite quality to Spirit. The body of man is the product or coarser fabric of the soul, and is material, — the absence of Spirit.

God is the Creator or Author who underlies, or is the direct cause of all spiritual things, and the indirect cause of all material things ; he must, therefore, be the Substance of all things. The soul or man is spiritual shadow, — not Substance, Spirit. By shadow I do not mean a quality like the shadow of a person, but a shadow or reflection of

the highest Thought of infinite Substance. This reflection or shadow is the life of man, and is the cause of the body and all action in the body. The life of the mineral and vegetable kingdoms is also the reflection of God's Thought, and these reflections are, together, the cause of all material things and of all action in materiality. Thus I call the life of the animal, vegetable and mineral kingdoms, spiritual, changeable life, or shadow, to distinguish it, in quality, from, and show its inferiority to, its Maker or the Life and Substance which is God. Thus if the life of man which is spiritual shadow, — the opposite in quality to Substance and its Thought, is capable of producing such fine art in materiality, how much more wonderful must the works of the Almighty be. It is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

God is not a person. He is impersonal,

unchangeable Substance, having unchangeable Wisdom, or infinite Understanding. Soul, being finite and changeable, has a finite and changeable wisdom or understanding, which is the absence of, and entirely apart from, the infinite, unchangeable Wisdom. The infinite Wisdom or Understanding is separate from all material or finite understanding (beliefs, opinions and theories). The “*Λόγος*” or “Word” of God is the Thought, Wisdom or Understanding of God, and is God,—Substance. Infinite Substance without thought or action would be, like the principle of mathematics, dead, being alone. God made all things according to his Thought, or in the image of his Thought, in outline, and in the likeness or opposite of it, in quality. Thus God and his Thought are the Substance, and the things which he made are no part of himself, therefore, not Substance. God, Substance, made the soul according to his highest Thought, in outline, and the opposite of it in quality,

*i. e.*, spiritual shadow. He gave it an outward sight with which to see itself and all things of its own quality.

If God had made no creature he would be alone, and there would be none to worship and thank him for the goodness and wisdom reflected in the world. Where would be his children, or to whom would he be a Father? Thus "He made all things according to the counsel of His own Will" (Wisdom). This Wisdom is entirely separate from the so-called wisdom (beliefs and opinions) of man. "One is from above and the other is from beneath." One knows all things, the other knows nothing, as it ought to know, since it *may* err in all things except mathematics, and mathematics is not a belief or opinion, and does not belong to us any more than the Understanding of God belongs to us; but like the Understanding of God it is free to all, we have only to seek it and put in practice our understanding of it.

Now I have shown you clearly the attributes or qualities which are of Substance, God, and those which are of shadow, soul; and that they are opposite to, and as entirely separate or apart from each other, as material substance and its shadow: that God and his Thought is the Substance: that soul and its thought is the shadow or reflection of God's Thought, and that the soul's realization of seeing, hearing, etc., is changeable, — not to be depended upon, — the opposite of God's Understanding; also that it sees things in an opposite direction from God, and, consequently, started in the opposite, or material changeable channel, through which it cannot reach the Unchangeable. If, however, the soul turn and be guided by Perfection, unchangeable Truth, it will then be led in an unchangeable channel, and will finally, be like unto the Perfection which guides it; while now, being led by an imperfect or changeable understanding, it receives an imperfect, changeable reward.

We picture, through our material senses, a God who is agreeable to our ideas or needs. "Yea they turned back and tempted God, and limited the Holy One of Israel." Thus man has reasoned, and when asked what God is, he answers that God is a person that sees, hears and knows all things—meaning, by "all things," those things which are recognized by man's sight, hearing and knowledge; not realizing that the personal senses which man possesses, are the opposite in quality of the senses of Spirit, God. Holding God as a person who is conscious of materiality, of suffering, evil and death, they pray to, and expect to receive from God, material things; whereas, matter is but the coarser fabric or fruit of the spiritual things. God made and gave us the spiritual things from the beginning, and the fruit or coarser fabric we must provide for ourselves according to our need. St. Paul says, "If any provideth not for his own, and especially for those of his own house, he hath

denied the faith, and is worse than an infidel." All that remains for God to give us, is life eternal.

After describing what God is not, let us see what God is. God is the "All-Good," or the perfect, wise, eternal Substance to which there is no outline, because it is not limited, and because it not only fills immensity, but is Immensity itself; and is, in itself, unchangeable and immovable. It is the author of all spiritual things, and the spiritual things are the life of all materiality. It neither produces nor recognizes its absence (the material beliefs, opinions, etc.). God is unchangeable, but the soul's understanding is changeable, and moves and changes all material things.

This eternal Substance is what the scriptures declare to be "Love," — eternal Purity that cannot produce its absence, hatred; "Truth" unchangeable, that knows nothing of error and cannot produce its absence, a lie; "Life" everlasting, always the same,

neither producing nor recognizing its absence, death. All discord is of a finite understanding and is not recognized by harmony. The Thought or Idea of this eternal Substance is the expression or consciousness of itself. God and his Thought is the Substance, and the reflection is the opposite of that Substance, in quality, *i. e.*, shadow. In other words, God is the Light which casts the reflection through its Thought, and this reflection is the soul,—in the image and likeness of the Thought of God.

This Substance (God) is without beginning and without end, like the principles of mathematics and music, which are self-existent, without beginning and without end. It is an unchangeable living Truth, and, like mathematics, it is a demonstrable Truth. Man (soul) according to his understanding of mathematics, brings out his demonstration in thought or figures; and according to his understanding of God, he brings out his demonstration in thought or matter. If the

principle of mathematics were not, the demonstration of it could never be reached. Likewise if God, the living Truth, were not, the understanding and demonstration of *it* could never be reached.

Again, God is an unchangeable Truth, which could not, in itself, have a beginning and end, for that would make it changeable. Perfection could not have a beginning, else there must have been a time when it was not perfect, and it must, therefore, have changed, and God is unchangeable. Thus, eternal living Substance must be self-existent and unchangeable, and if we do not perceive this Substance (Truth) it is because of our blindness or darkness, which is the material understanding. As the artist's work does not know its author, so the soul, it having been concluded by God in unbelief (materiality), knows not its Creator except through the Mediator, Jesus, the Christ, who came in fulfilment of the promise of God. Through this Christ (*Λόγος*, the

“Word” or Understanding of God) are the fruits (souls) brought to God. When we shall come to realize that which is perfect, God, then that which is in part or changeable will be regarded as nothing, even as St. Paul says “When that which is perfect is come, that which is in part, shall be done away.” This Christ or Understanding is ever present with such as perceive and realize it, as the understanding of music and mathematics is present with us everywhere and always, inasmuch as we perceive and realize it. So, also, God is ever present. “Whither shall I go from thy Spirit, or whither shall I flee from thy presence?” “If I take the wings of the morning, *and* dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.” Thus far we understand through these explanations that God and his Thought is a perfect, limitless, unchangeable Substance that cannot be named; that the Thought of this Substance is the conscious-

ness or expression of it, and that it is coexistent and coeternal with this Substance, and *is* the Substance, and that through this Thought the spiritual, not the material, universe was created. "In the beginning was the Word" (Thought), "and the Word was with God, and the Word was God." "By faith we understand that the worlds have been framed by the Word of God."

The soul is the reflection of the highest Thought of God, and holds its similarity to that Thought, in outline, only; being the opposite to it in quality. Matter is the visible appearance or coarser fabric of the soul, and is not known or recognized by God; but the soul of man, and the life of the material universe is God's workmanship, and is known and recognized by Him. "All things are naked and laid open before the eyes of him with whom we have to do." If the soul is well the body must be well, since it is governed by the soul. Thus all that we realize to be Real and Eternal are God and his

Thought (Christ, or Understanding of God); but the life of all materiality, and soul, God's image and likeness, freed from the finite, and governed by the infinite Understanding, shall hold their immortality as reflections of the Real and Eternal.

Soul sprang forth from God, yet is no part of God; something separate from God, yet holding its existence in God. In power it is a nonentity as compared with God, in intelligence, a reflection of the Thought or Idea of God. Man, soul, as first made, was this image and likeness. "If this was the original man," you may ask, "what has changed him to this present condition?" I answer from a true unchangeable standpoint that soul was created in the image and likeness of immortal Good, and was, therefore, the counterpart of it, namely, mortal good. This soul's recognition of the existence of all spiritual things in outline, including itself, produced a thought in the soul which was from an outward direction and was,

therefore, of an opposite quality to immortal Thought, *i. e.*, mortal or material thought. Through this changeable, material thought the soul produced a changeable material fruit which is the absence of Spirit, and which the soul realized as matter-substance, and thus it became a living creature, — soul and body, — and called itself Adam. This recognition of matter as substance, produced the thoughts of wisdom and sensation in matter, and blinded or made material, the spiritual senses of the soul; because the soul ought only to recognize God its Life, Substance and Wisdom. The act of claiming immortal Love, Truth, Life, Wisdom, Substance, etc., for the soul and body, is robbing God of his power, or limiting him. This claiming for himself any of the above-named attributes or qualities, which belong to God, was the apple or fruit of the tree of knowledge (material understanding or the absence of Truth) of which Adam's soul ate for himself and for us all, inasmuch, as the offspring

of Adam have always put, and are, to-day, putting Substance, Wisdom, Sensation, Love, Truth and Life (that is God), in man or matter.

The soul has sought out many inventions through its material understanding which was not from God but originated in itself. These inventions are the wisdom of the world, and are not found in heaven, for they are the absence of, or foolishness with God. Here you may ask, "Why did God make man thus, since he must have known that he would go from him?" This would be a question from the mortal standpoint, which is a changeable standpoint; but the answer from the unchangeable standpoint is:—Had God not made man spiritual, *i. e.*, mortal or changeable life, how could we multiply, and how could God receive any fruits (souls) from his labor? God would be alone, because only that which is changeable can multiply, and God and his Thought or Idea are unchangeable, coexist-

ent and coeternal. Jesus said "The sons of this world marry, and are given in marriage; but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: but are as angels in heaven." Therefore I answer; God did know that some would disobey his commands and go from him (imagine a material understanding); and he foreordained that he should send the prophets, Jesus, the only begotten of the Father, and the apostles to redeem them or to bring to naught their material wisdom, and teach them the Wisdom of God, through which they could return to God again. Many would not listen, then, nor will they listen to-day. God has fulfilled his promise, but having material ears, they will not hear and understand, but say, as did those of old who were wise in this world's wisdom, that this spiritual understanding of Truth or God, is nonsense, and that no one can understand the Infinite.

Even as it is written, "God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day," but I know that some have understood the Infinite and that we can, also. St. Paul understood him when he said "Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual." "It is sown a natural body, it is raised a spiritual body. There is a natural body" (matter) "and there is a spiritual body" (soul). "The natural body" (matter) "is sown in corruption, the spiritual body" (soul) "is raised in incorruption." "By faith we understand that the worlds have been framed by the word of God, so that what is seen" (matter) "hath not been made out of things which do appear" (Spirit). We have been calling the things which are seen, and which are temporal and changeable, — real, while Paul said "The things which are seen are temporal; but the things which are not seen

are eternal." That which is eternal, and unchangeable is real, therefore, that which is temporal cannot be real.

In order for man to retrace his steps and become a pure soul, he must regard all material things as nothing when compared with spiritual things, even as Paul, who was learned in the material law of his fathers, — brought up at the feet of Gamaliel, called them "dung"; not meaning to annihilate or despise them, but meaning that, as compared with the spiritual things, they are nothing. All the beliefs, opinions, doctrines, isms, ologies, etc., are to be accounted as nothing when compared with the Understanding of God. Not that we are to despise them or speak evil of them, for had we never had a belief regarding God, we might never have been led to seek the Truth. Many have been led to seek an understanding of God, through seeing the folly and inconsistency of their beliefs regarding him. These beliefs, opinions, doctrines, isms, ologies, etc.,

include all thoughts or ideas pertaining to a material substance, wisdom and sensation.

We must understand and realize that matter cannot know, feel or have any independent existence. This does not mean that we must not recognize material things nor enjoy them; but it means that we should not value them too highly, but should recognize them as nothing when compared with the things which are to come. We must know and realize that God is our only Substance and Wisdom, and that our souls should be governed with that unchangeable Good; that we must not take any part of the attributes of God to ourselves, but give God all the honor. Then we shall be reinstated. Our souls will be cleansed and become as a "living man" or be made alive again, through the understanding of Truth (Christ). Then the soul will still have a material body, but will be without thoughts of sin, sickness and death, and ready to go on to life everlasting.

Jesus destroyed all thought of disease or suffering in matter, overcame death, and finally translated his body. He overcame death with the understanding of Life eternal, and did not see corruption; hence, this corrupted soul, when purified from all materiality, shall put on Incorruption (Life eternal) and this mortal (soul) put on Immortality (Life everlasting). Then will death be swallowed up in victory. Peter understood this change when he said "And I think it right, as long as I am in this tabernacle" (body) "to stir you up by putting you in remembrance; knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me."

You will remember that, as has been before fully explained, the soul, as first made, was a reflection of the highest Idea of God, — an image of God's thought, in outline, and the opposite of it in quality. God is Substance, and soul is shadow; hence, soul,

being created the opposite of God, must see itself as the opposite of Spirit, or as spiritual, and that which it produces as the absence of Spirit, or as material substance. It had no knowledge of its origin any more than a man's work knows the hand that made it. Soul is the workmanship of God, and, being greater than the works of man, is *capable* of knowing God, its Maker, through the inward spiritual perception, when instructed aright. Paul said "And if indeed they had been mindful of that *country*\* from which they went out, they would have had opportunity to return." Thus, when the soul took unto itself Substance, Wisdom, Love, Truth, Life, etc., it fell from its original condition, which was spiritual or the opposite of Spirit, into the material understanding, or mortal light (darkness) which is the absence of God, and

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\* The word *country* was not in the original text, and it injures the sense; it should therefore be omitted in reading, or *spiritual condition* be substituted for it.

which is the hidden source of sin, sickness and death. Now when through the soul's spiritual understanding of Truth, man shall be cleansed from sin, and the finite understanding counted for naught as compared with the Infinite; he will be reinstated in his original condition, and will also recognize the source whence he sprang. Then if he be governed by Love, Truth, and Life, — God, his soul shall finally see God as He is; and all materiality of the body will be translated or dissolved. Then shall man have gained the knowledge of his maker, and unto him will the promise God made to his children be fulfilled. Then will the saying come to pass "Death is swallowed up in victory." God will then be our Father and we (souls) his children, and we shall be with him forever.

The soul or life of man is capable of entertaining three different kinds of thoughts, which thoughts produce three different kinds of fruit or action. The manifestation

of the action caused by the soul's thought is perceived in the body; thus the soul is joined or attached to the thought which it entertains or cherishes, and its acts are in accordance with that thought, the body being an innocent instrument for the soul or life of man to act through.

There is an evil material thought of stealing, injuring one's neighbor, etc., and the more the life or soul entertains such thoughts, the more evil fruit or works will it bring forth, and the worse it will become, or the more evil life it will live.

There is also a good material thought of giving to the poor, feeding the hungry, of clothing the naked, of speaking well of others, etc., and the more a soul entertains these thoughts the more fruit or works of that kind will it produce; and thus the better life the soul will live. These thoughts differ in kind or quality, but both kinds are material, one is called good and the other evil. Through these thoughts are the.

works or fruit produced, and by the works, or according to the sight and judgment of man, we decide whether a man is good or bad in materiality.

But there is a thought which the soul is *capable* of entertaining which is so seldom cherished or exercised that it is not developed, hence the works thereof, are not realized. This thought is a spiritual thought of the soul whereby we understand Spirit, and its creation, which is spiritual. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity." The more the soul entertains this spiritual thought and lives it, the more fruit or works of God will it produce, and the more godlike life that soul will live.

We are not very familiar with the spiritual thoughts, therefore let us investigate them. This thought which the soul is capable of entertaining, and which we call a

spiritual thought, is the soul's unchangeable perception of Immortality, and it cannot be gainsaid or broken. The thought that the earth is revolving around the sun, as well as thoughts in the harmony of music, produce correct fruit or work, and are unchangeable thoughts. The more we entertain or cherish these unchangeable thoughts, the more unchangeable work do we produce. We must exercise or put in practice the spiritual thought of God in order for our soul to become joined or attached to it, and to live the life which is like unto God, and produce the fruits thereof.

These thoughts of Spirit and spiritual things are perceived through the soul's inward spiritual sense; they restore or regenerate the soul,—make it alive again; this is the new birth or the redemption of the soul from material thought, and its baptism with the Holy 'Ghost (spiritual understanding of God), not with water. The baptism with water was intended as a

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symbol only, of the cleansing of the soul from evil material thought and preparing it for the baptism with the Holy Ghost or spiritual understanding of God. Jesus was baptized with water by John, saying, "Suffer *it* now: for thus it becometh us to fulfil all righteousness."

When we realize that the material thoughts are of man, and are temporal or changeable, and perceive the spiritual understanding of God which is unchangeable, we enter into a new thought,—a spiritual thought of things that are real and eternal; and to us "The darkness" (material understanding) "is passing away, and the true light" (infinite Understanding) "already shineth." Reality, God and his Understanding, always was, is, and will be; therefore, when we perceive it, we realize a new spiritual thought of immortal Truth which was in the beginning, was with God and was God, and which is "Without father, without mother, without descent, having neither beginning of days nor end of

life, but like unto the son of God." Then we shall understand and obey the commandments in their spiritual sense, that is, the spiritual meaning of Jesus' words will abide in us, and we shall follow him in doing the Will of God. Then shall we be his disciples, and our gifts will be, not as the world giveth, but as Jesus gave, — spiritual food to sustain soul and body.

Soul's understanding of the immortal Love is the soul's realization of the knowledge of God. This Love "Suffereth long, is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemingly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things." "Love never faileth." Love is Purity that which cannot produce hatred. Were you to ask Love "What lovest thou, and wherefore?" It would answer, "I love Goodness, because it is Good, and for

the sake of Goodness." True Love is manifested by the willingness to suffer all things for the sake of divine Truth. It is "A present help in time of trouble"; "As the shadow of a great rock in a weary land."

Soul's understanding of the immortal Life is the soul's realization of the never-dying immortal Substance, never-failing immortal Love and never-ending immortal Truth, which is the same yesterday, to-day and forever. It is no part of the material existence, for all that is material must be dissolved, or pass away in thought, before the eternal Life can be recognized. Soul's understanding of the immortal Wisdom and Substance, is the soul's realization or consciousness of that which comprehends and knows all spiritual things, is ever present and all-powerful, and is the Real and Eternal (not that which Locke's "Philosophy" calls substance, namely, matter) Substance, through which soul has its outline, its life and its existence, — the self-existent, Spirit, God.

These qualities or attributes, which are realized through the soul's spiritual sense, are not as familiar to the people as their opposites, *i. e.*, material love, truth, life, wisdom, substance, etc.; and there is great difficulty experienced in writing an explanation in which the meaning shall be made clear to all.

In listening to a lecture one person will interpret one sentence in one way, and another, interpret the same sentence another way; thus in reading this explanation you may not receive the thought the words are intended to convey, you may only catch a glimpse of the thought set forth. To be fully explained so as to be practically understood, it must be done orally, through comparisons, figures and parables; and after the thought is perceived it must be exercised in order to be assimilated, or in order for the soul to become attached to it and to live it.

The spiritual thought does not appear tangible to our material senses, for the

carnal mind is at enmity with Spirit, and cannot discern spiritual things. It is more difficult to impart the infinite Understanding to some than to others, and while some will perceive it readily and clearly, others will only understand it partially; and by mixing their understanding of it with the old opinions and beliefs — finite understanding — they bring forth the works or demonstration only imperfectly, or to a limited extent.

Those who teach this eternal Truth can only teach it according to their perceptions of it, and if their perceptions be clouded, their instructions cannot be free from opinions and beliefs, and cannot, therefore, be perfect Truth. Each healer will differ according to the amount of opinions, beliefs, etc., which he has mixed with his understanding of Truth, or according to the selfishness and pride which he still possesses. But the time must come, when but one spiritual understanding of God and his

creation, will be accepted as true by the best and clearest minds,—those who are the least selfish and prejudiced, and who are seeking and working, not for their own glory, but for Truth's sake and for the glory of God and his Son, Jesus the Christ whom he has sent.

From this Truth "Many have turned aside unto vain talking, desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm." "But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings: by reason of whom the way of the truth shall be evil spoken of."

When we reason in the soul's material understanding we reason from man to God, that is, from the changeable to the Un-

changeable; and when we reason in the soul's spiritual understanding we reason in precisely the opposite direction or from the Unchangeable to the changeable, and find out our mistake, or the cause of the present inharmonious condition of man. In soul's spiritual understanding we reason thus: God and his Thought are Spirit. Soul the reflection of that Thought is spiritual, not material, or, in other words, we reason from God (Substance) to soul (shadow), and the shadow is governed by the Substance or is in oneness with it. Thus the soul governed by God or in oneness with him, could not change and be sick, because God is unchangeable. We reason that God made all things that were made, and that all he made was good, like unto his own quality — God unchangeable Good, his work, in the image and likeness, changeable good. Thus if the soul be governed with the spiritual understanding, it shall hold its eternity with God; not as born of his

Substance, but deified by his Grace. Now if God made all that was made, and nothing was made without him, and all he made was good, if he made sin, sickness and death they would be good also. Again, if God made them, how could Jesus destroy them, and, at the same time, do God's will? God is Almighty,—the *only* Power, and if he made sin, sickness and death no one could destroy them, and it would even be wrong for any one to attempt to do so. Jesus said "Every plant which my heavenly Father planted not, shall be rooted up." He knew the plants that his heavenly Father had not planted, and knew they were wrong or evil.

There is no death to Immortality, nor to the soul which is like unto it. The scriptures say, "The soul that sinneth it shall die," therefore, soul is not the immortal quality, nor is the soul that sins like unto it. Every man is a sinner, and we know that the body cannot act alone, therefore,

it must be the soul that sins. Sin is the evil of soul's material understanding, which understanding, is not known to God, it being the absence of his Understanding. When the soul is cleansed from the material understanding and the fruits thereof, it will be *like unto* the immortal Substance, or clothed upon with Immortality. Sin, sickness and death are the products of this material understanding, and are, therefore, plants which God did not plant. James says "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil; and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived beareth sin: and the sin, when it is full grown bringeth forth death." "Be not deceived, my beloved brethren. Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation,

neither shadow that is cast by turning." Sin, sickness and death are neither good nor perfect gifts, and, therefore, are not of God, nor of his kingdom.

Jesus' birth was unusual, and was, therefore, considered miraculous. It was not as material as the birth of other men. Mary, the mother of Jesus, was a good woman, and realized the Understanding of God and his creation. She was less material than woman is to-day. She was as glass, while they are as the wall; both glass and brick are matter, but one is transparent and the other is opaque. A rock is gross matter, through which the sun cannot reflect, but glass is a material which is clear, transparent and translucent. Thus man and woman to-day are as the rock, gross material, and God (Light) does not reflect through them, in other words, they are of so dense material that although the Light still shineth, they do not perceive or comprehend it. St. John said "In him" (God) "was life; and the life

was the light of men. And the light shineth in the darkness" (materiality); "and the darkness comprehendeth it not."

Mary's soul was good, spiritual or transparent, like glass, and the Light (Understanding of God) was perceived and comprehended by it. This realization or perception of the Light (God) was reflected through the soul and illuminated the body. For an illustration, call God the sun, the soul the glass or window, and the body the house. Neither the sun nor its light is in the house or glass, but the glass is illuminated by the light of the sun, and being transparent, reflects that illumination in the house. This reflection is the image and likeness of the sunlight. Neither God nor the Understanding of God was in Mary nor her soul, but her soul was illuminated by the Understanding of God, and being clear, pure or transparent reflected that illumination in Mary.

That reflection was the image in outline,

and likeness or opposite in quality, of the Understanding of God. Thus Jesus' soul was a portion or offspring of Mary's soul, and was, therefore, the best or clearest reflection of the highest Idea (Understanding) of God, ever on the earth.

Mary's spiritual perception, which was transmitted to, or hereditary in Jesus' soul, was of the Christ, Immanuel, Understanding or Word (*Λόγος*) which was in the beginning with God, and was God. This Christ or Understanding governed Jesus' soul, and through his perception of it he did his works. Jesus' body, which was flesh and blood—the phenomenon or coarser fabric of his soul (imperfection), partook of the same illumination through the spiritual purity or transparency of the soul. Thus, the better or more transparent the soul, the less material or dense the body.

When all thought of materiality was destroyed in Jesus' soul, the body, being the

phenomenon of the soul, was no longer dense or material; but was translucent, and therefore, not perceptible to us until we, in a like manner, become like unto him, that is, until our soul shall, through its spiritual perception of divine Truth, either here or hereafter, have become as pure as Jesus' soul. "When Christ" (the Understanding of God) "which is our life, shall appear, then shall ye" (soul) "appear with him" (his soul) "in glory." And again, "We know that if he" (his soul) "shall be manifested, we" (our soul) "shall be like him, for we shall see him even as he is" (spiritual).

Jesus, having no material father, was less carnal than we. He was not born of the will of man or fleshly lust, but through Mary's understanding of God (the Holy Ghost); and he did not the will of man, but the Will of God, his Father.

Many will say it is not possible that this explanation can be true, but we know that the carnal mind cannot discern spiritual

things; that having material ears some will hear not, and having material eyes, will see not, therefore, they will not understand, and will, as it is written, "rail at whatsoever things they know not," even as the devil contended with Michael, the archangel regarding Moses' body; but Michael brought no railing accusation against him, he simply said, "The Lord rebuke thee."

Nothing is possible to man *without* the understanding of God, but *with it* all things are possible. "O man," (with material understanding) "who art thou that repliest against God? Shall the thing formed say to him that formed it why didst thou make me thus?" "But God hath revealed \**them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Again, Jesus said, "For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove

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\*The word "*them*" was not in the original text, and it injures the sense of the sentence.

hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you." This would appear to the people, in their material understanding, and with the limited abilities which that understanding gives them, as great an impossibility and a mystery as Jesus' birth and resurrection. This proves that they have not yet even as much faith (understanding) as a grain of mustard seed, hence they are always asking for, and expecting a sign, notwithstanding, Jesus said to the multitudes who were gathered together to hear him, (and who were no farther from the kingdom of heaven, than are the people to-day) "This generation is an evil generation ; it seeketh after a sign ; and there shall no sign be given to it but the sign of Jonah."

Jesus understood that it was a possible thing to do, and that Jonah did sustain life in his body while in the fish's belly ; but while the people are sceptical regarding that, they do accept and believe the state-

ment that Jesus died, rose again, and is with the Father. Why do they believe the latter, and not the former statement, when the latter is much more inconsistent with, and miraculous to the world's understanding of to-day? The belief of the people in the death and resurrection of Jesus has its foundation in fear. They are taught that that belief and that only, will give them eternal life; and all desire to live.

They have searched the scriptures and have taken from that blessed word such a wrong idea as this, — that God, having made us capable of understanding all, yea the deep things of God, should demand of his greatest workmanship (the soul of man) nothing but a *blind faith* in a something it does not comprehend. Be sure God never did, and he never will give man eternal life as a recompense for such service. We are to work out our own salvation, and Jesus is our example. We are to follow Jesus, and unless we do follow him, no amount of blind

faith will win us a life which he earned by unceasing labor and unutterable suffering for the sins and ignorance of the people. I do not simply believe, but through the spiritual understanding of the eternal Truth which is God, I *know* that these things are true.

## CHAPTER VI.

## THE DEMONSTRABLE UNDERSTANDING OF GOD

GOD created man (soul) to be the image in outline, and, in quality, the opposite or likeness of the highest Idea of \*Spirit; it was, therefore, spiritual, not gross matter body. Soul had an inward spiritual perception with which to recognize God, its Creator, and an outward spiritual sight with which to see God's creation, including itself, as it was originally created, that is, spiritual, not material. Soul, being the opposite in quality, to the unchangeable Substance, God, *i. e.*, changeable spiritual

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\* The image and likeness or reflection of the Idea of God, is that which springs forth from God, yet is no part of God. It is something separate from God, yet holding its existence in God. In power it is a nonentity as compared with God's power. In intelligence it is a reflection of the Thought of God, and in quality it is the opposite of God. Soul as first made was this image and likeness.

shadow, saw only that which was of its own quality and which was, therefore, opposite in quality to God.

For instance, God, Spirit, sees itself as Substance, and all things which it created as clear transparent shadow, whereas, soul, being itself shadow, has a sight which is the opposite of spirit sight, and with which it sees only that which God created, and not the Creator. In other words, God, Spirit, is unchangeable, immortal, "All-Good." He made all things, including man (soul) spiritual, changeable good, the opposite of Substance, *i. e.*, shadow. Soul was created with an inward spiritual perception with which it could realize or comprehend God and his Undertsanding (the Christ). It had, also, an outward spiritual sight, with which to see all things that God created, as spiritual shadow, not gross material.

As the soul is opposite in quality to God, so was this spiritual sight opposite to God's sight, and separate from its Cause or Maker.

Soul having two spiritual perceptions, the inner, by which it could comprehend, take cognizance of or understand God, and the outer, by which it could perceive the creations of God, chose, cherished and developed the latter to the utter exclusion and neglect of the former, thereby recognizing its fruit as substance, and giving to it reality, power and intelligence, — mistaking the material product of spiritual life for Substance, — the temporal for the real, the false for the true. It was, therefore, concluded or cut off in unbelief in order that God might have mercy upon all that seek him through the soul's inward spiritual perception and realization of Christ. God is no respecter of persons, but gave soul, originally, when created, all it had need of, which was spiritual things.

Thus, God created life or the spiritual universe, a combined reflection of His compound Idea, — male and female; and gave the soul dominion over all created

things. "And God blessed them, and said unto them, be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." The things over which man was given dominion were spiritual things, or the universe in the day when the Lord God created the heavens and the earth, before there was a material man to till the ground. Such was man (soul) when God created him, and such shall he be again when this prophecy shall be fulfilled, — "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fattling together; and a little child shall lead them."

God represents clear Light; soul represents the opposite, transparent shadow. The material body is gross matter, — the fruit of the material thought sown in the soul. Man (soul) saw himself and all other created

things with the outward spiritual sight, as the opposite quality to Spirit, *i. e.*; spiritual, and recognized the existence of life apart from God. This was the first outward, limited or material thought or seed sown in the soul which was its soil. It came from, or was sown through the outward sight. It was fastened, retained or realized in the soul through the inward spiritual perception which is sustained by God. This seed or thought which was established in the soul was not from God, but was from the outward direction and was, therefore, a worldly or material thought or seed.

Jesus said "My Father worketh hitherto, and I work." The Father's work is the perpetual increase of the seed which the soul soweth. The seed is the thought of the soul, and "As a man soweth so shall he also reap." God gave the increase or the fruit according to the material seed, therefore, thence was originated matter. Thence was originated the first material, atomic covering,

or body of the soul. This material garment was, at first, rare and transparent, but grew gradually denser in course of time. This matter is real only to the soul. All this is apart from God, is not of God, is, in other words, the absence of God.

Now, therefore, to sustain that atomic, transparent material body, or to sustain a life opposite from and independent of God, apart from immortal Life, the breathing of air (matter) was necessary. In this way spiritual shadow became a living soul apart from God, ignorant of its origin, and with a material sight, and called itself Adam. Now unless we get rid of this material thought or seed through which the soul or Adam produced the first material, transparent, atomic body or covering which he saw with his material sight, and which was retained through the inward spiritual perception and thus established for all generations, our soul, or any soul, shall not see God. Having cast aside, however, this material thought

or seed through which the body came, the soul can live a pure life with God, Spirit, without breathing air which is matter. But so long as the soul has a material body, no matter how transparent, or fine, it has to be supplied with air. Transparent material body, as has been said before this, exists only to the soul. It is retained by the soul through its interior, spiritual perception. That spiritual perception is sustained by God. Consequently we must receive our reward according to our act unless God ceases to exist, which is impossible.

This soul or so-called Adam, was a perfect man, that is, it was a compound reflection of male and female combined, with a transparent body. It was complete in itself, and was in a condition to originate thoughts and produce fruit according to the thoughts which it conceived or planted in itself. This compound reflection, being in ignorance of its origin, conceived the idea that God breathed into its nostrils the breath of

life; and the offspring of that soul (Adam) have cherished the same thought, and still hold it to-day. When the soul shall be cleansed from all material thought, and shall realize itself to be the reflection of the Thought of God, *i. e.*, transparent spiritual shadow, it shall then see all things as spiritual again, and find that Adam was mistaken. Thus it was that man's material existence as soul and body with material senses or wisdom and sensation in matter, was established.

It was at first transparent matter, but after a time it became dense. Then Adam began to see beasts of the field, fowls of the air and fishes of the sea, of the same quality with himself, and gave them names. Thus he walked by sight, — outward, natural, material sight, not by faith, — inward spiritual perception, seeking his own material will and glory instead of the Will and Glory of God. The will of man is the carnal mind, and "The carnal mind is enmity against

God: for it is not subject to the law of God, neither indeed can be." This was more material thought or seed added to that which produced the material body, and it made the spiritual outward sight, as well as the spiritual body, gross material. Henceforth all things appeared to the outward sight more dense material, and man regarded them as real, having life, wisdom and sensation in themselves entirely separate and apart from God. In this way the Adam (soul) wandered in the material direction, becoming grosser and grosser in thought and body, by sowing more and more material seed in himself, and receiving a reward according to the seed sown. This material direction is opposite from God, and is the world of sense the fruits of which are the absence of the understanding of God. This soul continually added to its material thought or seed and received in itself the fruit thereof.

Soul's (Adam's) thoughts produced the desires of sense or the carnal will of man,

and through his realization that life was in his body, and his imagination that that life was God or a part of God, he reasoned from the standpoint that God is in man, which standpoint, he accepted as a fact. From reasoning in the world of sense or from the temporal material basis, which had its origin in himself, there naturally sprang a desire for a companion or helpmeet, thus Adam said that the Lord said "*It is* not good that man should be alone: I will make him an helpmeet for him." This statement was made from the material basis which soul had itself established as a fact, and which has been handed down, by soul, from generation to generation, even unto the present time. From the same standpoint Adam (soul) also explained the manner in which the Lord provided him with this helpmeet. He said, "And the Lord God caused a deep sleep upon Adam and he slept."

This sleep was only the material understanding or world of sense into which Adam

fell, and out of which he never awakened. It is this phase of life which we are living to-day. What Adam conceived and cherished as a fact, we still hold as such, and shall continue to do so until we waken from this world of sense into the supersensible world or spiritual understanding. Then we shall find that Adam was the cause of the sleep instead of God. Adam said that in this sleep the Lord took one of his ribs and closed up the flesh instead thereof, "And of the rib which the Lord God had taken from man, made he a woman, and brought her unto the man."

Through Adam's (soul's) inward perception he experienced a desire to know more of that which the outward, now material, sight saw. This desire grew in him and produced the fruit of the thought thus: first, he saw a rib taken out of him and made or changed into what appeared unto him as a woman. Not knowing the cause of this appearance or fruit, Adam said the Lord

produced it. It was thus that the woman appeared unto the man as the fruit of his thought and desire. Woman was therefore made for the man, not man for the woman. This desire for a helpmeet was from the material thought or seed which Adam planted in himself, and the helpmeet which appeared unto Adam was simply the fruit of that seed, but it was as real to Adam as his own body.

Adam, being, by this time, wholly united to his material thoughts and their product, believed that his dense body was an important part of him, that it was, in fact, really the substance of him. The woman appeared unto him in the same quality with, and as a division of, himself, he, therefore, pronounced her to be flesh of his flesh, and bone of his bone. Soul (Adam) was now in the world of sense, and made laws for himself and the woman as it pleased him.

Thus in this world of sense, or in soul's material thought, was the combined reflec-

tion of the compound Idea, male and female, separated into two separate reflections, and, continuing in this world of sense, Adam made laws for himself and the woman as his material sense dictated; hence, the union of the male and female, they being together the complete reflection, for multiplication in materiality.

Man (soul) is still living in this material thought or world of sense, which originated with Adam, and which he called a sleep. Man has continued in this material thought or sleep, and the things that appeared unto Adam, appear unto us even more gross material than they appeared unto Adam. The separation of the combined reflection, as has been said before, took place in this sleep or material understanding, and, as it continues with us even unto the present time, the sleep must also have continued, and, indeed, we have no account of its being broken. Thus soul took on or originated this material understanding of substance,

wisdom and sensation in matter, and all of the children of Adam are living in this material thought. When we shall awake from this sleep, through the spiritual perception of the Understanding of God, we shall be changed. The soul is the soil, the thoughts are the seeds, and the fruit is according to the seed sown.

Adam sowed in his soul material thoughts or seeds regarding that which he saw with the outward spiritual sight, and these thoughts or seeds were retained through the inward spiritual perception which is from God. The seed sown in the soul was material and limited, therefore the fruit was dense material and temporal. This fruit was the beginning of the material atomic covering of the soul, which, being cherished by the soul, produced the material protoplasm. This protoplasm grew from day to day grosser and grosser until it appeared as solid matter. Through the desire for a helpmeet, as before explained, Adam separated the com-

bined reflection of the compound Idea male and female, and called the portion or division which appeared unto him as substance-matter, woman. Up to this period there was no sin, for matter, although the corruption through which sin originated, is not, itself, sin; and matter is necessary to the soul in order for the soul to multiply in materiality.

Had no *evil* material thought originated in Adam and Eve, there would have been no evil fruit (sin and sickness), and man might have lived a longer and a healthy life. Matter-substance was the fruit of the unconscious material thought, but it was not evil. It was the middle wall of partition through which the sin and sickness originated. Selfishness, self-will or the lust of the flesh, brought forth sin, sickness and death. They are, therefore, not of God; and the soul's spiritual understanding of God will destroy them.

We must then first lay aside all evil

material thoughts and return to the condition of Adam and Eve before soul originated the evil thoughts and desires which produced sin and sickness; secondly, we must return to the condition of the simple atomic covering of the soul which Adam received through the outward material thought, and through which he became a living soul; this can be accomplished through the soul's partial understanding of eternal Truth. Thirdly, through the soul's perfect perception and realization of the Understanding of God, Christ, we must destroy the material thought or seed, which produced the first atomic covering through which the breathing was established; then the atomic or transparent body will be dissolved or translated, and the last enemy — death, is overcome. Soul will then be fully awakened unto eternal Life with God, never to return to the world of sense.

The first step toward Immortality is to come to a consciousness or realization that

wrong never results in right. Man (soul) has freedom of choice, and the choice of the good and rejection of the evil in materiality, is the first step toward Immortality.

The first step *in* Immortality or the beginning of an immortal life is the soul's realization that the material understanding or world of sense originated with man, and that it is not the wisdom of God, but is the absence of it; that the knowledge which man considers the light of the world is foolishness with God or is darkness, the absence of immortal Light: it is the soul's spiritual perception and realization of that Light which is God, through which he can say, "The darkness" (material understanding) "is passing away and the true light" (spiritual understanding) "already shineth." In laying aside this temporal, material, or acquired knowledge he becomes as a little child: this is the first step in immortal Life. The soul will then have an understanding that matter and all material knowledge are the

result or fruits of the material seed which the soul has sown in itself; that sin, sickness and death are the result of the evil material seed, and that this evil seed and its fruits must pass away in order for the soul to be prepared for the spiritual seed. When the soul, through the spiritual understanding of God or the teaching of Jesus (new Adam), casts away the teaching of error or the old Adam, it enters into one understanding with God and Christ. The realization of this understanding will destroy not only disease, but will, at last, translate the body or destroy death. Even as John said, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." Then, and not until then, shall soul perceive God\* and the spiritual crea-

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\* This does not refer to the change called death.

tion as Jesus said, "Then I will show you all things plainly of the Father." Paul also says, "Then shall I know also as I am known." The soul will then realize the sayings "Death is swallowed up in victory. O Death, where is thy sting? O grave, where is thy victory?" The last enemy will then be destroyed, and there will be no more ground to be tilled. The mountains will have been removed, and all materiality will have disappeared. This is the proof that the whole material universe or all matter, is the coarser fabric of the thought of the soul, — produced by the soul through its material thoughts.

Saint Dionysius, in his epistle to Timothy, says, "For the beholding of the hidden things of God shalt thou forsake sense and the things of the flesh, and all the senses can apprehend and that reason of her own powers can bring forth, and all things created and uncreated that reason is able to comprehend and know, and shall take thy

stand upon an utter abandonment of thyself, and as knowing none of the aforesaid things, and enter into union with Him who is, and who is above all existence and all knowledge." And it has been said that when a man enters into this state, all that he has ever lost is restored to him in a moment.

This may seem, at first, an impossible or, at least, a very difficult thing to do, but if it be done earnestly and sincerely with the same energy one would expend in pursuit of success in any other vocation, it will grow less difficult each time, and will soon be very easy to do. This state is what might be termed a glance into Eternity or Harmony. It brings us nearer to Harmony or God, and is of more benefit to ourselves and others than any material work we can perform. Through the soul's perception and realization of the Christ or Understanding of God, and in proportion to that realization, or in proportion to the fulfilment of the spiritual understanding in the soul, will the soul

be able to demonstrate that understanding or to restore to itself or another that harmony or health which has been lost.

The union of God and man is the soul's constant perception and realization of the infinite Understanding, and continual working in harmony with it. It is the fulfilment of that realization in the soul. Neither God nor the Understanding of God, will enable us to do the work of God, unless the soul partakes of that Understanding. While the soul clings to the material understanding it cannot realize the spiritual understanding although it may perceive it to a certain extent. All evil things, even sin and sickness, cannot harm the soul that does not partake of, nor consent to them. Thus, we must not only perceive the Truth, but we must partake of it, that is, have it fulfilled in us; in other words, we must live it. St. Paul says, "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cym-

bal. And if I have *the gift of* prophecy, and know all mysteries, and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing; and if I bestow all my goods to feed *the poor*, and if I give my body to be burned, but have not love, it profiteth me nothing."

When the soul is so far cleansed from the understanding of the world, and so clearly realizes eternal Truth as to suffer no hindrance from materiality, it is in a condition to be united with God. This continued working without recognition of the material understanding, is the union and the perfect manhood. Then soul (man) is capable of perceiving not only spiritual, but also material things, and is therefore capable of discerning the Goodness which is of God, from the so-called good and evil in materiality, in other words, the senses of the soul are exercised to discern both good and evil, as St. John said, "And ye have an anointing from the Holy One and ye know all things." Again, "The

anointing which ye received of him abideth in you, and ye need not that any one teach you." God (Harmony) and the Understanding of God is the only Reality, and to it, disease and death are unknown, hence the soul's perception and realization of this Understanding destroys them.

Sin, sickness and death are not of God — they are mortal. They are the result or fruit of the material beliefs, confusion and fear. The material understanding is the absence of the Understanding of God, therefore the soul's realization of the spiritual understanding of God, cleanses the soul from the material understanding and from the fruits thereof, and restores it to a state of strength and vigor. The soul or life governs the body, and if the soul be cleansed from discord it governs the body harmoniously. If God and his Idea (the only Immortality) and soul as the reflection of that Idea, governed wholly by God, be fully understood, no doubts will arise to cloud the

conviction and realization that the soul's understanding of immortal Love, Truth and Life is able to destroy all discord.

The soul has not partaken of the divine nature unless the understanding of immortal Truth or Light is fulfilled in the soul. The soul must not only have a knowledge of that which is Good, but must follow it for Goodness' sake. If a man partake of this divine Light and Love he will practise that which is Good, or God's work without the hope of reward, for virtue is self-rewarding, and he who possesses it hath peace and contentment within. Let us not deceive ourselves; unless we are partakers of this divine nature, unless we are warmed and strengthened by this Love, we shall be as nothing; "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in heaven."

Among those who believe in the Holy Ghost there are different opinions enter-

tained as to what the Holy Ghost is, therefore, there are many Holy Ghosts. Jesus said to his disciples "I have yet many things to say unto you, but ye cannot bear them now," and, "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you." "A little while and ye behold me no more; and again a little while, and ye shall see me," etc. The disciples did not fully understand Jesus' meaning, and he told them that after he left them he would send them the Comforter. The Comforter is the Spirit of Truth, — the soul's full realization of the Understanding of God, — the Christ. Jesus said, regarding this Comforter, "He shall teach you all things, and bring to your remembrance all that I have said unto you." The disciples did not fully realize what Jesus said until he demonstrated it unto them, but when he disappeared from their sight they remembered that he had said that

where he went they could not come. Then were they brought to the remembrance of Jesus' teaching, even as he had told them they would be when they had received the Holy Ghost, or when the realization of his teaching came to them. They said that a cloud received Jesus out of their sight, and they said truly, for their own darkness (material sight or understanding) was the cloud that hid the realization of the ascension from them; and not perceiving the way or not fully discerning Spirit and spiritual things, they could not follow him.

The Holy Ghost is the soul's full spiritual perception and realization of the Understanding of immortal Love, Truth and Life that is God. It is the Comforter which Jesus promised should come unto the children of God and abide with them forever.

Eternity is not merely an immeasurable space outside the boundaries of time, nor an endless duration beyond the confines of the tomb, but a state of being, governed by its

own indispensable, unchanging, ever-living laws. It is ever around us, above us, beneath us; and thus it will continue to be when time and space are annihilated and when extension and duration are unknown. The attributes of time are its opposites; in the one there are confusion, turmoil, and fear; in the other, harmony, peace, and rest.

Eternity is the boundless domain of Love, the infinite abode of Truth, Life everlasting, the limitless realm of Immortal Mind, the presence of the ever-living God.

When soul shall be freed from its cumbersome load of material beliefs it shall grope no longer in the darkness of time, but shall bask in the sunlight of Eternity. The moment we begin to perceive the Understanding and accept the Truth, that very moment we enter Eternity.

After we have risen above the material and come into the Divine Light, we sometimes feel that we are in the fulness of the infinite Understanding, and thus become

wise in our own conceit. It is then the danger comes ; it is then that we take the credit of this Understanding to ourselves instead of recognizing God as the Omniscient, and thus do we sow the seed of error in our hearts, and from this seed spring pride and self-righteousness ; we seek the favor and flatteries of the world, and would fain have our opinions accepted even to the rejection of all things else. It is thus that we become separated from Truth and unconsciously drift into error. "When a man hath come so far and climbed so high that he thinketh and weeneth he standeth sure, let him beware lest the devil strew ashes, and his own bad feed on his heart, and nature seek and take her own comfort, rest, peace and delight in the prosperity of his soul, and he fall into a foolish, lawless freedom and licentiousness, which is altogether alien to, and at war with the true life in God. And this will happen to that man who hath not entered, or refuseth to enter in by the right Way and the right

Door (which is Christ, as we have said), and imagineth that he would or could come by any other way to the highest truth. He may perhaps dream that he hath attained thereunto, but verily he is in error. And our witness is Christ who declareth: ‘ Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.’ A thief, for he robbeth God of His honor and glory, which belong to God alone; he taketh them unto himself, and seeketh and purposeth himself. A murderer, for he slayeth his own soul, and taketh away her life which is from God. For as the body liveth by the soul, even so the soul liveth by God. Moreover, he murdereth all those who follow him, by his doctrine and example.”

It was the wise or learned people of the times who put to death the prophets. The prophets arose and set at naught the wisdom or material understanding of the people, pro-

claimed their errors, and predicted their destruction. The people maintained that they were right, and did not believe the prophets, and, as the teaching of the prophets annoyed them, they put them to death.

As time passed, later generations, descendants of these same people, accepted the prophecies and acknowledged the authority of the prophets. They saw that their fathers had done wrong in disbelieving and killing the prophets, and very naturally felt that they would have done differently had they lived at that time. But had they understood, instead of *believed*, the prophecy of the prophets, they would not have killed Jesus and his disciples, for they came in fulfilment of that prophecy, and their teaching agreed with that of the prophets. But the people did not understand the prophets, and, therefore, they killed Jesus and the disciples for the same reason that their fathers killed the prophets.

Now the learned people of to-day accept

the prophets, Jesus and the disciples, and acknowledge their authority, and declare that our fathers were wrong in persecuting and killing them. They feel confident that had they lived in those times they would not have done so, but, notwithstanding their belief in them, they really understand little or nothing about them. The people of to-day say that they believe that they have the Truth now (so did the Scribes and Pharisees say and believe then) and they act according to their belief, leaving the coming generation to find out their mistakes.

Should any one arise in this generation and proclaim that the learned people are not wise in the wisdom of God, but that what they call wisdom is foolishness with God, the people would feel very much as did those of old when they were thus informed. Each generation is wise in its own conceit, and sees only the follies of the past. Thus while they readily discern the errors of the past, they fail to observe those of the present.

All highly educated people, ministers, doctors, lawyers, etc., think that they are recipients of the wisdom of God. Each thinks that his view or interpretation of the scriptures, or understanding of spiritual things, is correct, while, at the same time, they do not all agree, but hold to different views or different shades of thought regarding the same things. If two disagree regarding a perfect truth is it not evident that one or both must be wrong? Having found that many thoughts which were regarded as truth, were not truth, why should they think it impossible that what they now regard as truth may prove to be untruth? Let us remember that Jesus, who was to us the author and finisher of the understanding of God, and who makes us clean through the Word of God, said to the Pharisees and Scribes of old, "Ye hypocrites, ye know how to interpret the face of the earth and the heavens; but how is it that ye know not how to interpret this time? And why even

of yourselves judge ye not what is right?" No doubt the Scribes and Pharisees were as much offended with Jesus as would the learned people of to-day be, were one to speak to them in a like manner, especially were the speaker, like Jesus, without learning or without authority from the people. What do we more than they? We interpret the face of the earth and heavens but do not understand the signs of this time. Neither is our judgment any different from that of the Pharisees, although, in our conceit, we do not realize it.

Through the prophecies of old, all things which are yet to come have been foretold, and it only remains for us to read and understand them in order to know what is to come. It was said concerning the prophecies of old, "This shall be written for the generation to come: and the people which shall be created shall praise the Lord for he hath looked down from the heights of his sanctuary, from heaven did the Lord

behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death: to declare the name of the Lord in Zion and his praise in Jerusalem."

Let us not seek for material things, but rather for spiritual things, for as it was written for them of old, so was it written for this generation. "All fat" (those who are in the material wisdom) "upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul!" This prophecy is already fulfilled, for now the people do not know God, but they worship they know not what. David prophesied of Jesus for this generation saying, "A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come and shall declare his righteousness unto a people that shall be born, that he" (Jesus) "hath done *this*." "The seed also of his servants shall inherit it" (the promise): "and they that love his name shall dwell therein." Also, "That

they " (the seed) " may be known upon earth, thy saving health among all nations." We have need to bear in mind our Master's words to his disciples, " We must work the works of him that sent me, while it is day: the night cometh when no man can work." We have been dwelling away from God, in the night of error, in which none of God's works have been done.

All who are in the light, or have the spiritual understanding of God, can, at least, heal, and that is the first part of God's work, for Jesus said, " If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works"; meaning, that if he did not the works they were not to believe that he was the Christ or had the spiritual understanding of God, but that if he did the works, though they did not believe his words, they were to believe that the works were done through the understanding of God, not through the understanding of the world.

Why do not the people to-day judge themselves rightly by the signs which Jesus gave them? Why do they not awaken to the spiritual understanding of God and bring forth the works of that understanding, instead of denying that which, with the material understanding, they cannot perceive, and confirming that which appears to them through the carnal or material senses? Why do they make themselves blind through the hardness of their hearts, and thus walk in the darkness of night or in ignorance of immortal Truth and Light? And being themselves blind, that is, not knowing God, why do they constitute themselves teachers of that which they do not know? They teach that the works of which Jesus spoke, were not intended for us to do; that the time of miracles is past; that there is nothing for us to do but to believe that those things were once done. They also teach that no one can fully understand God in this life. Why do they teach such doc-

trine, which is contrary to the scriptures, and which denies even the Lord that bought them? It is because they have not understood God themselves, and cannot bring forth the works, and, like their fathers of old, they call that which they do not understand, not capable of being understood. Do not the scriptures say "They all shall know me from the least to the greatest of them"? It also says regarding those who are in the wisdom of the world, which is foolishness with God, "Fools, because of their transgressions, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat" (spiritual doctrine); "and they draw near unto the gates of death."

Jesus called the teaching of the people, plants not planted by God, and said of the teachers or sowers of these plants, "Let them alone: They are blind guides. And if the blind guide the blind, both shall fall into a pit." The scriptures say "God looked down from heaven upon the children

of men, to see if there were *any* that did understand, that did seek God. Every one is gone back: they are altogether become filthy; there is none that doeth good, no, not one. Have the workers of iniquity no knowledge?" "But thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son."

The so-called wisdom of to-day, says that these words have reference only to the generations that are past. This is but another illustration of the facility with which the people discern the errors of the past, and of their blindness to the errors of the present time. If we judge righteous judgment we know that a man who stands in honor with the people should have the understanding of Truth, which gives eternal Life, for it is written, "Man *that is* in honor, and understandeth not is like the beasts *that* perish," and "None *of them* can by any means redeem his brother, nor give to God a ransom for him." I know that the words

of Jesus and the prophets are true in their spiritual signification, and that they are the spirit of prophecy. He who understands them does nothing in secret, "And he himself seeketh to be known openly." He testifies of that which is evil, that it is evil. "The love of the Lord *is* perfect, converting the soul, the testimony of the Lord *is sure*, making wise the simple."

Eternal Truth is free to all, and when we understand it and live it, we shall know God and the spiritual things that he created, of which, the wisdom of this world teaches us nothing. Of these things we cannot write at present because the people would not understand, for as Jesus said, "If I told you of earthly things, and ye believe not, how shall ye believe if I tell you heavenly things." They have become blind through ignorance of the immortal Truth, God; and must first have the eyes of their understanding (inward spiritual perception) quickened through the destruction of their errors, and

the gradual presentation of the immortal Truth. Thus we must explain to them orally, and it must be done through examples or parables, because we have no spiritual words with which to express spiritual thoughts. Jesus spoke, not after the manner of men or from the material sense, but from his inward spiritual perception of God, and when we interpret his words through the material sense we do not understand them aright, and, consequently, find apparent contradictions; but when we understand the scriptures aright, or in their spiritual sense, we shall find no contradiction from the beginning unto the end; neither can they be broken. "The word of the Lord *is* right, and all his works *are* done in truth," (in Spirit not matter) and "By the word of the Lord were the heavens made; and all the hosts of them by the breath of his mouth." The works of God cannot be numbered. The psalmist says "Many, O Lord my God, *are* thy wonderful works *which* thou hast

done, and thy thoughts *which are* to us-ward : they cannot be reckoned up in order unto thee : *if* I would declare and speak *of them*, they are more than can be numbered."

We must understand God and his works in order to declare him so that he will be remembered in all generations, that the people may praise him (do his works) for ever and ever. Then can we say with the psalmist "My mouth shall speak of wisdom ; and the meditations of my heart *shall be* of understanding." "I will open my mouth in a parable : I will utter dark sayings of old." Without the spiritual understanding of Christ through which Jesus spoke, we shall find the scriptures confusing, doubtful and contradictory, — apparently a mixture of good and evil. The psalmist understood God as Moses, Jesus, and his disciples did, for he said, "For thou *art not* a God that hath pleasure in wickedness : neither shall evil dwell with thee."

This gospel, or the spiritual understanding

of God, is not expounded by conferring with flesh and blood, material understanding, — the wisdom of man. Man's understanding is of materiality, and consists of different shades of material thought, but the soul's spiritual understanding of eternal Truth consists of but one shade of spiritual thought, or oneness in one mind and one judgment with the Father and Jesus Christ our Lord, with whom there is no variation nor shadow of turning. There are no differences in perfect Truth. If there be a disagreement respecting perfect Truth, either one or all persons taking part in it must be wrong, — all cannot be right. That which is Truth can be demonstrated and does not rest upon opinions or beliefs. Paul says "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preach unto you, let him be anathema." St. John says "I testify unto every man that heareth the words of the prophecy of this book, if any man

shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away the words of the book of this prophecy, God shall take away his part from the tree of Life, and out of the holy city, which are written in this book."

By adding unto or taking away the words of the prophecy, the understanding of it may be altered, or the true meaning obscured by the different shades of material thought which may thus be produced or sown in the soul; and these seeds or thoughts will bring forth fruit according to their kind. In this way the soul is led, through the wrong interpretation, in the wrong direction, and instead of being brought to God or Truth, is carried away from it.

## CHAPTER VII.

## INTERPRETATION OF SCRIPTURE.

THE Lord's supper is not a material feast with which to nourish the body, but it is the soul's participation in the understanding of immortal Truth, which gives everlasting life. Jesus' kingdom was not of this world, his weapons of warfare were not such as the world uses, neither were his gifts such as the world bestows; he said, "Not as the world giveth give I unto you." Jesus never enjoined on his disciples any material forms or ceremonies, on the contrary, he very plainly taught them that outward observances were of no avail to bring them nearer God, he said, "And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind." John came in righteousness, as the voice of one crying in the

wilderness (material understanding). When Jesus suffered John to baptize him saying, "Suffer *it* now: for thus it becometh us to fulfil all righteousness," he knew that no outward form, or baptism of water could purify the inward conscience, and produce a new creature (soul) which should be separated from the material or worldly understanding, and united with God in the spiritual understanding.

The eating of bread and drinking of wine with a belief or blind faith in God, could be no more instrumental in cleansing the soul from sin and uniting it with God, than the offering of burnt sacrifices. John said, "I indeed baptize you with water unto repentance" (unto the leaving off all evil in materiality); "but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost" (give unto you the full understanding of God) "and with fire" (purification of the soul). Thus, plainly indicat-

ing that when he who was greater should come, the necessity for baptism by water would be done away. John's teaching was as a stepping-stone to the teachings of Jesus ; it was to draw them away from the evil in materiality, and prepare them for the spiritual understanding of God which was to come to them through the teaching of Jesus. When Jesus came to John he insisted upon being baptized by John, although John thought it not fitting that he who was the lesser, or in the material understanding, should baptize him who was greater, or in the spiritual understanding, and said to Jesus, "I have need to be baptized of thee and comest thou to me?" Jesus, throughout his mission humbled himself, making himself the servant of all instead of the served ; striving to show them the first step or foundation of godliness which was meekness.

Paul, understanding the immortal Truth, said, "Christ" (Understanding of God) "sent me not to baptize but to preach the gospel ;

not in wisdom of words, lest the cross of Christ should be made void." St. John, the beloved disciple of Jesus — one who doubtless understood Jesus better than the others, tells us that after the material supper was finished Jesus arose and laid aside his garments, girded himself with a towel, and washed his disciples' feet. Here again he showed them by example that they should be meek; and, as he performed the office of a servant for them, thus must they do for one another, he said "If I then, the Lord and master have washed your feet, ye also ought to wash one another's feet."

After washing their feet, or teaching them to be meek and lowly in spirit, he gave them the "Lord's Supper," — spiritual food. This spiritual food was the explanation of how to resist all material understanding, — even the shedding of blood; and how to labor in the spiritual understanding of God, that they might keep in remembrance his teachings, and know the Father's will,

even as he knew it, and strive steadfastly therein, even as he had ; that, after his soul was ascended unto the Father, through victory over death and translation of his body, they might not stumble or be turned away from the eternal Truth, but might be able to continue in the perfect understanding of God, here and hereafter, and teach and demonstrate it to others as he had taught it and demonstrated it to them ; until they should meet him in his Father's kingdom.

The spiritual bread was the soul's labor in the Understanding of God. The breaking of the bread was the spiritual explanation of that labor through which his disciples were to resist all material understanding, — even the shedding of blood ; remembering that even if they suffered death for Truth's sake, and did not have sufficient understanding of the eternal Truth to raise their bodies in this phase (as he should do), that the mere laying aside of the gross material body would not enable them to be with him in the

Father's kingdom. But that they must continue in the labor in the next phase also, until they should overcome death; because those who take part in the spiritual understanding, in this life, (*first resurrection*) the second death shall have no power over them. Through that same bread (labor in the Understanding of God) which he explained to them, he was now prepared to conquer death, and take up his body the third day according to the prophecy of the scripture.

The spiritual cup was the soul's highest or perfect labor in the Understanding of God. The giving it to his disciples to drink was the spiritual explanation of that labor and striving through which they must bring forth the highest demonstration, *i. e.*, dissolve or translate their finer material bodies in the next phase of life, as he was about to dissolve or translate his material body, after he had conquered death and raised his body, in this phase of life. Jesus knew that it was appointed unto man once

to die, and then the resurrection; thus in order for their souls to be with Jesus' soul in purity with the Father, they must labor and strive in the highest spiritual understanding of God, without ceasing, and bring forth in the next phase of life the full demonstration, *i. e.*, the victory over death and translation of their bodies, for Jesus said, "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world."

Jesus' mission was to make known to them the Understanding of God so that they might not only work in that Understanding, but might also declare and demonstrate it to the world. When giving them this spiritual feast Jesus said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." We know that matter cannot enter heaven, therefore the

wine could not have been a material drink ; but he would partake of this same cup, or labor in the highest spiritual understanding of Truth, which he was now only explaining, with them when they should meet him in his Father's kingdom.

When the mother of the sons of Zebedee asked Jesus to command that her two sons sit, one on his right hand, and one on his left hand in his kingdom, he asked them if they were able to drink the cup that he was about to drink (to labor and strive in the highest spiritual understanding of God) and they thought they were, not knowing what the cup to which he referred, was. He answered them, " My cup indeed ye shall drink : but to sit on my right hand, and on *my* left hand is not mine to give, but it *is for them* for whom it hath been prepared of my Father," — meaning, that they must understand God as he did, and through continued labor and striving in the spiritual understanding, overcome death, — the last enemy,

or translate their bodies in the next phase as he was about to translate his in this phase, before they could enter into his Father's kingdom, — into a state of perfect peace and harmony. He knew there was no other way by which it could be attained ; it could not be bestowed on any one by him ; he could only show them the way, but those who walked in that way, *i. e.*, were prepared through the continual labor in the true understanding of God, would inherit it.

Before giving them the spiritual bread and wine Jesus said unto them, "With desire I have desired to eat this passover with you before I suffer." These words alone are sufficient to prove that he had something of more importance to do than to partake of material food with them. He furthermore said, "For I say unto you, I will not eat it until it be fulfilled in the kingdom of God." We know there can be no eating nor drinking material food in heaven, for corruption cannot inherit incorruption ;

then again, if he meant material food he said falsely, for he did eat and drink with them after his resurrection. In heaven we shall eat and drink only spiritual meat and wine, that is, the demonstration of the Understanding of God, the Father, by which our soul (the spiritual body) will be sustained forever more. "And he took the cup and gave thanks, and said, Take this, and divide among yourselves. For I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."

Jesus had taught, assimilated, and was about to fully demonstrate his understanding of God to them, that they too might be partakers of it; for, as he told them, he should not partake of the demonstration of that understanding again until they (their souls) should meet him (his soul) in the Kingdom of God or perfect Harmony. This cup which they were to drink, and which we all *must* drink before we can be with him, was

the labor in the spiritual understanding of God;—the continual striving against all materiality, the overcoming of the shedding of blood or of death, and the translation of the finer material body in the next phase of life. This was what Jesus meant when he said, "Follow me," and, "My cup indeed ye shall drink." As often as his followers met and battled against the material understanding or wisdom of this world, and suffered for the Truth's sake, they were to remember that that was the path he trod, and that it was the *only way* to eternal Life; that they must be of sound mind or firm in the spiritual understanding of God; and that if they fainted not they would receive their reward. He said, "I appoint unto you a Kingdom even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom," meaning, I explain unto you this eternal Truth that you may realize and work in the understanding of it, even as I have understood it and labored in it, that you may

receive the crown with me, or partake of the heavenly peace (feast) which is prepared for the faithful.

Jesus said, "These things have I spoken unto you, that ye should not be made to stumble," that is, that they should not become doubtful and discouraged through opposition and tribulation. "These things have I spoken unto you that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world," that is, these things have I spoken, or this spiritual understanding have I given unto you, that you may realize my demonstration or work through this spiritual understanding, and feel secure and undisturbed in it, that when you are beset by obstacles and meet evils that appear to possess great power, you may still remain undismayed by the remembrance that I have met and overcome all these things through the understanding which I have given you, and which no man taketh away.

Paul perceived the true understanding of the "Lord's Supper," for he said "I speak as to *wise* men; judge ye what I say. The cup of blessing which we bless, is it not a communion of the blood of Christ?" *i. e.*, is it not the oneness in labor in the highest or perfect understanding of God. "The bread which we break, is it not a communion of the body of Christ?" *i. e.*, is it not the oneness in the spiritual understanding with which to overcome all materiality, "Seeing that we, who are many are one bread, one body" (partakers in one understanding with Christ) "for we all partake of the one bread," that is to say, the bread is the soul's labor in the Christ or Understanding of God, and we are all partakers of it through Jesus' teaching.

Again he says, "For there must be also heresies among you, that they which are approved may be made manifest among you. When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper: for in your eating each one taketh

before *other* his own supper; and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church" (Truth) "of God, and put them to shame that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread," (spiritual food) "and when he had given thanks, he brake" (explained) "it, and said, this is my body," (the soul's labor in the understanding of God whereby to resist all materiality) "which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, this cup is the new covenant in my blood": (the soul's highest or perfect labor in the understanding of God whereby to overcome death and translate the body) "this do, as oft as ye drink it," (partake of it) "in remembrance of me. For as often as ye eat this bread, and

drink the cup," (demonstrate the true Understanding) "ye proclaim the Lord's death till he come." That is, destroy all materiality till the soul shall be with Jesus' soul, pure and undefiled before God.

"Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord" (shall crucify the Lord afresh or put him to an open shame). "But let a man prove himself," (demonstrate his understanding of God) "and so let him eat of the bread, and drink of the cup" (spiritual food). "For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body" (if he perceive not the Understanding of God). "For this cause many among you are weak and sickly, and not a few sleep." That is, many have a belief in, not a demonstrable understanding of God. "But if we discerned ourselves, we should not be judged. But when we" (those who labor in the spiritual understand-

ing) "are judged, we are chastened of the Lord, that we may not be condemned with the world" (those working in the material understanding). "Wherefore, my brethren, when ye" (those in the spiritual understanding) "come together to eat, wait one for another. If any man is hungry, let him eat at home; that your coming together be not unto judgment." This language plainly shows that Paul did not understand the assembling together to partake of the Lord's supper to be an occasion for material eating and drinking, but for spiritual instruction in the power of immortal Truth. He said, "And the rest will I set in order whensoever I come," meaning he would give them further instructions when he came unto them.

Thus the Lord's supper is the soul's participation in the spiritual understanding which is the explanation and demonstration of the Christ or Understanding of God, and by striving in this understanding the soul shall overcome all evil of the flesh in

this world, and dissolve the body and be cleansed from materiality in the world to come, and live forever with God and Christ, never to return to corruption, as it is written, "Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power," etc.

Any deviation or deflection from the true gospel or soul's understanding of God is wrong or error, and a teaching that leads to that result is the teaching of satan, or the "beast" of which the scriptures say, "And he" (the beast or evil teaching) "causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand or upon their forehead." Those who have been taught the doctrines of the beast or satan, *i. e.*, that evil is stronger than good, that man holds an evil power over his fellow-man and can harm him mentally, etc., have, by this teaching, been led away from the eternal Truth, and have taken power,

honor and glory from God and given them unto the beast or satan. These are they of whom the scriptures say that they have received the mark of the beast, and worship his image, that is, his doctrines which are the depths of satan. .

Jesus gave to his disciples the words of prophecy which are contained in the New Testament, and which were to be fulfilled in that time, but they were not understood at the time they were given. Later, Jesus gave John the prophecy which John gave us in the Revelation, and which was to be fulfilled in this time, but the people to-day, like those of Jesus' time, do not discern the signs of the time, else they would understand the Revelation and realize that it was now being fulfilled. It is written, "And the rest of mankind, which were not killed with these plagues, repented not of the works of their hands, that they should not worship devils, and the idols of gold, and of silver and of brass, and of stone, and of

wood ; which can neither see, nor hear, nor walk : and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

What more do the people of to-day than to interpret the face of the earth and of the heavens, and *accept* the words of Jesus and his disciples? True, they do not worship idols made with hands, but they have not the spiritual understanding of God which Jesus brought, therefore, they can neither see, hear, nor walk. If they understood Jesus' teaching they would discern the signs of this time or the fulfilment of the prophecy given in the Revelation. It is known to those whose inward spiritual perception has been awakened, as it is written, "But unto us God revealed \**them* through the Spirit" (Understanding), "for the Spirit searcheth all things, yea, the deep things of God. For

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\* The word *them* was not in the original manuscript, and should not have been inserted. The words *the truth*, instead of *them*, would express the thought better.

who among men knoweth the things of a man, save the spirit of the man, which is in him? Even so the things of God none knoweth, save the Spirit" (Understanding) "of God. But we receive, not the spirit of the world, but the spirit of God; that we might know the things that are freely given to us by God." To those who have not their inward spiritual perception awakened the words of the prophecy are empty and meaningless, for "The letter killeth, but the spirit" (understanding) "maketh it alive."

For those, especially, who have received the mark of the scarlet-colored beast, upon which the woman sitteth, is this prophecy explained; because they, having eyes may see, and having ears may hear, and if their hearts be not hardened may understand the warning given in the prophecy, and be saved from the destruction which is to fall upon the woman and all who take part in her wickedness.

*Explanation of Rev. ii. 18-29. — And to*

those who are in the understanding of Truth or in sacrifice of labor (*Thyatira*), who do Jesus' work, that is, heal the sick and preach the true Gospel, write these words said Christ, who knows all things and is everywhere present. I, Christ, know thy works, thy love, thy understanding and endurance, and know that the works (healing) are more than the love, understanding and endurance. But I have against you this, *i. e.*, that you permit "the woman Jezabel" (Island of the habitation) who calls herself a prophetess, but who has the doctrines of satan, and who teaches God's servants (those who desire to do right) to do evil works, and to believe (*eat*), and declare that those who are in the Truth can likewise do evil, which teaching is false, and is the teaching of satan. I, Christ, gave this woman Jezabel opportunity to repent of her evil deeds and to turn or come unto Truth, but she would not, therefore she shall be utterly cut off from Truth, and

shall be cast into a deeper layer (*bed*) of error, and those who take part with her or follow her evil teachings which have their foundation in the beast (error), shall have great trouble unless they repent and turn from her and her works. But those who rejoice with her in her evil work (*her children*) I will utterly cut off from the Truth, so that it shall be manifested to all those who are in the understanding of God (*the churches*)—those whose inward spiritual perception has been awakened, that I, Christ, search the secret thoughts of man, and reward them according to their fruits or works.

But upon those people who are in sacrifice of labor (*Thyatira*)—who are doing Jesus' work, which is healing the sick and preaching the true Gospel, who have not received the teaching of this woman Jezabel, nor known the doctrines of satan as taught by the woman, I, Christ, will cast no great or unnecessary affliction: nevertheless they

must remain faithful to the spiritual understanding which they have, until I, Christ, shall appear unto them or until they perceive the full Understanding. And to him, who overcomes all error, and keeps on in Jesus' work (healing the sick and preaching the true Gospel) as long as he is in the material existence, I, Christ, will give the full understanding that he may be a teacher unto the people and govern them with this unchangeable, infallible, immortal Understanding of God (*rod of iron*). He shall testify of all evil; that it is evil, and bring to naught or break into shivers the doctrines of satan, even as Jesus received of his Father, for the understanding whereby he does the work, is of eternal Truth and has power over all. He shall be first as a ruler (*star*) or expounder of the teaching of Jesus, which is the Christ. Let him whose inward spiritual perception is awakened, realize what the spirit, God, says to those who are in the understanding of Truth.

*Rev. xii.* — An astonishing sign was perceived in harmony. "A woman arrayed with the sun" (Truth); not having the Truth fulfilled in her, — not making it a part of her life, but simply wearing it outside as a covering or garment. She had her feet upon ignorance or darkness (*moon*) trying to keep it under control. "Upon her head," or in her doctrine, are "twelve stars" or rulers which strengthen her in the error. She was anxious to show this adopted truth (*child*) or this garment of light and, by the sight of it, to establish for herself a kingdom of this world (error) over which she could rule.

At this time another sign was perceived in harmony in the form of a fierce and violent error (*dragon*) — complete evil (*seven heads*), with much strength (*ten horns*), and of the greatest evil power (*seven diadems*). With his tail the dragon did his evil work and drew the third part of those who perceived the garment of light, with which the

woman was clothed, into error. This great error or dragon the woman held continually before her that when the young understanding (*child*) was delivered from her, the dragon (error) might destroy it. She was delivered of a "man-child," — a young understanding which promised to grow in strength and power (to become a man) or to develop into a powerful Truth (*rod of iron*) by which all nations should be governed. This understanding was preserved in Truth and established the kingdom of God on earth. And the woman, having lost the child, fled into the error (*wilderness*) where, by her garment of light, she had prepared a place where she might be succored for a time.

There arose a conflict between those servants of God who perceived the light with which the woman was arrayed, but who did not partake of her evil deeds, and the servants of God who were drawn away by the error (*dragon*) and who rejoiced with the woman in her wickedness. And the great

error (*dragon*) and those who partook of the error were cast down or overcome, and no longer had power to disturb those in harmony. Then those in harmony rejoiced that they had conquered the great evil which had disturbed them, and had spoken evil against the Truth. This error (*dragon*) was overcome by those in the understanding of Truth (Christ), and through the "words of the testimony of Jesus," for which testimony, those in the truth were ready to die. Thus those in harmony shall rejoice, but trouble shall come unto those who are in ignorance or darkness and unto those who have continued in the doctrines of satan, because their strength is taken from them.

And when the error (*dragon*) saw that he was overcome and no longer had power to disturb or injure those who were in the true understanding, "he persecuted the woman" whose young child (garment of light) he had tried in vain to devour when she was delivered of it, but great strength in evil (*wings*

*of the great eagle*) was given unto the woman by the error which was to nourish her, that she might flee into the ignorance (*wilderness*) to escape the wrath of the evil which threatened her, for a time. This evil which the woman held in thought, was rapidly taking from her the semblance or mantle of truth which she wore, even as a "river" sweeps all before it. But by this covering or garment of truth she won friends or assistance from those who, not having the true understanding and not being able to judge her rightly, believed in her and took upon themselves the evil that threatened to engulf her. This was the time which was given her in which to repent of her wickedness, but she repented not. As this great error (*dragon* — her own invention) was prevented from destroying the woman for a time, he began to disturb or war against those who believed the woman's professions, but that kept "the commandments of God" and held to the teachings of Jesus. Thus

the woman did not repent, but steadily increased in wickedness, and when John saw her in the full development of evil he prophesied her end even as it was given unto him eighteen hundred years ago, and as it shall be.

*Rev. xvii.* — There came unto John one of the seven messengers “that showed him the last seven plagues,” and commanded him to raise himself still higher in the understanding of Truth, that he might perceive the end or judgment of the woman who had exercised evil power over many people (*waters*) and to whom many had joined themselves in evil; and with whom many had united against the truth of God or teachings of Jesus, and by whom the servants of God were made weak or foolish in understanding, or were blinded and darkened through her teachings.

The understanding of Truth carried John above and beyond the material sight, and he perceived a woman supported by a treacherous foundation which was composed of all

manner of evil things and blasphemy, with complete error (*seven heads*) and strength in the error (*ten horns*). This foundation of error was the complete evil doctrines of satan, and the woman which it upheld was clothed or covered with apparent prosperity, sincerity, goodness and purity, and she offered to the people (*having in her hand*) what appeared to be true blessings (*golden cup*) but which, when tasted, was found to be a curse of abominable evil and uncleanness. And in her doctrines or understanding (*forehead*) was hid (*written*) all possible evil against that which is good and true, and she had become blinded and foolish through her own ideas and symbols regarding spiritual truth and those who are, and have been, in the truth. "And I, John, saw the woman" guilty of murder and of all evil doings against those in truth who bear the testimony of Jesus and are ready to suffer, if need be, for Truth's sake. "And when I, John, saw her" I was greatly aston-

ished, and the messenger of Truth who showed me the things hidden from the material sight said unto me, Why are you so astonished? I will show you the hidden evil in the woman and in the error (*beast*) which is her support or foundation, and which is a completion (*seven heads*) of strength (*ten horns*) in error. This great error (*beast*) has an existence to man but not to God; it has its source in the greatest depth or deepest pit of evil, and will ascend to the greatest height in error, but it shall be overthrown and utterly destroyed.

These servants of God who have not the understanding of God, shall wonder when they see that this great error which appears to man to be so powerful and to be increasing in power, is powerless and quenched before Truth.

But to those who have the spiritual understanding of God, here is the explanation. "The seven heads" upon which the woman sat were complete evil in its utmost strength,

and at that time five of its doctrines or decrees had been put forth and had been conquered; one was then prevailing, and one was yet to come, and when it did come it was to continue in power a little while. And the error (*beast*) which had, to man, an existence and great power, but none to God, was itself the eighth doctrine or decree of the same quality with the seven; and it shall be utterly destroyed. "The ten horns" are ten rulers (*kings*) in, and of the error, and they each receive authority for a short time from the error (*beast*). These kings or rulers are all of the same understanding, and work in and for the error (*beast*); they shall disturb or trouble those who are in Truth (*Lamb*), but those who are called in the Truth and are chosen and faithful shall crush them, for the understanding of eternal Truth is mightier than any power of error (*beast*).

The waters represent many people who are joined to, or united with the woman in

her doctrines of the error (*beast*), and over whom she tyrannizes. The kings or rulers (*ten horns*) in the error (*beast*) shall turn against the woman, and shall despise and abominate her, they shall strip off her covering or garment of light and shall make her defenceless and utterly desolate. These rulers or kings (*ten horns*) were desirous of serving God, but being deceived by the teaching of the woman, they became of one understanding with the woman, and served the error (*beast*), instead of God, until they perceived the true Gospel or Understanding of God.

In fulfilment of the foregoing prophecy there has arisen a people who maintain and teach a perverted understanding or knowledge which they claim to be a divine truth, because of the good which was accomplished through this understanding before it became corrupted. Between these people and others who have received the understanding and preserved it in its purity, there has arisen

a controversy, and those who are in error shall be overcome by those in truth when the fulfilment of time is come, or when the words of God shall be fulfilled, and the understanding of immortal Truth shall be glorified and this world shall become the kingdom of God and his Christ, and the Understanding of God shall dwell among men, and God shall be unto them a God and they shall be to him a people. Then the true God and Christ, whom Jesus declared unto us, shall be worshipped for ever and ever, even as is prophesied throughout the scriptures.

## CHAPTER VIII.

## CONCLUSION.

WE have the law through Moses, and if we are saved by the law then Jesus' teaching was in vain, but "By the works of the law" (material understanding) "shall no flesh be justified" (freed from sin) "in his sight: for through the law *cometh* the knowledge of sin. But now apart from the law" (material understanding) "a righteousness of God had been manifested." Through this righteousness or spiritual understanding of God, which is apart from the material understanding, we do the work of healing.

Jesus, the Christ, born of a woman, came in the flesh according to the material law, in order that he might give to those under the material law, the Law of eternal Life or the righteousness of God, which he pos-

sessed, and which, according to the promise, frees us from the material law which is a law unto sin and death; and that through this Law of Life (spiritual understanding) we might receive the adoption of sons, instead of servants. We cannot serve God unless we know his will, and through his Will (Christ or Understanding of God) is the hope of glory formed in us. "For he that soweth unto his own flesh" (material understanding) "shall of the flesh" (material understanding) "reap corruption; but he that soweth unto the Spirit" (Understanding of God) "shall of the Spirit" (Understanding of God) "reap eternal Life."

Circumcision, baptism, or any other material form availeth nothing, but the Law of Spirit or Understanding of God maketh a new creature, and according as we are governed by that Law or Understanding are our sins forgiven, or our discords annihilated.

Thus the mystery of God has been made

known unto us in this time, even as Jesus purposed when on earth, that he should gather together unto himself from the ends of the earth all of those who have the understanding of God. The soul's understanding of God is the promise, and if we have not this understanding we are without hope and without God in the world; therefore let us seek for the hidden riches of Truth, not according to the will of man, but according to the Will of God, or according to the Understanding of God, that we may heal the sick and broken hearted.

Through the spiritual understanding of God, is Life and Immortality brought to light, and with it we not only have a *form* of worship or godliness, but have, and exercise, the *power* thereof, as Jesus promised, saying, "And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise

hurt them ; they shall lay hands on the sick, and they shall recover."

There are none in this world as good as the angels, and even unto them, was the understanding of God not subjected ; but to Jesus, according to the promise, was the understanding of God subjected that through him the world might be redeemed, as it was written, "I will declare thy name unto my brethren." Thus was Jesus greater than the angels because he was crowned with glory (Understanding of God), and there was given unto him an everlasting kingdom which is not of this world, but is of the world to come, and which those that are in the material understanding do not comprehend or recognize.

The material understanding is the absence of the Understanding of God, and is, to it, what a dream is to the waking state ; and when we wake from this dream or material sense and perceive the spiritual understanding of God, we shall say as did St. Jude,

“Yet in like manner these also in their dreamings defile the flesh, and set at naught dominion, and rail at dignities,” and as the psalmist said, “When the Lord turned again the captivity of Zion” (removed the bondage of sin from the servants of God) “we were like them that dream.” Dear Reader, if you comprehend the explanations given in this book, you are only prepared to enter into the understanding of that Truth which is from everlasting to everlasting, or a door is opened unto you in heaven.

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