

SEEKING THE KINGDOM.

"The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for the kingdom of God is within you."—
Luke xvii, 20, 21.

SUNDAY EVENING TALKS

ON

SPIRITUAL SCIENCE,

GIVEN AT

OUR HOME

(Mental Science Institute).

BY

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PREFACE.

THE Author of the following Chapters had no idea of publishing them in book form ; they were given Sunday evenings to a number of persons who were interested in all that would tend to make religion more spiritual. He was urged by some who had derived help, both spiritually and physically, from the talks, to put a number in book form. So he gives this little volume to the world, trusting that some soul may be helped thereby.

At a time when the world is more deeply agitated concerning spiritual matters, than it has been for many years ; when people are turning away, sick at heart, from a blind materialistic belief, which reaches no further than their mere physical bodies ; at such a time,

whoever has a word of spiritual help or encouragement to give, let him not withhold it through any false pride. This is the only apology offered for the book.

By some it may be inferred that he is hostile to the churches; he would like to be distinctly understood that in no way is he hostile to anything that teaches God and good. Why should any one, who is striving to follow in the footsteps of the Master, be hostile to any other of his followers, even if there is a difference of opinion regarding the non-essentials?

All Christian churches, Protestant, Roman Catholic and Greek, are teaching that which is good and true; neither would he except the Jew, Buddhist or Mohamedan. All are striving to teach truth according to their understanding. ALL HAVE SOME OF THE TRUTH; NONE HAVE ALL OF THE TRUTH.

His heart goes out to every soul who is seeking after a higher life, be they Christian or Pagan, "Behold all souls are mine," but it is the firm belief of the Author, that form and creed is the one thing above all others which prevents a union of all Christian denomi-

nations. If that union could be accomplished, the religion that Jesus taught would, without doubt, supersede all others. His earnest prayer is that the time may soon come, when such a union may be effected.

Hartford, Conn., October 16th, 1889.

CHAPTER I.

THE KINGDOM OF GOD.

Hold thou ! where runnest thou ? Know Heaven is in thee :
Seek'st thou for God elsewhere ? His face thou'lt never see.

* * * * *

How far from here to Heaven ? Not very far, my friend.
A single hearty step will all thy journey end.

—JOHANN SCHEFFLER.

“ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation : neither shall they say, Lo here ! or, lo there ! for the kingdom of God is within you.”—LUKE xvii.: 20, 21.

The Pharisees, like many people of the present time, believed the kingdom of God to be an earthly one. By this, I mean, that the place was set ahead of other considerations.

I have listened to many sermons in which the glories of the city of God were vividly portrayed ; the streets of pure gold, like unto glass ; the gates of a single pearl, as though the beauty of the place was more than all else.

But, “ The kingdom of God cometh not with observation.” God's kingdom is not one of place, for if it

were, then it is the universe. His kingdom is in the hearts and minds of His people; there dwelleth the Most High, and we cannot say, "Lo here! or, lo there."

Then, let it be fully understood, that God's kingdom is not one which appeals to the physical senses in any way, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." It cometh not by seeing, save with the eye of faith, which sees beyond all external things.

I will endeavor to make the subject plain and simple, that all may see and understand. Jesus taught throughout his earthly mission, that this kingdom of God is within. Too long have we sought God's kingdom without; too long have our minds been wrapped up in a visible kingdom. Like the Jews of old, we have been led far astray. They were looking for a kingdom that was to bring them into great power; great earthly glory; to bring all the nations of the world into subjection to them. But their hopes and wishes were all vain; they were doomed to bitter disappointment. The kingdom which was offered them, was not one made by hands, and, alas! in their blind folly, they were driven still further away from the kingdom of God.

Let us not, like the Jews of old, build high our hopes on the external plane, but let us seek deep within the inmost recesses of our inner consciousness, and there find the pearl of great price. This kingdom is one

that is open to all ; that is free to all. But to those who would enter therein, let it be known, that none but the pure in heart can enter into that city, where there is naught which defileth ; and that except we become as little children, willing to obey the still small voice that comes to us freighted with truth, we shall in no wise enter therein. If we seek this kingdom with all our hearts, we shall surely find it.

Then why should we wait ? Why tarry longer ? Behold even now is the day of salvation ; to-day, if you would hear the voice of the Spirit ; to-day, even now, you may enter therein.

Turning away from the pleasures of sense and time, we lose ourselves to material things, and come into the fullness of spiritual things, where all is joy and peace ; a peace the world cannot give, neither can it take away, —“ The peace of God which passeth all understanding,” of which man can form no conception, until he has come into it. Surely it should not be difficult to give up the things which the world loves, when there is so much to compensate us.

The pleasures of this world, at best, are transitory ; they gladden mayhap for a moment, but are soon gone, and lo ! the clouds and the shadows have darkened the way. Then why sit in the clouds and the darkness ? Why dwell among things which bring us no gain ? Surely it is a waste of time ; let us arise and shake off

all these which do bind and hold us in slavery to the material. If we will we can become more than conquerors, through the Christ love which dwelleth within.

Then let us give that love; that Spirit of Love, full recognition. Let us see and know with all our minds and souls, that this love is beyond earthly things, and through its development we shall attain unto the kingdom of God. Surely we all know that this can come alone from within; we must know that the senses in no way can bring us into a higher conception of God. Yes, God's kingdom is within, and there alone. Time is spent in vain by the one who seeks it elsewhere. Seek it, then, where alone it can be found.

What a sense of bliss; what a feeling of awe, comes to the soul which fully realizes that God's kingdom is within, and there the great, the only living God delights to reign. Truly we fail to realize how great, how high and glorious is our position; holding dominion and power over all below; bowing only in subjection to the one God and Father of all; knowing that the Father careth for, and doeth for us far better than we could do for ourselves.

Our eyes have been blinded; our hearts have turned away, and sought after false gods. We have made unto ourselves graven images; we have fallen down and worshipped the golden calf; we have sown to the wind and are reaping the whirlwind. But the

night is far gone, and the morning near at hand. Reaction has set in, and the people are turning away from material things that brought no satisfaction, and only burdened them with a load that was grievous to bear.

Surely a voice is heard in the wilderness, crying, "Repent ye, for the kingdom of heaven is at hand." But, "It cometh not with observation," and the preacher cannot say, "Lo here! or, lo there." It cometh to the individual who has the need borne in upon him for something higher; something that will satisfy every want. Paul says, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God."

How hard must it be for the materialist, who, looking for the literal resurrection of the body; seeing and believing all things from a sense standpoint, how hard it must be for him, to be confronted with this—No flesh or blood can enter God's kingdom.

This is not a material kingdom, but a kingdom of spiritual things, and "except ye be born again, ye cannot enter therein." Except we know, and in knowing realize, that man, as image and likeness of God, is Spirit and Spirit alone, we cannot enter therein.

But in order to show you that the position taken is strictly in accord with the teachings of the Bible, I will quote a number of passages. Christ said, "But I tell

you of a truth, There be some standing here, which shall in no wise taste of death, till they see the kingdom of God."

This shows very plainly that the kingdom could not, by any possibility, be a place, but rather a condition; because some were to see it before the change called death came to them. Still further we find Jesus saying, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein:" showing plainly there is something to receive.

But can there be a question of place here? No; the something we receive must come from within. We may look long and earnestly for God's kingdom without, but never shall we find what we seek, until we look within.

When purity and harmony reign, then will all external things show beauty and harmony. When we realize that heaven is within the mind of man, then all the visible universe will express the glory, the wisdom and goodness of God.

It matters not how beautiful man's surroundings may be, nor how harmonious, he will fail to recognize them as such if he is lacking in beauty and harmony of mind. When we realize that God's kingdom lies within, we then desire to know how to seek it aright, for we all acknowledge that the seeking and finding

this kingdom is of vastly more importance than anything of which we can conceive. If, then, this is the case, there should be no delay about seeking it. "Behold now is the day of salvation." "To-day if ye will hear my voice." "Seek ye first the kingdom of God, and His righteousness." These, and many similar passages, should impress us with the necessity for, and advantages to be derived from, seeking this kingdom early.

The question now arises, how are we to seek it? We are told, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

Let us consider what this means. We note some things in children which are not always to be found in older persons. They are free from prejudice; they are receptive; they look upon their father and mother as being perfect; they hold their will in subjection to their parents; they have implicit faith and trust in them.

These, then, are some of the conditions necessary to the rightly seeking of God's kingdom: divest ourselves of prejudice; be receptive to the Truth; bring our will into subjection to the will of God. We should have implicit faith and trust in the Great Father of all; we should acknowledge Him in all our ways.

If we can follow this line of action, we will soon have the blest assurance that we are on the road which

leads upward and onward to the City of God. Our hearts will rejoice in the knowledge that we are the children of God, and as we grow in this knowledge, our lives will become more beautiful and pure. We will not alone find joy and peace within, but without all will be beautiful and in harmony. May the hour be near at hand, when we all shall enter this haven of rest.

CHAPTER II.

THE FRUIT OF THOUGHT.

We scatter seeds with careless hand,
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store.

—ANONYMOUS.

“Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.”

“But they said, We will not walk therein. Hear, O Earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.”

The verses just read are found in Jer. vi.: 16, 19. They were uttered by the Prophet concerning the Jews, but are quite as applicable in this age as they were then.

The Lord God is crying to every one of us to-day, to stand in the ways and see; and not only to see, but to ask. And now at the commencement, I ask, are we satisfied that we are walking in the paths that lead to eternal day? Are we coming from under the bondage

of old thoughts? Do we stand free men and free women in Christ Jesus? Are we putting our trust in God, the Eternal Father of Light and Truth? Are our hopes placed on an eternal kingdom, not built with hands? Or are we being held down by the evil desires of the animal nature? These questions must be answered; not to mortal man, but they lie between you and your God; between me and my God.

The answers to these questions can in no way be avoided. We may drift along the stream of life for a season without giving an answer, but sooner or later they must be answered. Well will it be for us, if we can say that our feet are treading in paths which bring peace and joy to our souls; that our desires are ever for that which is good and true; that as the days, months and years go by, we are growing better, and truer men and women, through the recognition of the indwelling God.

But, "Hear, O Earth:" and the warning comes, "behold, I will bring evil upon this people." What people? The Jews? Ah, yes! History tells the story—tells the story of their greatness, when they walked in the paths of righteousness, and also of their downfall, when they said, "We will not walk therein."

But, "Hear, O Earth:" and the warning comes again, "behold, I will bring evil upon this people." What people? The Jews? No, "this people." God is

no respecter of people. He requires that we in this day should walk in the old paths, wherein is the good way, just the same as he required it of the Jews, three thousand years ago. Are we in this way? Well for us if we are. Are we learning our lessons from the Jews and other nations, that have had their rise and fall, as they obeyed or disobeyed the laws of God, or have we to learn all these things through bitter experiences? Are we to be saved through love, and the restfulness that comes from obeying the laws of God, or are we to be saved by the fire that burns until all the dross is consumed, and naught but the pure gold remains?

There are only two ways: One gently leading into paths of peace; by still waters and green pastures; ever upward, ever onward to the Celestial City; surrounded by all things good, beautiful and true. Oh! that we might all walk in this way.

The other will lead us down into the valley of humiliation, where the darkness and terror of night will surround us. Our hands will be pierced by thorns, and our feet bruised by stones, and we will seem to be "without hope, or God in the world;" dangers on every side. In our terror we strive to escape, but there seems to be no way open, because our hearts turn not to God; because we are not yet ready to walk in the way He has appointed.

Sorrow and affliction beset us on all sides. Mental

pain and anguish are being expressed in the flesh, and yet we are not ready to serve God. Blindly we follow in our own way; madly do we disobey the law. But the law acts, and the fires burn on unceasingly; the purification is going on; little by little is the dross consumed; slowly, yet surely, we come to see that if we would find rest for our souls, it can only be obtained by seeking after the old paths, wherein is the good way.

“Hear, O Earth: behold, I will bring evil on this people, even the fruit of their thoughts.” Dear friends, there is the secret of the whole matter; “the fruit of their thoughts.” Perhaps you have read this sentence many times before, but have you ever thought how much is contained in it? Why, that one sentence contains either heaven or hell for us. Are you startled by this assertion? What I have said is literally true; our thoughts make us what we are. If our thoughts go out after goodness and purity, love and truth; if we are willing to be guided by the still small voice, and walk in ways of righteousness, then the fruit of thoughts will be joy and peace; holiness of mind and wholeness of body.

This is as high a conception of heaven as most of us have, and we might all attain unto this state if our minds were receptive to Truth, so that we might be in harmony with the will of God.

But if you hearken not, nor incline your ear, but

walk in the counsels and imaginations of your evil thoughts, and go backward and not forward, then surely in the sight of God do I speak that which is true, neither can any gainsay me.

The fruit of this false thought must be sorrow, pain, sickness, disease and death. Can we form any conception of a hell worse than this? We need not flatter ourselves that our evil thoughts are not going to affect our bodies; if we do, some time we will find that we have made a great mistake. Every thought we think, expresses itself on our bodies. This is no guess-work, but a fact that any honest investigator may prove for himself.

I have no doubt this is what is meant in the Bible when it says, for every idle thought we will have to give an account. Yes, for every idle and false thought we will have to give an account, and we are doing it every day of our lives when our bodies are sick and diseased.

But great comfort and hope must come to all when they realize that every good thought expresses itself on the body for health. You ask, why are these things so? My answer is, I know not. We see these things as a manifestation of law; law that is more certain to be executed than were the laws of the Medes and Persians. If we come in conflict with the law, we are always sure to come out second best.

But I wish to say this to you, if our thoughts are vile and impure, we may shield ourselves by all sanitary precautions, nevertheless we will, we must, get the fruit of our thoughts, and we will find no remedy on the face of God's footstool that will heal us, but a change of thought.

But, my dear friends, when we have cast down the imaginations that exalt themselves against the knowledge of God; when we have brought our thoughts into subjection to the Spirit of Truth, then is God ready to receive us and blot out the past; even though our sins have been as scarlet, He will wash us whiter than snow. Although ever more ready to forgive, than we to ask that forgiveness, we cannot be forgiven until we are ready to forego all vain and wicked thoughts. There is no room for God in our souls, when it is our delight to think and act in opposition to His will. Only the soul that cries out in utter self-abnegation, "Not my will, O my Father, but Thine be done," can expect to receive the greatest blessings.

"Hear, O Earth: behold, I will bring evil upon this people, even the fruit of their thoughts." I ask you to look over all this beautiful land of ours; what unfolds itself to our mental vision? The picture is a sad one. Dire are the results we are reaping, as a nation, from our wrong thoughts. It is not pleasant to me to draw a picture which contains so much darkness

and error. Some good Scientist may ask, why paint this picture? Why not see the good in all? But I would show whither our ways tend, when we do not walk in the old paths.

Let me enumerate some of the things that are the fruit of our wrong thoughts. Our state's prisons, our insane asylums, and our work-houses, are filled to overflowing. Do you tell me that these things occur from walking in the old paths? Are they not rather the fruit of our evil thoughts?

All over the land the saloons are multiplying far faster than our churches, Sunday-schools or common schools. The saloon is the recruiting station for the prisons and asylums; they are the hot-beds for nine-tenths of the evil that goes stalking about over the land. Are we walking in the old paths when we say we will license, for a sum of money, this evil, that will make widows and orphans; that will cause mankind to go down to the lowest depths of degradation; this thing that has not one redeeming quality, and of which no sane man can give a single reason why it should be tolerated?

Have we sunk so low; have we so far departed from the teachings of Jesus, that we are ready to take the price of blood to pay our taxes? Alas! for us if this be so: Surely God will bring us into judgment for all these things. As a nation, we will reap the results

of our own evil thoughts; our thoughts that put love of gain, love of appetite and love of self far in advance of our love to God, or our fellow man.

Surely of a nation it can be said as truly as of the individual, that whatsoever it soweth, that must it also reap. When we are afflicted with terrible disasters, let us not say, it is a visitation of God. It is the harvest, coming from the seed which we have sown. Every one of God's laws were intended for our highest and greatest good. Are we, as a people, crying aloud, saying, we will not walk in the way He has appointed? If this be so, a time has come to cry a halt; a time has come to consider our way; to renew our thoughts, for no nation can expect to exist as a great nation, for any length of time, that disobeys the laws of God.

Alas! too much Christianity is taught with the lips, and too little is to be found in the hearts of the people. With our lips we serve God, but our hearts are far from Him. But let us not be despondent; rather let us awake to the work that lies before us; let us be up and doing, for, behold, even now is the day of salvation, and many are ready to receive of the Spirit of Truth.

Let us who are here this evening, consecrate ourselves anew; let us put on the full armor; let us go forward and not backward. Let us fixedly keep our eyes, and hold our minds centered, on the teachings

of the Christ, striving to attain to the measure and the fulness of the stature of Christ.

Then will our thoughts be a power for righteousness in our land, and God will be for us; and when God is for us, nothing can prevail against us; and His love, which passeth understanding, shall rest and abide with us, now, and forevermore. Amen.

CHAPTER III.

UNITY OF THE FAITH.

Only when our souls are fed
By the fount which gave them birth,
And by inspiration led
Which they never drew from earth,

We, like parted drops of rain,
Swelling till they meet and run,
Shall be all absorbed again,
Melting, flowing into one.

—CRANCH.

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”—EPH. iv.: 13.

Before speaking from the above text, I would like to make a few general remarks, that I may be fairly understood.

I denounce no religion, for I believe all have some truth in them. The heathen, who bows down before his idol of wood or stone, recognizes some higher power, for which the idol is merely the symbol. He worships according to his highest knowledge: So all men, according to their conception of God, worship Him.

With many, it is far from being a high conception;

consequently we cannot expect a truly spiritual religion. The higher our ideal of God, the more spiritual our religion becomes.

My principal object in this talk is to show that simplicity in religion is very desirable. No doubt form and ceremony had its uses in the infancy of all religions, but when we have learned to distinguish between the symbol and the reality, the symbol can be of no further advantage to us.

In returning to the text we find the Apostle Paul foresees a time when we will all come in the unity of the faith, though to some, the time may seem very distant.

The greatest of Christian churches, namely, the Roman Catholic church, is unwilling to give up any of her forms or ceremonies to effect a unity. We find all, and their name is legion, standing on precisely the same ground; each believing they have the truth, and contending for their particular form and creed; unwilling to abate one jot or tittle to effect a union.

To me, it appears that the religion taught by Christ and his disciples has changed greatly, in the last eighteen hundred years. Let us review it from then to the present time:

We find he travelled from place to place with his disciples, teaching, healing the sick and casting out devils: We find very little ceremony was observed

either by him or his disciples. As far as we can learn, this simplicity of teaching continued, and notwithstanding the persecutions from which the Christians suffered, they seemed to greatly increase in numbers.

During the reign of Constantine the Great, first Christian Emperor of Rome, the persecution of the Christians ceased; Christianity, to a great degree, became the popular religion of the people, and undoubtedly it was during this reign that form and ceremony was introduced into the church. Perhaps it was a concession to the Pagans, who were rapidly becoming Christianized, as their worship had been largely one of form and ceremony, and a need was felt for something to take the place of what they had given up.

From this onward, spirituality in the church began to diminish, and the time arrived when religion seemed wholly devoid of any spiritual significance.

While spirituality became nearly extinct, ostentatious pomp rapidly increased; the church was steeped in immorality and wickedness of every description.

But as morning always succeeds the night, this period of dense spiritual darkness was in a degree dispelled by the advent of the brave, fearless Martin Luther. He, having become disgusted with this outward form of religion, proclaimed the gospel anew: Not as simply as given by Christ to his disciples, but according to his best knowledge.

There were also other great reformers who brought light to the people of that period. During the reign of Henry the Eighth, England became a Protestant nation; the Church of England was established, adopting many of the ceremonies belonging to the church from which they had seceded.

The time arrived when many became dissatisfied with these forms, and fled in large numbers to Holland, and afterward to this country, to escape persecution. Later, John Wesley also left the English church. With a desire for less form, and more spirituality, he became the founder of a great church.

But it appears, however simple the ceremony of the churches in their infancy, in time it becomes difficult to distinguish between them, and those from which they have seceded. The church which a hundred years ago was the most unpretentious, as regards creed and dogma, is not one whit behind the existing churches of the present time.

What I desire to prove, is that the religion of Christ is not one of externals; not a religion of creeds, form or dogma, but a religion of spirituality, love and truth: and as such it must put aside all forms.

We must all come to the knowledge of the Son of God: Yea, we must know this knowledge is not to be obtained through anything which may gratify sense, but by searching the inmost recesses of man's soul,

where truth alone is to be found. "The way, the truth and the life," lies within; seek it then, where only it can be found.

Let us not waste our time upon things which are pleasing to the eye, but rather let us set up the true standard of the perfect man; "unto the measure of the stature of the fulness of Christ." More than this we cannot hope to attain. Surely Christ is the true standard bearer, for he has shown the way, and we must follow therein.

But how are we to come "in the unity of the faith?" No church will accept the creed of another. If they could only agree to put aside outward forms, teaching simply the great truths taught by Christ; the universal Fatherhood of God; the universal brotherhood of man; the love of God, that love which passeth understanding; that, in the eyes of God, all men are equal, and that He has provided enough for the needs of His children.

This mad race for wealth is but a form of insanity, and deserving of condemnation. What is wealth, what are worldly honors, compared with that peace which passeth understanding? 'Twere better to do the will of God, than to have riches. The peace of God lasteth eternally, but "riches take to themselves wings, and fly away," for lo! when we seek them, they are gone, and in chasing the shadow we have missed the reality.

How beautiful would religion become, if taught in its simplicity ; how gladly would it be received by the common people, as in the time of Christ.

It is believed by some of the most zealous advocates of Spiritual or Mental Science that this movement will eventually bring about a unity of the faith. After studying Spiritual Science, we find members of the different churches meeting on a common platform ; sectarian feeling lost sight of.

It seems very wonderful how our numbers have increased in the last few years. In the West they are increasing even more rapidly than in the East ; the South, always conservative in its religious movements, even there we seem to be gaining ground. In fact, there is a great spiritual wave sweeping over both continents. It would seem that we are at the beginning of a new age ; an age when the kingdom of Christ will be established in the hearts of the people.

And now let me give you a few thoughts on Spiritual Science. The Science is peculiarly devoid of form ; while we agree on the fundamental truths, the individual has perfect liberty to believe whatever to him seemeth right. The fundamental part of this Science, in a nut-shell, is this : One Life—One Intelligence—One Substance.

Right thoughts bring health and happiness, and health and happiness is not for the few, but for all. It

is not something that comes to you without an effort on your part.

We have said in former talks, that fear is the cause of all sickness, and to those who have made a study of this Science, it soon becomes evident that it is the sole cause; the one thing which underlies selfishness, envy, hatred, anger, malice, jealousy and innumerable other things. The antidote for fear, is perfect love; those who dwell in perfect love can know no fear, therefore they must be perfectly well, both spiritually and physically.

But perfect love is brought about by right understanding. Paul says, "Love thinketh no evil." Why? Because in reality there is no evil. How can we expect to be well, believing as firmly in falsehood as we believe in truth, for that is what we have been doing all these years. Is it not time to heed the advice given in the New Testament: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

But what are the things which exalt themselves against the knowledge of God?

Let me place the true and the false gods side by side, and "choose you this day whom ye will serve," for you cannot serve both, neither can you accept both as being true, without having discord and disease.

First we say, There is one God; and there is none other but He; "Who is above all, and through all, and in you all," or, in other words, all in all. We deny the existence of that old father of lies, who was a lie from the beginning. You can no more affirm the devil to be as real as God, than you can affirm darkness to be as real as light. There must always be the real and the seeming; the substance and the shadow. But why do we make as much of the shadow as of the substance? Why make substance of both?

Now let us follow this subject of light and shadow. On one side we place the real, on the other the seeming; God the all in all, the devil the unreal, the non-existent.

Attributes of God.

LIFE.

LOVE.

TRUTH.

Seeming attributes of the devil.

ANGER AND HATE.

FALSEHOOD AND NOTHINGNESS.

DISEASE AND DEATH.

Now, if we believe in both, we will fluctuate from one to the other; we will be well as we serve the real, and unwell as we serve the unreal. And let me tell you, we are serving the unreal when we believe in the existence of a devil; in the reality of evil, hatred, malice, disease and death.

To be real, all these must have been created; but all God created He pronounced good; the creation partook of the Creator. Then, to become a true Scientist,

we must seek to develop the real within; we must in our lives show forth love, truth and purity; we must reflect the attributes of the One.

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” We must deny the very existence of evil, sickness and disease. We will then be “casting down the imaginations, and every high thing that exalteth itself against the knowledge of God,” and bringing our thoughts into obedience to the Christ Spirit.

Every thought you think, goes forth on its mission; the beautiful, pure thought, as a white-winged messenger of health and happiness, goes to uplift, to cheer and brighten some life; while the thought of evil makes more dense the darkness that fails to comprehend the light.

Thought is at the foundation of all things; all things visible are merely thoughts expressed. But we must draw a line between thought and visible expression.

This body is not God's thought of man; His thought was image and likeness of Himself. The picture hanging on the wall, is not the real thought of the artist; the canvas may be destroyed, but the real thought in mind can produce another expression. All visible expression, then, is but the shadow, and we cannot have expression without cause. Thus, while we

learn our lessons through the things seen, we should not give undue value to them, for they are but temporal, at best; while thought, as it comes from the one source, is eternal.

Then to think in accord with God, or more correctly speaking, to reflect the will of God, is the highest mission of man; and when he realizes this, he comes into his birthright; becomes a son of God, with an inheritance of eternal life.

Do not think I make this too forcible; it is not the case. Jesus said: "Is it not written in your law, I said, ye are gods?" "If he called them gods, unto whom the word of God came, and the Scripture cannot be broken;" no, the Scripture cannot be broken; and when the word of God comes to us in its truest and fullest sense, we become gods, "sons of God," joint heirs with Christ.

Then can we say with him, "I and my Father are one," and with Paul, we will exclaim, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Then will we have come "in the unity of the faith."

And now, friends, is it the creeds, forms and ceremonies of man that will bring about this result? Is it dogmas and bulls that are thundered forth by the church, or is it the pure, invisible thought, which is felt

rather than seen, which goes forth, like the perfume from the flowers, doing good to all who are brought in contact with it?

The whole secret of health and happiness in this life, and throughout all eternity, is right thinking; and all knowledge is from God, or, in Solomon's words: "Man's goings are of the Lord." How can a man, then, understand his own way? We cannot have a way of our own. God's way is the only way. The sooner we realize this, the better it will be for all.

Before closing, I wish to impress upon your minds one thing in particular. We are all judged according to our knowledge, "for unto whomsoever much is given, of him shall much be required." Your understanding of this Science will avail you nothing unless you live according to the knowledge you have received.

"He that knoweth the Master's will and doeth it not, shall be beaten with many stripes." You need not expect to escape beliefs in sickness and disease without living up to your highest conception of good. Ever strive to see the good in all, for it is in all.

Do not sit in judgment on your fellow-man, "for with what judgment ye judge, ye shall be judged."

Righteous judgment concerns yourself more than another. Then let us judge rightly for ourselves; for while, to a certain extent, we can judge for ourselves, we are not competent to judge for another. Let us

ever keep our thoughts right, and our words and our deeds will take care of themselves.

Abiding in these things, we will hasten the time, when we shall "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

CHAPTER IV.

CHILDREN OF THE FATHER.

I held it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things.

—TENNYSON.

Our lesson to-day will be found in the 15th Chapter of Luke.

The parables of the sheep, lost money and prodigal son were addressed more to the scribes and Pharisees, than to the publicans and sinners, and yet there is a lesson taught which was applicable to both Pharisee and publican, and thus we will look at it from both stand-points.

In the first place we find the Pharisees and scribes murmured against Jesus, saying, "This man receiveth sinners, and eateth with them."

I remember, in early boyhood, with what inward detestation I held the scribes and Pharisees of that day. Time has somewhat changed my views concerning them, and yet, the proud Pharisee, with his aversion to

the common people, to the publican and sinner, notwithstanding his worldly wisdom and understanding of the law, is not a picture that I like to dwell upon. The cold formalism; the strict interpretation of the Mosaic law; his love of pomp and ostentation, has very little to commend.

We find that Jesus poured forth his denunciations against this class, as against no other; yet we must remember that these denunciations were hurled not so much against the individual, as the class.

Doubtless there were many good, conscientious persons among this class; yet, the high positions held by them as interpreters of the law; the positions of trust and influence in the nation; and the thought that they were the children of Abraham, these, and many other things conspired to make them proud and overbearing; to make them thank God that they were not as other men.

The proud Pharisee was never known to be in communication with publican or sinner, but in passing by them in the street would draw his skirts more closely together for fear of contamination. No one in the city of Jerusalem held his head higher; no one prayed louder, or longer in the synagogue than he; no one adhered closer to the law. In all the outward forms, there was none so religious as he. He despised all that was low and common. Looking upon himself

as a child of Abraham, he thought he was not only entitled to all the honors and privileges in this world, but also in the world to come.

The lesson taught them, on this occasion, by Jesus, is as follows: There should be no respect of persons; that one individual, in the sight of God, is just as much as another, and that there was more joy over the lost that was found than the ninety and nine just persons. Everything in these parables go to prove that all will eventually be saved; that the lost ones will be found. As prodigal children we may go out from our Father's home; we may waste our time and substance in riotous living, but the time will come, when we will find all this to be vanity and vexation of spirit. It is bitter experience that teaches us our lessons, and it is the bitter experience that brings the longing for our Father's home.

Many persons at the present time, like the Pharisees of old, fail to see anything good in that which is common or low. They can see no reason why the people they look upon as being sinners and outcasts should mingle with them, either in this world or in the world to come.

They do not stop to think that education and advantages, which these same sinners and outcasts are lacking in, have made them what they are. They look upon themselves as having worked the full day in God's vineyard, and cannot understand how one, having come

in at the eleventh hour, can receive the same compensation. Their good works, they think, should entitle them to much more, and you hear them on all sides, like the brother of the prodigal son, saying, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandments."

In this we see the idea brought forward, that through their good deeds they expect to be justified. But let us understand, once and for all, that "through the deeds of the law shall no flesh be justified."

So with the Pharisees of to-day; as of old, they are depending on their outward show of religion; long prayers are heard in the high places; you find them in the chief seats of costly edifices. Surely the pomp and ostentation of to-day is as great, if not greater, than it was in that time.

Still do they gather their skirts about them; still do they look down upon that which to them seems common and low; but for these things God will bring them into judgment, for with God there is nothing common or low. Everything in this vast universe was created for a purpose; everything in this vast universe shows forth the glory of the Infinite; nothing is common; nothing is low.

"The nobler is a thing, the commoner it will be;

The sun, the heavens and God, what commoner than these three?"

All things in the mind of the Infinite express

beauty and grandeur; express goodness; express His perfect doings, for all is perfect to the One. There is naught but harmony, and man only fails to realize this through his belief in his separateness from the One.

Then let us know, it was not through good works that the prodigal obtained the Father's forgiveness, but through the willingness and sincere desire on his part, to give up his erroneous ways of thinking and doing, and to come once more into subjection to the Father. Desire is more than good works; good works are only the natural outcome of right desire.

I said, in the first part of this address, there was a lesson, not only for the scribes and Pharisees, but the prodigal also. To the latter, it is one of hope and encouragement. When rightly understood, the lesson to be learned is this: No matter how far we may wander from home, just as soon as we are willing to forego the vain desires and excesses which led us away, and are sincerely anxious to turn, feeling our own unworthiness, the Father is ever willing to meet us, and forgive the past.

And not as a servant are we received, but as a son. Then, and then only, do we realize how the Father has loved us, even when we were in open rebellion against Him. When we return, He expresses His love by giving us all things needful.

Let it be remembered, however, that the prodigal

while journeying in the far country, did not receive the good things; he was both dead and lost, and while in that state had no realizing sense of the love his father entertained for him. It was only when he came to himself, and said, "I will arise and go to my father;" it was only when he felt his own unworthiness, that the father was willing to receive him; was willing to forgive all the past.

Through bitter experience he had learned that his was the wrong, and his father's the right way, and that experience was the one thing needful to bring the lost one home. It was not an experience the father sent to him; it was not even an experience of his own seeking, but it was the legitimate result of the wrong course he pursued.

When we wander in that far country, everything may seem beautiful for a season, but the time must come, sooner or later, when we will realize that we have wasted our substance, and in the vain endeavor to live on the husks, we will be willing to exclaim, "I will arise and go to my father."

Another phase of these parables is this: out of the hundred sheep, not one was lost; the ten pieces of silver, not one was lost; the prodigal son was reclaimed; brought back, as it were, from the dead. Little difference did it make with the father what the elder brother thought. The elder brother had nothing

to forgive, and yet he was lacking in mercy. The father, who alone was sinned against, was all-merciful. Is man more merciful than God? I ask, shall the shepherd have all the sheep; the woman all her silver; the father both his sons, and not the Eternal Father have all His own?

Away with all such ideas of God. The Scriptures, from beginning to end, teach that God's infinite justice includes His infinite mercy; that "His mercy endureth forever;" that He is more willing to forgive than we to ask that forgiveness; that His loving kindness is showered alike on all, and it is only because of the belief in our separateness, that we fail to recognize Him.

While firmly believing that we are all sons of God, there is a vast difference between a son who is led by the spirit of the Father's will, or, in other words, who has brought his own will into subjection to the Father's, and the son who is in open rebellion, and who will not be led by the spirit of Truth, but who blindly follows his own will.

Let us consider, for a moment, wherein lies the difference between the two sons. Does the difference exist with God? I answer, no; for while we can form very little conception of the great and Eternal One whom we call God, and our highest conception, at best, must be crude and faulty in nature, yet, according to the highest and truest knowledge, we know that all good

must have its source in Him. In all His outward manifestations we can see displayed His great wisdom and mercy.

Not only this, but to the man who is led by the Spirit comes the conviction, which is borne upon him with such overpowering force that nothing can resist, the knowledge that God is infinitely a God of love, and all He doeth for His children is for their best good. And we believe He deals alike with all; man alone is to blame if he does not receive of all the good things the Father has provided.

I have no doubt the position here taken may be questioned by some. I merely state things as I see and believe them to be. Do not accept them unless they appeal to your spiritual understanding. But I ask that you weigh well these things, as to whether they be true or not. Think for yourselves, and rest assured, if you are honestly and conscientiously seeking the Truth, the way will be shown you, and the Truth ye seek ye shall find. Having found it, it will bring you into the liberty and freedom which alone can be obtained through a knowledge of the same.

Pardon me for this digression; to resume: I said, God has provided alike for all, and we are all sons of the one God. Now, while believing this to be absolutely true, I am free to confess that all do not receive alike, but the fault lies with man, not God.

We must ever bear in mind that His laws are eternal and unchanging; varying neither to the right nor the left; being the same yesterday, to-day and forever; being all absolutely good, all absolutely perfect and just. Through a right understanding of these laws, and the living up to the requirements of the same, we receive all needful things; we know that God, in His love and wisdom, has provided all that is essential for our welfare.

Now through the knowledge of being in harmony with His laws, and in bringing the human will into subjection to the Divine, all things come within our reach. It is the knowledge of spiritual things, and the acting out this knowledge, that has brought about these results.

Thus, the son, being led by the Spirit, finds his ways to be ways of pleasantness, and his paths to be paths of peace. And being led by the Spirit has also shown him another thing, which is literally true, that his heritage is a princely one, and that of a verity he is a son of God, holding both dominion and power; and no longer is he held in bondage and subjection by his lower nature, but is free, and free indeed, with God alone as his ruler, and He dwelling within, ever guiding and directing aright, ever leading upward and onward.

The supposedly great enemies of the past, the world, the flesh and the devil, which have deceived, are

shorn of their seeming powers, and are now under foot ; are seen to be myths — mere negations, that have no power, in and of themselves, to harm or even frighten, save as he has in the past endowed them with that power.

Having reached this height, the son of God, looking out with spiritual vision perfected, sees naught but what is good and perfect ; sees God as being the All in All, and worships alone at the throne of Deity. Having become pure of heart, he recognizes the goodness and purity of all things.

But now, turning back, let us follow the son who is in open rebellion to the Father. Like King David's son Absalom, he is not only in rebellion against his Father, but he is in rebellion against his King. The still small voice which would lead him into the way of all truth is unheeded ; self and sense reign supreme. Recognizing no will but the mere animal desires of his lower nature, he sinks lower and lower, apparently enjoying that which brings no gain. But as time rolls on, one bitter experience follows another ; he has spent his substance ; he finds his self-sufficiency gone ; there is but one hope to brighten and encourage, and that lies in the returning to the Father's home. So, turning his back on the past, he retraces his steps homeward. And the Father, who's watchful eye has followed him through all his varied experiences, comes out to meet

him, while yet a great way off, and welcomes the weary wanderer home.

Once more, I assert that salvation is universal. The Bible, from first to last, teaches that all mankind, at some time, we know not when, will acknowledge God. And when we acknowledge Him as the Supreme Ruler of the universe, we are no longer in rebellion against Him.

“As in Adam all die, even so in Christ shall all be made alive.”

CHAPTER V.

THE JUDGING OF OTHERS.

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

—COLERIDGE.

“Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same things. And we know that the judgment of God is according to truth against them that practice such things. And reckonest thou this, O man, who judgest them that practice such things, and doest the same, that thou shalt escape the judgment of God?”—ROMANS, ii.: 1, 2, 3.

Before proceeding to speak on the verses just read, I would like to give a short outline of what I believe our relationship towards God to be, so that you may fully understand the position I take in regard to judging others. I believe we all stand in relation to God, as child to parent; but nearer, far nearer than to any earthly parent, is our relationship to the Infinite, for we are the temples of God, and He dwelleth within us. Or, in other words, He is in us all, and through us all.

In the past we have been taught to put our trust in

an external God, a God who should sit on a great white throne, and mete out judgment to all, for or against, as the case may be; that every eye should behold Him, and we have believed this literally. Our God has been very much like unto man; endowed with passions similar to ours, with attributes such as love and anger, goodness and vengeance.

The great white throne on which sits the Infinite One is symbolical of purity. The eye with which we shall see God, will be the eye of the soul, or the eye of faith.

Now, I believe the God who judgeth me dwelleth within; His throne is within, and the judgment that is given is for me, and not for another. The God in me shows whether my works have been for good, or otherwise, and, according to my degree of unfoldment, I am judged. Yes, I am sure that I shall be judged according to my knowledge of the Truth; and if knowing, and failing to do the Master's will, I shall be beaten with many stripes. I recognize no higher power than the indwelling God.

But to return to the subject: I said, that the God within me, judgeth for me. We must recognize that God is the judge of every individual; but the God within me, only judges for me, and the God within you, only judges for you. I cannot judge you, neither can you judge me, but each must let this judgment be for him-

self, and himself alone. This, then, is righteous judgment; in accordance with the Truth. But false judgment, is the judging of another; and wherein we judge another, we condemn ourselves.

Whatsoever we see, or think we see, in another, we must have, to a certain degree, in ourselves. In judging another we erect a standard of judgment, whereby to judge ourselves; and this not only acts, but reacts. The Old and New Testaments denounce this false judging. I could quote innumerable passages to substantiate the views, and shall quite largely:

“Judge not, and ye shall not be judged.” “Condemn not, and ye shall not be condemned.” “Forgive, and ye shall be forgiven.” “Be ye therefore merciful, as your Father also is merciful.” “Judge not according to appearances, but judge righteous judgment.” “Ye judge after the flesh; I judge no man:” This said Jesus to the scribes and Pharisees. Judging after the flesh or the external appearance, is the most common kind of judgment. It is a difficult matter for us to know the motives which may prompt another’s act. In our own case, we can tell exactly.

How ill then it becomes us to judge another, and how poor our judgment must be in comparison with that of Jesus. And yet he says, “I judge no man,” and from his record we have every reason to believe that he never did.

I trust it will be distinctly understood, that the judging of principles, and the judging even of religions, is vastly different from the judging of the individual. When Christ assailed the scribes and Pharisees, he spoke of them as a body, not as individuals. This, then, is right and just, as the tree is known by its fruit.

But you may ask, if the tree is known by its fruit, is not the individual also known by his fruit? The individual, to a very great degree, may have been so controlled by circumstances and conditions, as to make it almost impossible to bring forth other than evil fruit. And yet, we feel assured that the God in him must and will eventually lead him into the way, the truth and the life.

This view is advanced by Paul, as follows: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."

Thus you see it makes very little difference what we think, concerning another, for the God in him teaches, guides and directs, just the same as the God in ourselves. God is no respecter of persons; one is just as much His child as another.

On one occasion, where the scribes and Pharisees brought a woman to Christ accused of a crime, which according to their law was punishable by death, we find he said unto them, "He that is without sin among you,

let him first cast a stone at her." "And they, when they heard it, went out one by one, beginning from the eldest." "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those, thine accusers? hath no man condemned thee? She said, No man, Lord, and Jesus said unto her, Neither do I condemn thee:"

Let us pause, and consider well, before we accuse, judge or condemn another, whether we are without sin ourselves. If we do this, I am sure our judgment will be principally confined to our own thoughts, words and deeds. The great Teacher said, "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again."

The great law of giving and receiving, applies as much to the sending forth of evil, and of wrong judgment, as it does to the sending forth of goodness and right judgment; as we give so shall we receive. "For whatsoever a man soweth, that shall he also reap."

Turning now to the Old Testament, I will read a number of passages which refer to judging and tale bearing, showing how these wrong practices were looked upon, even in those days:

"But ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's."

“Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.”

“These things also belong to the wise. It is not good to have respect of persons in judgment.” “Thou shalt not go up and down as a tale bearer among thy people.”

But why continue; we place the tale bearer and the one who judges his fellow man in the same category.

One word more, before leaving this subject: Let each and every one here to-night, decide this question for themselves, whether it is best to judge our neighbor, or to confine our judgment to ourselves. We know there is but one Judge; then why should we try to usurp that place? Let us know, once and for all, that God alone is judge, and beside Him there is no other; that His judgment alone is right and just.

Seeing and believing this, living and acting it in our every-day lives, we will find not only peace with man, but we will have the approval of God.

CHAPTER VI.

SICKNESS AND SIN AS CAUSE AND EFFECT.

Through sins of sense, perversities of will,
Through doubt and pain, through guilt and shame and ill
Thy pitying eye is on Thy creatures still.

—WHITTIER.

“And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.”—ISAIAH, xxxiii.: 24.

Here we find the prophet foretelling the time when sickness and disease will be a thing of the past. The iniquity of the people shall be forgiven, and when sin is no more, then will sickness cease to exist.

Sin is ever the cause, sickness always the effect; you can never separate one from the other; they are inseparable.

To a great degree, sin is lack of knowledge: We sin consciously and unconsciously, but it is expected that we live up to our highest conception of the Truth. Failing to do this, we shall reap even as we have sown.

The Bible makes it plain, from beginning to end, that sin is the cause of sickness. In both Old and New Testament, will be found passage after passage, substantiating this view of the subject, and while it will be im-

possible to give more than a synopsis of the Bible statements, I intend doing this as fully as is possible in a short address of this kind.

In Exodus, xv., 26, we find the following: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

And in Leviticus, xxvi., 15, 16: "And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart."

We see from the above that consumption, ague, and other diseases, will be visited upon those who fail to live up to the teachings and statutes of the Lord.

In the history of the Jewish nation, we find they were successful in all their undertakings, so long as they lived up to their highest conception of God; and correspondingly unsuccessful when they departed from Him, and made unto themselves other gods.

The history of a nation is the history of the individual. It is required of us that we live according to

the dictates of our higher nature. Doing this, we will surely be successful in whatever we undertake; failing, our plans and all our doings will come to naught. Ever has it been thus; ever will it be.

To show still further that sin is the cause of sickness, let us read what is said in Numbers, xii.: 10, 11, 13: "And, behold, Miriam became leprous, white as snow; And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee." Moses did not resort to medicine, or the doctors, to heal his sister, for he recognized that she had committed a sin, which no material remedy could heal.

In this age of advanced civilization, the majority of people think that pills, potions, ointments, etc., are all that is required to heal sickness. It was thought differently, however, in the time of Moses. We find that the people, to be well, must walk in all the ways which the Lord God hath commanded, "That it may be well with you, and that ye may prolong your days."

Later, we find that Asa, king of Judah, did not follow the above advice, but resorted to the physicians with the following result: "And Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease was exceedingly great: yet in his disease

he sought not to the Lord, but to the physicians. And Asa slept with his fathers.”—2 Chron., xvi. : 12.

It is quite apparent that Asa did not follow the right course to become whole. Can it be different in this age, than it was then? It was expected that Asa should put his trust in the Lord, to be healed of his disease; is it not expected of us also? Yet seldom do we resort to this method of cure, until all others have failed, and even then seem loth to put our full trust in the Lord.

Job did not try Asa's method of getting well, but chose the higher and better way, which in his case seems to have been eminently satisfactory. He says: “Surely I would speak to the Almighty, and I desire to reason with God. But ye are forgers of lies; ye are all physicians of no value.” With him there was but the one great Physician.

He also says: “The Spirit of God hath made me, and the breath of the Almighty hath given me life. He shall pray unto God, and he will be favorable unto him; and shall see his face with joy; for he will render unto man his righteousness. His flesh shall be fresher than a child's; he shall return to the days of his youth. He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not, He will deliver his soul from going into the pit, and his life shall see the light.”

Instead of resorting to physicians to be cured of their maladies, the principal characters in the Bible sought refuge and forgiveness from the only source.

David says: "Have mercy upon me, O Lord, for I am weak; O Lord, heal me, for my bones are vexed." "Bless the Lord, Oh my soul; and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases."

The forgiving of iniquities must always be first; the healing of disease last. The cause removed, before the effect can disappear.

Time and time again we are told: "Whoso putteth his trust in the Lord shall be safe." "Thou shalt not be afraid for the terror by night: nor for the arrow that flieth by day: nor for the pestilence that walketh in darkness: nor for the destruction that wasteth at noonday." "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. Because thou hast made the Lord which is my refuge, even the most High, thy habitation." "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

David realized that sin alone is the cause of sickness, and that God alone can heal. Many times he exclaims: "Bless the Lord, O my soul, and all that is within me, bless his holy name, Who forgiveth all thine iniquities, who healeth all thy diseases."

There is no mincing of words in what follows: "Fools, because of their transgression, and because of their iniquities, are afflicted. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word and healed them, and delivered them from their destructions."

Isaiah describes the children of Israel as "a sinful people, laden with iniquity, whose whole head is sick, and the whole heart faint; from the sole of the foot even unto the head, there is no soundness in them, but wounds and bruises and putrifying sores that have not been closed, neither bound up, neither mollified with ointment."

All this the result of sin; yet as a people they had continued in their outward form of religion; they kept their Sabbath days; they offered up the customary sacrifices, and incense was burnt in their temples. But God required more than the external forms; the command came: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; relieve the oppressed, plead for the widow."

It was promised if they followed these instructions, no matter how badly they had sinned in the past, "though their sins had been as scarlet, they should be white as snow; though they had been red like crimson, they should be as wool."

We have seen in what light the Old Testament writers regarded sin. Turning now to the New Testament, we find that, on a notable occasion, a man sick with the palsy was brought to Jesus to be healed: he said, "Son, thy sins be forgiven thee." But the scribes murmured against this, saying, "Who can forgive sins but God alone." Jesus, perceiving their thoughts, answered, saying, "Whether is easier to say, thy sins are forgiven thee, or to say, arise, take up thy bed and walk? But that ye may know that the son of man hath power on earth to forgive sins, he saith to the sick of the palsy, arise, take up thy bed, and go unto thy house."

This should prove conclusively that Jesus believed the palsy was caused by the sin of the man. It was only a question of which it was easier to say, thy sins be forgiven, or arise and walk.

On another occasion when Jesus healed a man, he said: "Son, be of good cheer, thy sins be forgiven thee."

But it is needless to go further; the views held by Jesus and his apostles were substantially those held by the Prophets. Sin and sickness are as much linked together in this age, as they were in those days. There is no use trying to deceive ourselves; the plain fact stares us in the face, that sin, and sin alone, is the cause of all our trouble. Our thoughts of evil must and do express themselves on our bodies. Malice, hatred, revenge, anger, covetousness, sensuality, pride, and

innumerable things which I might mention, are not the right kind of thoughts to produce perfect health.

How very foolish it seems to take pills and potions to cure these states of mind. If you have ever given the matter serious consideration, does it not seem strange, that, although the M. D.'s of the different schools increase, and we often hear of some great discovery made in the field of medicine, which is heralded all over the land, a something which is to prove a great boon to sick and suffering humanity, yet with all the doctors, with all the astounding discoveries, sickness and disease seem to be ever on the increase?

The boasted improvements seem to come to nothing. It would appear that, if there were no doctors, no drugs or medicine of any kind or description, we would be better off. The uncivilized nations, with their few simple remedies, are more healthy than we, and have not one-fifth the number of diseases that civilization is familiar with.

Where, then, and in what way, has the science of medicine made such a wonderful advance, as many would have us believe? Is consumption cured oftener than it was fifty years ago? I think not. Fifty years ago cod liver oil did not cure; cod liver oil and hypophosphates fail to cure to-day. I have quoted from the Bible this evening, that the sins of the people would bring upon them consumption and the burning ague.

What infallible remedies for sin—emulsion of cod liver oil, quinine and iron.

Wonderful, indeed, are the discoveries of this nineteenth century; more wonderful than all others are the discoveries made in medicine. But what have the leading exponents of medicine in this and other civilized countries to say of their systems? It is very doubtful if any physician, of great standing, can be found who claims medicine to be a science.

Dr. William A. Hammond, a name familiar to all, in an article of a late number of *The North American Review*, says :

“It is seldom the case that new remedies for diseases are discovered by any other means than by empiricism; that is, unreasoning experiments.”

If this be true, and without doubt it is, then are we left at the mercy of a class of men who consider that it is their bounden duty to go on with their “unreasoning experiments” at our expense.

The celebrated Dr. Magendie, in a lecture delivered to a new class of medical students, at the Allopathic College of Surgeons and Physicians, Paris, delivered himself as follows :

“I know medicine is called a science—it is nothing like a science; it is a great humbug. Doctors are mere empirics when they are not charlatans. We are as ignorant as men can be. Who knows anything in the world about medicine? Gentlemen, you have done me the honor to

come here to attend my lectures, and I must tell you now frankly, in the beginning, that I know nothing in the world about medicine, and I do not know any one who does know anything about it. . . . Nature does a great deal; imagination does a great deal. Doctors do devilish little when they do not do harm. Sick people always feel neglected unless they are well drugged, *les imbeciles!*"

On another occasion he said:

"I hesitate not to declare, no matter how sorely I shall wound our vanity, that so gross is our ignorance of the real nature of the physiological disorders, called disease, that it would perhaps be better to do nothing, and resign the complaint we are called upon to treat to the resources of nature, than to act, as we are frequently called upon to do, without knowing the why or wherefore of our conduct, and its obvious risk of hastening the end of our patient. Let me tell you, gentlemen, what I did when I was the head physician at Hotel Dieu:

"Some three or four thousand patients passed through my hands every year. I divided the patients into two classes; with one I followed the dispensatory, and gave them the usual medicines, without having the least idea why or wherefore; to the other I gave bread pills and colored water, without, of course, letting them know anything about it, . . . and occasionally, gentlemen, I would create a third division, to whom I gave nothing whatever. These last would fret a good deal, they would feel that they were neglected, and they would irritate themselves, until they got really sick, but nature invariably came to the rescue, and all the persons in the third class got well. There was a little mortality among those who received but bread pills and colored water, and the mortality was great-

est among those who were carefully drugged according to the dispensatory."

Prof. Gregory, of the Edinburg Medical College, to his medical class, said :

"Gentlemen, ninety-nine out of every hundred medical facts are medical lies, and medical doctrines are, for most part, stark, staring nonsense."

Dr. Benjamin Rush, University of Pennsylvania, says :

"The art of healing is like an unroofed temple—uncovered at the top and cracked at the foundation."

He says, furthermore :

"Dissections daily convince us of our ignorance of disease, and cause us to blush at our prescriptions. What mischief have we not done under the belief of false facts and false theories? We have assisted in multiplying diseases; we have done more, we have increased their fatality."

Prof. Clark, N. Y., says :

"All our curative agents are poisons, and, as a consequence, every dose diminishes the patient's vitality."

John Mason Good, M. D., F. R. S., says :

"The effects of medicine on the human system are, in the highest degree, uncertain, except, indeed, that they have destroyed more lives than war, pestilence and famine combined."

Dr. Bailie, of England, says :

"I have no faith whatever in medicine."

Dr. Abernethy, of London, says :

"There has been a great increase of medical men of

late, but upon my life, diseases have increased in proportion."

Dr. Alexander M. Ross, F. R. S. L., England, says :

"The medical practice of to-day has no more foundation in science, in philosophy, or common sense, than it had one hundred years ago. It is based on conjecture, and improved by sad blunders, often hidden by death."

Prof. Jamison, of Edinburg, Scotland, says :

"Nine times out of ten, our miscalled remedies are absolutely injurious to our patients, suffering from diseases of whose real character and real cause we are most culpably ignorant."

I do not wish to weary you by quoting the opinions of these and many other M. D.'s, at greater length, but would like, before closing, to read you an editorial from a leading Boston paper. The question was asked: "Why is it that quacks, and other incompetents, continue to prosper, notwithstanding the fact that the people are kept so well posted on their movements and the extent of their professional ability?"

The paper mentioned answered as follows :

"They do not trust them, and they have sore reason. There is not a family in our cities, and scarcely an individual, from infancy up, who has not suffered from the malpractice and incompetence of regular physicians. It is almost impossible to get regular physicians to make similar diagnoses of a patient's case, or to prescribe similar remedies for the same disease. The 'science' of medicine is measured by the judgment of the doctor. There is no certainty either of observation or prescription. Surgery,

indeed, has become a great and noble profession, assured of all its methods and results. But the man who prescribes drugs, be he illiterate and diplomaless, or college bred and a fellow of all the royal societies, is a quack and a humbug, and he knows it."

One more editorial, this time from the *Boston Globe* :

"A man in perfect health—indeed, a perfect athlete in his physical make-up—told the same story and described the same non-existing symptoms to each of ten well-known physicians. Result: ten different diagnoses and ten different prescriptions. Obviously, at least nine of these learned gentlemen must have been mistaken. Probably all were. Certainly not one had the skill to discover that nothing ailed the athletic reporter. So we have the comforting assurance that the doctors, nine times out of ten, doctor their patients for the wrong complaint."

Need I go further? From the lips of the most noted medical doctors of both continents, their systems of medicine stands condemned.

Yes, "Asa sought not to the Lord, but to the physicians; and Asa slept with his fathers." Very much to the point indeed. But I would not have you, for one moment, think I am condemning the doctors, for such is not the case. I believe them to be as upright and conscientious as men in any walk of life, and I believe they are doing what they can for suffering humanity. It is not the doctors I take issue with, but their systems. I believe it to be an utter impossibility to have my sins removed by medicine which any druggist or doctor ever compounded.

But now, for a few moments, let us consider the subject of Mental or Spiritual Healing. Every day many questions are asked concerning it, and I will try to answer some of these to-night.

A question very often asked is: How is it, claiming, as you do, to heal by the same method that Jesus and his disciples used, your patients are not cured by one treatment? The answer to this question would be, we do not live the pure, unselfish life that Jesus lived; we are very deficient in the higher knowledge by which he healed.

I am asked, why some are not cured by this treatment? The reasons are various: It might be said of some, as in olden times, "because of their unbelief." Others are surrounded by conditions which make it nearly impossible to reach them; while some are so wrapped up in material things, their spiritual understanding becomes perverted, and having eyes, they see not; and ears but do not hear.

Again: If you claim to be doing God's work, why do you take money for healing the sick? We take money, because our daily wants must be supplied. Is not the mental healer as justly entitled to live as the M. D. or D. D.? Is not the laborer worthy of his hire? Suppose we refuse to take an equivalent from those who are perfectly able to pay, would we not be encouraging selfishness in them?

Many questions of a like nature arise, but I will not

speaking of them this evening. A mental or spiritual healer of to-day has many things with which to contend. Jesus had many of the same difficulties in his day. In his own city he could not do many mighty works because of the unbelief.

Having looked at the dark side of this question, let us now turn to the brighter. If sin makes us sick, the Truth shall make us whole and free. But how are we to obtain this freedom? Are we to realize that we already are free? Let me give a few directions, which, if followed, must lead to perfect health and happiness.

Our wills should ever be in subjection to the will of God; we should be ready to say, "not my will, but thine be done." We should put our whole trust in the Lord: "The Lord is our judge, the Lord is our law-giver, the Lord is our King: He will save us." Let our thoughts be pure and bright; see good in all things.

Have a kind word and smile for every one; do not worry or fret, if things go wrong; live up to your very highest conception of good; be sure you are right and never mind what others may think or say; follow out your own honest convictions; you are not accountable to other people, God alone is your judge, and He dwelleth within, for "ye are the temples of God." Righteous judgment pertains more to yourself and your doings than to others; judge not another, "for with what judgment ye judge, ye shall be judged."

Do not give entity to evil, sin, sickness, disease or death; deny them from beginning to end. All these beliefs come from the carnal mind, which is at enmity with all that is good. Try to realize that the body is not the real self; it is the visible covering of the Spirit. God is Spirit, and man is image and likeness of Him. The mind controls the body, never the reverse; controls it consciously and unconsciously. Can medicine taken into the body control the mind? "As a man thinketh in his heart, so is he." If our thoughts are right, it follows that our actions will be good.

God is the all in all; there is naught beside Him. Have love for all; do good to all; never become angry or say an unkind word. Do not indulge in trifling or foolish conversation; shun the very appearance of evil. "In all thy ways acknowledge Him, and He will direct thy paths."

If you follow these suggestions, I will guarantee that you will need neither medicine, medical doctor nor mental healer. The God within you will make and keep you whole, spiritually, morally and physically. Not alone this, but you will benefit those with whom you come in contact, and thus hasten the time when the words of the Prophet, concerning the covenant the Lord was to make with His people, will be fulfilled.

"After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and

will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother; saying, know the Lord for they shall know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity."

"And the inhabitant shall not say I am sick; the people that dwell therein shall be forgiven their iniquity."

"Oh, empty us of self, the world, and sin,
And then in all Thy fulness enter in;
Take full possession, Lord, and let each thought
Into obedience unto Thee be brought;
Thine is the power, and Thine the will, that we
Be wholly sanctified, O Lord, to Thee."

CHAPTER VII.

"THERE IS NEITHER JEW NOR GREEK."

That each, who seems a separate whole,
Should move his rounds, and fusing all
The skirts of self again, should fall,
Remerging in the general Soul.

—TENNYSON.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus."—GALATIANS, iii. : 28.

So wrote the great apostle to the Galatians ; and the question arises, what was meant by the above statement ? In that age people believed as fully as we do, that there were not only distinct nations, but both bond and free.

I am convinced that the apostle sought to impress the following upon their minds : That when their understanding was enlightened by the Spirit of Truth they would realize the unity in all, the God in all ; that all nations would become as one man in Christ. I believe this to be the way many other Biblical writers have looked at it. It is with no uncertain tone the Scriptures proclaim the unity of all, and to that end I will give passage after passage, to sustain this position :

"I am the Lord and there is none else, there is no

God besides me. I girded thee, though thou hast not known me." "That they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord, and there is none else." "Surely, shall one say in the Lord have I righteousness and strength." In the Lord, and in Him alone, have we strength, health or life; "For in him we live and move and have our being."

How vividly this oneness of life is portrayed by Moses, Solomon, Isaiah, Jesus and Paul, and it is my wish to impress you with the importance of it, as it is the very rock, the foundation on which this Spiritual Science is founded; if that was taken away, our Science would fall like a house of cards.

"Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him." Paul says, "He that is joined unto the Lord is one spirit."

We would have arrived at a knowledge of the truth concerning this question, long ere this, had we not sought after false gods. Like Adam, of old, we have endeavored to get our knowledge apart from the One, and where has it led us?

It has led us away from the living and true God; our god has been a god of matter. Eighteen hundred years ago the Ephesians cried out, "Great is Diana of the Ephesians." To-day the cry is heard, great is the

materialistic science of the nineteenth century; the science which teaches of dead and inert matter, and then proceeds to make the statement that the origin of life is in matter. Surely their stream rises higher than its source; truly such reasoning can make something from nothing.

But the fact simple is, this science, claiming to know all, knows almost nothing about matter, save in its most outward forms. Yet even in their study of it, scientists get glimpses of the Truth, as in the case of Herbert Spencer, when he speaks of the absolute certainty that "we are ever in the presence of an infinite and eternal energy, from which all things proceed, manifested within and without us."

Yes, we all feel that we are something more than mere dust, so gladly turn away from a cold, dead science to study the true Science of life, wherein is found no death, life being manifested in every form that is expressed.

The Bible throws an abundance of light on the "Eternal Energy" which is "in all and through all," and if we have failed in the past to put our trust in the only living and true God, let us turn to Him now; let us study the Science that teaches us of the One.

"He that giveth breath to the people that dwell on earth and spirit to them that walk therein." "God that made the world, and all things therein, seeing that he is

Lord of heaven and earth, dwelleth not in temples made with hands ; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life and breath, and all things."

How hard it is for us to understand our true relationship to Him. I sincerely believe we are all sons of the one God ; one life in all. Christ did not claim more for himself than for others.

But, say some, how is that ? Did not Christ claim to be the only begotten Son of God ? Granted,—“ Know ye not that your bodies are the members of Christ.” There is but the one Christ ; the one Son of God, but that Spirit of Christ is universal, pervading all mankind. “ There are diversities of operations, but it is the same God which worketh in all. Now ye are the body of Christ and members in particular.”

So said the apostle Paul, “ And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God through Christ.” Oh ! that we might realize, in the truest sense of the word, that we are sons of God.

Some may think I express myself very strongly, some even that I am verging on blasphemy, but let the words of Jesus explain what I mean : He said, “ I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, many good

works have I shewed you from my Father ; for which of those works do ye stone me ? The Jews answered him, saying, For a good work we stone thee not, but for blasphemy ; and because that thou, being a man, maketh thyself God. Jesus answered them, Is it not written in your law, I said, ye are gods ? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken."

Are my words stronger than those spoken by Jesus ? He says, " And if he called them gods, unto whom the word of God came, and the Scripture cannot be broken." Would that we might realize in its fulness what this means.

But we never shall until the word of God comes to us, to open our blind eyes ; eyes that have been so blinded by our own little personalities, we have thought we were something of ourselves ; that we have had life of ourselves ; that we have had knowledge of ourselves.

When the word of God comes to us in all its beauty and truth, personality will disappear forever. Then will we recognize the universal Christ Spirit ; will see that we are nothing of ourselves, only something as we show forth the Divine that is within. " Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ? "

So long as man is wrapped up in things pertaining to this world, so long will spiritual things be a mystery

to him. He can neither see nor know that this universal Spirit dwelleth within.

The carnal mind sees no further than sense perception, and in that state we believe ourselves to be separate from the One. How true the words, "These be they who separate themselves, sensual, having not the Spirit." "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts."

To be carnally or sensually minded is the only death man will know anything about. It is in giving up of personal self, the lower nature, that we gain the victory over this death. Then comes the resurrection of the Spirit; the resurrection of life. Then shines forth the Christ Spirit, and all is purity and holiness.

To-day we are living in the forms and symbols of religion; these externals are keeping us away from the pure and undefiled religion of the Christ. We see no life, but that in the blood; no salvation, but by the shedding of blood. Why stop at the symbol for knowledge? Not until the spiritual has unfolded within, shall we lose the idea that the blood is the life, and that through it we are saved. "I know that flesh and blood shall not inherit the kingdom." For in sowing to the flesh we are but reaping corruption.

Your real, true, spiritual self has always lived, and will always live. This body of flesh and blood had a

beginning, and ere long will decay, but the universal Christ Spirit hath neither beginning nor ending. There is no part of man that is immortal, save the Spirit.

That I may make this oneness of life more clear to you, I will continue to quote from the Bible:

“For of him and through him and to him are all things, to whom be glory forever. Amen.” “If any man think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him.” “But to us there is one God, the Father, of whom are all things, and we in him.”

We perceive from the above, that when we think we know something, we know nothing, only as we abide in the One. “Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.” Salvation and life only in and through God; salvation and life to all people that dwell on earth, through the only living and true God.

“Thus saith God the Lord, he that created the heavens and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and Spirit to them that walk therein.”

Jesus said: “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:” “I in them and thou in me, that they may

be perfected into one." "Even the Spirit of truth : whom the world cannot receive ; for it beholdeth him not, neither knoweth him : ye know him ; for he abideth with you, and shall be in you."

It is needless to quote further on this subject ; from the first chapter of Genesis to the last chapter of Revelation, the oneness of life and knowledge is taught. But how are we to realize this ? How come into the fulness of life and knowledge ?

I can answer you no better than in the words used by Jesus to Nicodemus : " Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh ; that which is born of the Spirit is spirit."

Being born of the Spirit involves the giving up the belief in the flesh ; involves the looking away from all material things, and turning our eyes from the earthly to the heavenly ; acknowledging the one God as being the all in all ; being living examples of the teachings of Jesus, with all that this implies ; having but the one standard, " a perfect man, unto the measure of the stature of the fulness of Christ ;" doing good to all, and seeing the good in all.

The path that lies before us is not strewn with roses ; man or woman who strives to walk therein will find it much the same to-day as in the day of Jesus.

The world will still revile and persecute, and say all manner of evil against you, yet we have the knowledge that if God be for us, nothing can prevail against us.

We should endeavor to let the light shine through us, that it may be the means of bringing others to the light. We should remember that we are in no way better than our fellow-man, only as we have unfolded spiritually; the same life that is in us is in them; the same life is in the acorn that is in the great oak; it is only a question of development.

If they have not unfolded to the Spirit nor the Christ within, we know that sometime they will; they are just as much a part of the universal Spirit as we. Our hearts must be filled with love towards them, knowing that love is more powerful than all else in leading our fellow-men to the light. We should not have the air, I am so much holier than thou, for the great Father is no respecter of persons—then why should we be?

We would not, if we looked away from the personality to the real, for we would know that the real man within them is as pure and perfect as in us. If they repulse, or resist us in any way, we should not resist their evil, but only try the greater to do them good.

Gautama Buddha said: "A man who foolishly does me a wrong, or is being or doing wrong, I will return to him the protection of my ungrudging love. The more

evil comes from him, the more good shall go from me. The fragrance of these good actions always redounding to me; the harm of the slanderer's words returning to him."

Chinese Scriptures tell us of a man who heard Buddha, whilst preaching, defend this great principle of returning good for evil; therefore he came and abused Buddha. Buddha was silent and would not answer him, pitying his mad folly.

The man, having finished his abuse, Buddha asked him, saying, "Son, when a man forgets the rule of politeness in making a present to another, the custom is to say, 'keep your present.' Son, you have now railed at me, I decline to entertain your abuse, and request you to keep it, a source of misery to yourself. For as sound belongs to a drum, and shadow to the substance, so in the end misery will certainly overtake the evil doer."

Instead of resisting evil, we, like Buddha, must let the good go forth from us; the more evil we receive, the more good should we return, remembering that the virtuous man cannot be hurt, and the misery one would inflict comes back upon himself.

There is an unchanging law; it is summed up in these words: "Whatsoever a man soweth, that also shall he reap." It behooves us to sow the good seed, the seeds of purity, love, justice, goodness and truth. It matters not what others may say or do; they are not our

standard ; the only standard is the perfect man in Christ Jesus. Having sown the good seed, when the reaping time comes, we will reap with joy and gladness.

But to return to our subject : I feel that this knowledge of the oneness of life and intelligence is of great importance to all. That this all pervading life has only one source, is very fully shown in the Scriptures. The body is of very little consequence in comparison with the real life. We are told that, "if he gather unto himself his spirit and his breath, all flesh shall perish together."

Thus we can see that the Spirit or breath of life, is all that is real in man ; the outward expression is only the shadow of the real. "And if Christ be in you, the body is dead because of sin ; but the Spirit is life because of righteousness."

The sin here mentioned is the belief that the body has life in the blood ; but when the Christ has developed within, we then attain to true knowledge, and know there is no life in either the blood or flesh. "It is the Spirit that quickeneth ;" the Spirit alone that giveth life. "The Spirit of God hath made me, and the breath of the Almighty hath given me life."

Well did David say, "Such knowledge is too wonderful for me ; it is too high. I cannot attain unto it. Whither shall I go from thy spirit ? or whither shall I flee from thy presence ? If I ascend up into heaven thou art there : if I make my bed in hell, behold, thou art there."

•

"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. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

"There is a tongue in every leaf,
A voice in every rill—
A voice that speaketh everywhere,
In flood and fire, through earth and air,
A tongue that's never still!"

"'Tis the Great Spirit, wide diffused
Through everything we see,
That with our spirits communeth
Of things mysterious—life and death,
Time and eternity!"

"I see Him in the blazing sun,
And in the thunder-cloud;
I hear Him in the mighty roar
That rusheth through the forest hoar
When winds are raging loud."

"I feel Him in the silent dews,
By grateful earth betrayed;
I feel Him in the gentle showers,
The soft south wind, the breath of flowers,
The sunshine, and the shade."

"I see Him, hear Him, everywhere,
In all things—darkness, light,
Silence, and sound; but, most of all,
When slumber's dusky curtains fall
In the still hour of night."

CHAPTER VIII.

"WALK IN THE SPIRIT."

Within ! within, oh turn
Thy spirit's eyes, and learn
Thy wandering senses gently to control ;
Thy dearest Friend dwells deep within thy soul,
And asks thyself of thee,
That heart, and mind, and sense, He may make whole
In perfect harmony.

—TERSTEEGEN.

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh : and these are contrary the one to the other : so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law."—GALATIANS, v.: 16, 17, 18.

The verses just read will form the subject of this evening's talk. Doubtless we all have read them many times, without, to any extent, realizing their importance.

How little we know about walking in the Spirit, and how fully have we developed in the flesh, yet we know the two are ever at warfare, each striving for the supremacy ; yet are we turning away from the real to the unreal. The shadow seems to contain more for us than the substance. The belief that the flesh, or

the body, is something of itself, brings us into bondage ; brings us under the law, while if we were led by the Spirit we would be free ; would become a law unto ourselves.

Now let us look at the subject from all sides. Let us see if we can truly distinguish between that which is real, and that which seems to be real.

To the majority of mankind the body has been of vastly more importance than all else. Day after day the heart has been saddened by the burden of complaints, concerning the afflictions of the body ; ever the body. Very little conversation do we hear regarding the Spirit, and what little we do, is of a vague character. But the time is rapidly approaching when we will think and talk more of spiritual things, and less of the body.

We will see that we have been dwelling solely in the shadow and darkness, when we might have had the benefit of the midday sunshine. The light of love and truth will so illumine our minds, we will comprehend that we are free from the thralldom which has held us so long in bondage to the flesh.

I would not have you believe that this body is of no use to us, for it is of great use. It is not the use of which I complain, but rather the abuse ; it is right and good in its proper place, but only in its proper place ; the mind must ever control it.

This is a purely logical statement, for it is univer-

sally conceded, although not acted upon, that the mind is greater than the body, and the greater should always control the lesser. To realize this state of affairs, there must be an entire change in our ways of thought. We must see things as they are, not as we believe them to be; we must understand our true relationship to the Father of Light and Truth, and know that Father to be Spirit; and that Spirit is all in all.

We must also see that what we believe to be real, is but the seeming. The visible heavens and earth may pass away, but the word of the Lord shall abide forever. Further, we must know there is but the one Creator, and His creations partake of Him, and that this Creator is the eternal fount of life, love and truth; that all He created was good, and whatsoever He doeth can never be changed: "He is the same yesterday, to-day and forever."

We must realize that evil as an entity has no existence, and it is a false belief that we as personalities have something apart from the One. The One is in all, and the all is comprehended in the One. • We cannot make personality of God; personality is limited; personality is changing, and at best temporal, but God is unchanging; God is eternal.

All this we must understand before we may know what relation we hold to the Infinite and eternal One. As God is love, we must reflect that love; we must act

it in our daily lives. As absolute Truth comes alone from the Infinite, so must we ever live in the Truth. As there is but the one life in all, we can claim nothing for ourselves, but must attribute all honor and glory to the one God who is in us all.

By realizing these things, we will be led away from the fleshly or animal nature, to the higher or Spiritual one, that comes into accord with the One. In other words, when we arrive to the fulness of the stature of the perfect man, we can say, as said Jesus, "I and the Father are one."

But let us consider the subject more particularly from the way it was looked at by Jesus and his apostles. We wish to show that the body is nothing more than clothing, or expression for the mind; that it bears or holds the same relation to the mind which the reflection in the mirror bears to the article reflected. Nothing of itself, something only as it reflects the mind.

The fault with mankind has been that the reflection was believed to be the real man. Yet the Bible plainly teaches quite differently. When Jesus was tempted by the lower or sense nature, on the mount, he resisted the temptation, declaring that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

On another occasion, when Nicodemus came to him to enquire the way of life, he said, "that which is

born of the flesh is flesh ; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again."

I would like to add here a few words on the subject of being born again. Very few seem to have any conception of what is meant by being born again. There has been an idea, quite prevalent, that it was necessary to attend revivals or similar meetings, where intense excitement reigned, and have what is called a change of heart. I do not think excitement and sentiment is pure and undefiled religion. The religion Jesus and his disciples taught, was plain, practical, every-day religion.

A religion which has to be bolstered up by excitement and sentimentalism, the sooner it ceases to exist, the better for all concerned ; too often have we been deceived by this mockery. Being born of the Spirit means vastly more than excitement, or anything kindred to it. It is ceasing to believe there is aught but Spirit ; it is giving up the lower or sensual nature, which is no part of the real man ; it is being born from death unto life. " For to be carnally minded is death, but to be spiritually minded is life and peace."

Returning once more to the words of Jesus, we find him uttering the following : " It is the Spirit that quickeneth, the flesh profiteth nothing : the words that I speak unto you, they are spirit and they are life." Thus we see Christ held his body to be of very little importance ;

he said, "Destroy this temple and in three days I will raise it up:" Therefore we can see that the real I is not body, but Spirit.

Now that we may understand what true conversion means, I will quote from the gospel of St. John: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

We see from the above, that the believer, who is truly converted, realizes that he is not born of flesh or blood, or the will of man; he knows he is born because of the will of God, and to him who is born again comes the assurance, that as the spiritual has developed from within, he has put away, once and for all, the outer man; or in the words of the apostle, "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

Yes, all the life which this body has is derived from the Spirit. Whatsoever seemeth good or beautiful of the body, is simply the pure and the good reflected from the mind. Yet we continue sowing to the flesh and reaping corruption. Would that we might cease this, and sow the good seed which bringeth life everlasting.

But to those who believe in material things, this doctrine seems foolishness. They seem able to see no further than the body; to think all knowledge exists in

their puny brains. But it is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

The wisdom of this world with God is naught. All man's knowledge, all his wisdom which comes from any other source than the One, is but foolishness. Knowing then there is but one source of wisdom and knowledge, and that is revealed to us by the indwelling Spirit, let us turn our hearts in that direction; let us lay aside the spirit of the world, and unfold to the Spirit of God, that we may know these things are freely given to us of Him.

We believe mankind to be in different stages of development; the first is the purely sensuous, where we live in impressions and externals, which are comprehended solely through the senses.

A little further on, comes what may be called the intellectual state, and man to become intellectual must, to a large degree, forego sensuality. But even in the intellectual state he is not as yet in harmony with the source of his being, and lives in a world of his own conception, which is without doubt radically wrong, and not far in advance of the sensualist, seeing his wisdom is no more real than the others.

But when we have risen superior to mere sense perception and intellectuality, and have attained the new

birth, we have then arrived at the third stage, which is purely spiritual; we have brought our will into subjection to the Divine will, knowing that in reality we have none of our own. At this stage we are ready to say, "Not my will, but thine be done." At this stage personality disappears forever; personal consideration is lost in the good of all, for then, and then only, do we realize that we are all members of one body.

How great the difference between the three natures of man. The animal, desires nothing so much as that the sense may be gratified; the mere physical wants are the all essentials.

In the step upward from the sensual to the intellectual, for it is a step upward, man sees things, not as they really are, but as he believes them to be.

The materialist and the intellectualist may boast of their knowledge, but the truly spiritual man sees and knows he has no life, no power or knowledge of his own; he is only image and likeness, and that image is only something as it reflects the divine love and truth of the one God and Father of all. It is quite impossible for mankind to show forth the Divine will, while a belief in the flesh exists, for the thought constantly comes to him that he is indebted to the flesh or blood for life, "but if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."

The carnal state is the only death of which we shall

know. The question often arises in the mind, what is the carnal state? I wish I might make this matter perfectly clear to you, in the remaining moments left to us this evening. In as few words as possible, I will endeavor to explain what I believe, concerning the carnal mind.

When the intellectual part of man listens to the voice of the tempter, or, in other words, his senses, and is controlled by them, he turns away from the higher or divine part of his being, and is no longer at one with it, or rather does he believe this to be so. The voice of God is no longer heard in the garden — the soul — then does this mind believe that it is something of itself, and arrays itself in opposition to God, claiming to have wisdom and knowledge apart from the source of its being.

Well does the apostle say, "These be they who separate themselves, sensual, having not the Spirit." Man, to be whole and at one with God, must be controlled by the Spirit of God, and that control must begin with the highest and descend to the lowest; beginning in the heaven, the soul, and descending to earth, the body; never by the sense nature up.

The carnal mind we consider then as being the lower or sense nature, controlling or seeking to control the intellectual, and is not the real I, or mind, because only a part, and the lower at that. In fact, it is but the shadow of the real, because we have spiritual senses,

more real than are the bodily. Jesus refers to them when he speaks of "hungering and thirsting after righteousness," and when he speaks of the Jews as having eyes but they saw not, having ears but they heard not.

We separate ourselves from these inner senses, when we are under the bondage of the lower, and while in this state we have no real life, but are both dead and lost; dead to a knowledge of spirituality, and we believe that we are not only separated, but lost to God. But when the Spirit of Truth illumines our minds, we will see that this carnal mind is a false one, because it is only a part of the whole; yet it assumes to be the real, the whole.

Man, to be whole and complete, must be dominated by the higher; must bring his will into subjection to that of God. A carnally-minded man depends solely on sense and intellect to bring him a knowledge of the Truth, while a spiritually-minded man relies on the intuitional or spiritual to show him the way of Life and Truth.

I believe the simple truth to be this: The carnal mind, as a reality, has no existence; it is only seeming, at best; it seemeth to be something, but is nothing, though it must be admitted that it is this false belief that clothes the senses with wisdom and knowledge; this stupenduous lie which sets itself up in opposition to God and good; this father of lies which asserts that we can

have knowledge, pleasure and happiness in the senses; this phantom of darkness that would lead us away from all that is holy, from all that is pure, good and perfect, and in return feed us only on the husks of sensuality and vice.

Is it in such a god as this we have been placing our dependence? If so, how are we to please the Lord, who alone is God. If we blindly continue in this way, we cannot do it; they that are in the flesh cannot please God. There is but one way of escape from the body of this death, namely, to renounce the world, the flesh and the devil. Renouncing means to cast off, to deny, to utterly reject.

Love of the world appeals to us from many stand-points: ambition; desire for riches; desire for worldly honors; desire for intellectual attainments. To me it appears that the devil of self is the greatest devil about which we know, or ever will know anything; and being under the control of such a devil seems to me to be the worst kind of bondage; this self which puts us in rebellion against God and our fellow-man. When we have overcome this evil one, we are then in a fair way to know the hidden things of God.

And lastly the flesh: this, too, we cast out, for if we read the Scriptures aright, we must know that "flesh and blood cannot inherit the kingdom." The desires of sense are to be cast out—root and branch.

All this may seem like a mighty undertaking; truly it would be, if we depended upon ourselves to effect the desired results. But our strength and sufficiency is not in ourselves; it is of God, and if God be for us, who or what can be against us? Let us remember, if we do not unfold to the Spirit of Christ, we are none of His; but just as soon as we have put away this belief in self and sense, we perceive the indwelling of the Spirit.

Now, for a moment, let us look at the results of this belief in the flesh, for in sowing to this, we must reap the natural crop; or, rather, should I say, the unnatural. This wrong way of thinking which causes us to sow the seed of malice, envy, hatred, covetousness, jealousy and pride—can it be expected with such seed, we can reap other harvest than sorrow, pain, sickness, disease and death. Be not deceived; God is not mocked; "whatsoever a man soweth, that also shall he reap."

But if we live in the Spirit, then shall we walk in the Spirit, and the harvest we gather will be in marked contrast to the one of which we have just spoken. For the fruit of the Spirit is goodness, righteousness and truth; is love, joy, peace, longsuffering, faith, meekness and temperance; against such there is no law.

And now, one word more. We are told, they that are Christ's, have crucified the flesh, with its affections

and lusts. I have attempted to show you the difference between living in the lower, and the higher nature; it remains with each and every individual to make the choice. To a certain extent the way may be shown, but he that would walk therein must do so for himself.

I hope and trust that we all are endeavoring to live according to our highest conception of good; and that the time is rapidly advancing when we shall "all come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ."

"Yes! in my spirit doth Thy spirit shine
As shines the sunbeam in a drop of dew.
Naught! but I live, and on hope's pinions fly
Eager towards Thy presence—for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of Thy divinity.
I am, O God! and surely Thou must be."

CHAPTER IX.

TRUE HAPPINESS.

I count this thing to be grandly true,
That a noble deed is a step towards God,
Lifting the soul from the common sod
To a purer air and a broader view.

—HOLLAND.

“Let no man seek his own, but each his neighbor's good.”—
I CORINTHIANS, x.: 24.

“Freely ye have received, freely give.”—MATTHEW, x.: 8.

The words that I have read will form the subject of this evening's talk. Many persons appear to think that pleasure is to be derived by gratifying their own selfish desires; they put their own personal comfort ahead of all other consideration, and would gladly lay all their cares and burdens on whomsoever they can find to bear them. While expecting others to assist them, in season, and out of season, they are always loth to lend a helping hand. Is it strange, feeling and acting as they do, that, after all, they have little or no real happiness in life?

I am going to speak frankly concerning the class of people already mentioned, and shall endeavor to

show, before I am through, that they are making a very great mistake; the pleasures they are so earnestly seeking are not to be found in the course they are pursuing.

The desire for happiness which comes to each and all of us, is perfectly natural and right. It is the will of God that all should be happy, but we are not to seek our own pleasure at the expense of another. We must recognize that every individual soul has its legitimate rights, which should never be encroached upon by another; and while asking perfect liberty of thought and action for ourselves, we should always be willing to concede the same to others.

Selfishness is, undoubtedly, the greatest evil with which we have to contend; if we thoroughly understood our relationship, one to another, it is my firm belief that the baneful results flowing from it would soon become a thing of the past, and instead of seeking our own pleasure, our greatest happiness would be found in the giving of pleasure to others.

If, as our Bible tells us, we are all members of one body, how can we injure any one member, without, to some degree, affecting all. If we desire happiness—and there is but one way to obtain it, that way coming through the doing of good to others—why, then, should we follow a course which all must know will result in disaster?

It is against reason to suppose that true happiness can come to man, if, in any way, he places his will in opposition to the Divine will. The Divine will teaches us that by seeking the good of all, we lose sight of personal considerations; it also teaches that no true happiness can be derived through the gratification of personal sense desires.

Then why should we seek for anything where it is not to be found? No man or woman will ever be satisfied by seeking pleasure or happiness at the expense of another. Let us consider some of the reasons which cause people to choose the false, rather than the true.

We are too often attracted by glittering baubles; with one man, it is the desire for wealth; if he can obtain riches, surely, then, he will be happy. The goal that lies before him is the accumulation of money; everything is brought to bear to accomplish this purpose.

Once let this desire for wealth enter a man's heart, he will begin to put aside his better nature. He sees his brother man in need, and perhaps a thought of tenderness and compassion may enter his heart, but it is quickly banished by the thought that if he assists him he will be lessening his own gains; and so he stifles the something which would benefit his brother and increase his own store of happiness.

Having done this once, it is much easier to do it

again, and as time goes on, all thoughts of giving of his store to others are banished, and the thoughts of pity and compassion, which he once entertained for the unfortunate, seem to have entirely died out. As the years roll on, his hundreds become thousands, and his thousands tens of thousands, but instead of satisfying, they only bring a longing for more, and the happiness he expected to derive from his accumulations seems further in the distance than ever before. And why?

The answer is, he sought after his own happiness at the expense of others; he sought after that which could only be obtained through the giving up of selfish desires, and by obedience to the law of God.

We see another man starting out in life with the idea in mind that political honors and preferments are the great essentials to bring him happiness. He is desirous of making his mark in the world. After being in political life for a short time, it appears to him that the most successful men are those who practice chicanery, deception and even falsehood.

At first he may not succumb to these things, but later on, little by little, to attain his ends, and reach the goal of his hopes, in the shortest possible manner, his sense of right becomes deadened. In his political harangues he says that which is not true; he misrepresents his opponents in every way he can devise; honorable or dishonorable he strives to succeed, and at last

he may succeed beyond his earliest expectation, but finds that the happiness he so much sought has eluded him. And why? Because he has sought it at the expense of justice and right.

Another man we picture as starting out in life with this object in view, that whatsoever he would that men should do unto him, that he would be willing to do to them; a sense of justice and right ever before him, as a lamp to his feet, to light the way.

His means may be limited, but if he meets a brother or sister in need, taking no thought of self, freely gives, and in giving receives the blessing, for the promises of God are never broken; freely give, freely you will receive, means exactly what it says. And so, through life, he goes with the determination to deal justly with all, and do all the good possible.

He never withholds his hand from giving; he has kind words and pleasant looks for all; he gives of his store, but, like the widow's measure of meal, it seems never to decrease, but rather to multiply. Thus he moves along through life as peacefully as the waters of a deep river, and when he passes from this plane of existence to another, this world is better for his having lived.

Can there be a question as to which of the three has made a success of life? No, there is none. The two that started out to seek merely their own advance-

ment and happiness, have made dismal failures, while the other, whose sole object was to do right in the sight of God, and who sought the good of others in preference to self, was happy and contented all through the journey of life.

How many and how varied are the mistakes we make in search of happiness; how false and unreal are our conceptions of what goes to make true happiness. One of our greatest mistakes, and one that prevents our accomplishing much good, is the false way of looking at things, especially as regards our fellow-man.

We are too apt to despise an ignorant mind; we are too prone to look down upon those who are lacking in worldly goods; we speak and act towards them as though they were our inferiors. In what way are they our inferiors? With God there is no respect of persons; and, furthermore, with God there is no favored class. He sends the rain and sunshine alike on all; His laws act alike for the good of all; only with man do distinctions exist.

I freely admit that some may have acquired a fuller knowledge of the laws of God, and this has produced a development beyond that of many others; but I would remind you that in the acorn there is the possibilities of the great oak, and I would remind the oak that it was once an acorn.

Now, if we have developed beyond some of our

fellow-men, this should not make us proud, overbearing, or vain-glorious, knowing, as we ought to know, that our knowledge and understanding is of God; there should be no pride or loftiness of mind; we have nothing of ourselves, it is all the gift of God. If this be so, and who can doubt it, our talents should be employed so as to bring a knowledge of the truth to all, not wasted in making useless distinctions between man and man; should make us try to bring others up to a higher standard, by showing them what man has attained, all can attain.

How weak and foolish it is for a person, because he happens to be what the world calls talented, or one who may have acquired great wealth, often at the expense of others, to look down upon those who are poor and uneducated.

Surely, God has made of one blood all the nations of the earth. The poor, honest, uneducated farmer, tilling his little farm that barely affords sustenance for himself and family, is as much a nobleman, in the sight of God, as any prince or king. This talk about blue blood is the bluest kind of nonsense; all nations and people are of one blood; all nations and people have but one Creator; there is but the one Father of all, who is in you all, prince and peasant alike.

Is it not well, then, to lay aside these worse than useless distinctions, the barriers that we have erected,

where there should have been none? If we would seek the good of others as earnestly as we seek for our own, the question of how to be happy would solve itself; we would see that happiness is only to be obtained through the giving up of selfish desires and working with heart and hand for the advancement and good of others.

In following this course, you will find that the talents which God has given you have been increased by still other talents, for God's law is, "freely give and freely ye shall receive." You will be casting your bread on the waters; you will be sowing the good seed, which will yet bring forth an hundred fold. No good thought, no pleasant smile, no kindly word or deed is ever lost; it is but the little seed which later on will bring forth an abundant harvest.

We can sow seeds of sorrow and pain as easily as we can sow the good seed, and with just as great a certainty of reaping the harvest, for, in either case, if we sow we must reap; there is no escape. If we could only realize this in its fullest and truest sense, we would not hesitate which course to pursue.

But it would seem, with the great majority, that experience is necessary to teach them their lessons. God says, if we will not hearken to Him, and obey His laws, and are intent in going backward and not forward, then will sorrow, sickness and disease come upon us, as the fruit of our thoughts.

And now a few words before closing: Two ways are unfolded to our mental vision; which shall we choose? The first, places self ahead of love to God and man; puts personal good in advance of a sense of justice and right. Shall we follow on in this way, or take the advice given us in the Scriptures, and follow the good way; ceasing to seek our own good, but rather the good of others; giving freely to all that are in need; ever doing good; placing implicit trust in God, the Father of all, knowing that He will do more abundantly for us than we can ask or think?

My prayer is that we may all walk in the latter way; then surely will the blessings of the Most High abide with us evermore.

CHAPTER X.

TRUSTING IN GOD.

There is a wideness in God's mercy,
Like the wideness of the sea ;
There's a kindness in His justice
Which is more than liberty.

For the love of God is broader
Than the measure of man's mind ;
And the heart of the Eternal
Is most wonderfully kind.

—FABER.

"Trust in the Lord, and do good, and verily thou shalt be fed."—PSALMS, xxxvii.: 3.

"And as thy days, so shall thy strength be."—DEUTERONOMY, xxxiii.: 25.

I wish to talk to you this evening on trusting in God, and of putting away anxious thought. Many persons go through life, suffering more from ills which they fear may befall them, than from troubles which actually come upon them. While we know this is a wrong way of doing, few know the evil resulting from it, and therefore I wish to place it before you in a practical light, that good may come from what may be said.

For a number of years, I have been engaged in the

study of the effect of thought upon the body. I am free to confess that, at first, I had grave doubts as to whether all our ills were caused by our own thoughts, or the thoughts of those around us, but any doubts I may have entertained have been thoroughly dispelled, and to-night, I tell you frankly, I believe our every ill is occasioned by wrong thought.

To some, this may seem to be overdrawn; this, however, is not the case; our thoughts are the greatest factor in life, with which we have to deal. When directed aright, they bring health to mind and body; if misdirected, the body becomes diseased, and is a burden to us.

But how shall we order our thoughts that we may escape these ills? Solomon answers the question when he says, "Trust in the Lord with all thine heart; and lean not unto thine own understanding." If we but do this, we may rest assured that our thoughts will be directed aright, and it will be well with us.

Taking of anxious thought comes from failing to put our trust in the Lord, and putting it in the arm of flesh, which will surely fail us in our day of need. It is a daily occurrence to hear persons say, "Oh! I am so tired;" "every bone in my body aches."

Many think the work they have done has produced this state of feeling, but this is not always so, for to a very great degree, it comes from their anxious,

worried thought. While doing one thing with their hands to-day, they are doing something in their minds on the morrow ; they are not content to use the strength of mind and body, which God has given them for the needs of to-day, but would forestall the future.

If we could but realize that we are wasting our forces in this worse than useless undertaking ; that we are needlessly spending force which should be used to-day, and in the end are losers, it seems as though we would turn from this wrong way of doing.

We should apply the experience of the children of Israel in journeying through the wilderness ; gathering more manna than was necessary for one day's need, it became worm eaten. Why should they have looked further than the day ? God had promised to send them manna to meet their daily wants, yet they were not willing to trust Him. He has also promised us that if we trust Him, "as our days, so shall our strength be." Are we then willing to put our full trust in God's promise ? Or, shall we, like some of the Israelites, strive after that which is contrary to His will.

What affects us most are our present needs, and not what they may be on the morrow. Whatever our hands find to do should be done with might, but no anxious thought should go forth concerning the future. God never fails those who put implicit trust in His promises. He requires us to trust in Him and to do

good, and verily we shall be fed; are we putting our trust in Him? If we meet the requirements, then shall we surely know, God is not slack concerning His promises.

Do you for one instant suppose there would be a single person in want of bread, if as a people we were putting our trust in the Lord, and doing good to all about us? No; our trust is not in the Lord God Almighty; rather is it in the arm of flesh; rather is it in our selfish desires that make not for righteousness, but for evil.

And we look around seeing suffering, misery and want on every side; men, women and children actually starving, when there is enough for all. You ask why is this so? There can be but one answer, we are not trusting in God, and doing good. These things are but the result of our wrong course.

If men were trustful, we would see none of this mad rush for wealth; we would see no accumulation of millions by one man, resulting in starvation to others. If we were doing as we would be done by, these things could not be.

But we are not satisfied to trust and know, that as our day is, so shall our strength be. We would go on accumulating great stores of goods, and saying, soul take comfort in these things, never thinking that God will require aught of us.

But a day of reckoning will surely come; the seed sown to mammon will bring forth its harvest, neither can we escape the reaping time. We have sown the seed at the expense of right, at the expense of our fellow-men, and having thus sown to the wind, the reaping will come in the whirlwind.

The desire to accumulate money comes from taking anxious thought for the morrow. Our every want is supplied for to-day, but this is not enough; we must supply our needs for the years to come.

" Oh ask not thou,
How shall I bear
The burden of to-morrow;
Sufficient for to-day its care,
Its evil and its sorrow.
God imparteth by the way,
Strength sufficient for the day."

Why cannot we rest in the promise, that He who careth for the grass of the field; who clothes the flowers of the field with a beauty which cannot be surpassed; who marketh the sparrows fall, careth infinitely more for us.

Oh! that we might put the teachings of Jesus to a practical use. If we had them in our hearts, instead of on our lips, then we would prove by our daily lives that we are placing our trust in God, and seeking after the things which will bring us eternal gain.

Would that we were striving to attain to the king-

dom; counting the things which men value most on earth a hinderance rather than a help to our progress in the way which leads to the living and true God; taking no anxious thought of "what we shall eat, or what we shall drink, or wherewithal we shall be clothed," knowing that man, as a spiritual being, has more need of that bread of life which cometh from above.

Doubtless we all desire to be perfectly well; doubtless we all wish to be perfectly happy; but how can we expect to be either, if day by day we break the laws which should be observed to bring us that which we so much desire. "As thy days, so shall thy strength be." How much is contained in this blessed promise, so filled with hope and encouragement. If we could only set aside this love of the mammon god, and rest in the Divine assurance that whatever is needful for our good will surely come to us, then this battle for existence would cease to be a battle; hearts would become light; the lines of care on our foreheads would disappear; and, instead of gloomy, despondent looks, joy and peace would be written on every face.

"Oh would thy heart but be a manger for the birth;
God would once more become a child on earth."

Now let us all take, if I may use the term, a new lease of life, and seek after the things which are above

all most needful ; let us put away this anxious, worried state of mind.

We would be well ? We would be happy ? Then banish anxiety, fear, malice, envy, hate ; banish covetousness and greed of worldly gain, knowing,

“ The old man swims in gold, yet talks of poverty ;

He speaks but what is true, no poorer wretch than he.”

And, still further, do not constantly talk of your beliefs in sickness and disease ; do not injure yourself and others by telling of your every little pain and ache. Talk health and strength ; talk of the beautiful and good ; talk of things which will make your own life and the lives of others better and purer.

Let the God that is within you rule your every thought ; let your light shine. God has given us very much to be thankful for ; let us show thankfulness by our works ; by doing good at all times. Do not wait for opportunities, make them. A smile, a kind word, costs nothing, and yet they are the seed which, if sown, will bring forth an hundred fold.

But while kind words and pleasant looks are necessary, something more is required of us. On every side we have the poor, who are in need of bread ; do not withhold your hand from doing good. A starving man will not grow fat on kind words and smiles.

We have brothers and sisters all about us who have been tried by temptation, and in their weakness

have fallen ; are we to withhold our love and sympathy from them because they have fallen? No, never ; rather are we to go to them, and, with words of encouragement and hope, assist them as far as lies within our power, and lead them, if possible, into the better way.

When we are engaged in doing for others, we lose all thought of self and of our bodies. Or, if we do stop to think of the body, it will be to remark how well and free from pain it is. Is not this the harvest we reap from doing good? "As thy days, so shall thy strength be," will be literally carried into effect, concerning both the spiritual and bodily needs, if we put our trust in the Lord God, and do good.

Where do we stand? Are we arrayed on the side of good? Are we putting our trust in God, and striving to do His will? Shall we go forth with renewed courage and hope, putting into daily practice the things which we know are essential for our own welfare and that of others?

If we live up to the above, then shall we find strength in our every hour of need, and the blessing of God and man will attend us through the journey of life.

"I have no answer for myself or thee
Save that I learned beside my mother's knee,
'All is of God that is, and is to be:
And God is good.' Let this suffice us still
Resting in child-like trust upon His will
Who moves to His great ends unthwarted by the ill."

CHAPTER XI.

THE CHIEF STONE OF THE CORNER.

What if the foot, ordained the dust to tread,
Or hand, to toil, aspired to be the head?
What if the head, the eye, or ear repined
To serve mere engines to the ruling mind?
Just as absurd for any part to claim
To be another, in this general frame;
Just as absurd to mourn the tasks or pains
The great directing mind of all ordains.
All are but parts of one stupendous whole,
Whose body nature is, and God the soul. —POPE.

“And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.”—ZECHARIAH, xiv.: 9.

The subject of my discourse to-night will be Jesus the Christ. My object in choosing this subject is the fact that many persons say that Mental or Spiritual Scientists do not believe in Jesus. This is not the case; perhaps we believe in him as fully as do any body of Christians, and yet the position taken by us may be different from that of others. Of course I do not take it upon myself to give the exact views of the Mental or Spiritual Scientists, but present the subject from my own standpoint.

I believe with Paul, that Jesus the Christ is the chief stone of the corner. There can be no question concerning the fact that Jesus had attained to a knowledge of spiritual laws far in advance of that acquired by any man that had, or has since, lived on this planet; and by virtue of that knowledge he became our leader, our standard bearer.

But does the chief stone of the corner complete the building? Is nothing more required? Yes; the temple, to be complete in all its beauty and glory, must be built stone after stone. "For the body is not one member, but many." "But now are they many members, yet but one body." "Now ye are the body of Christ, and members in particular."

Thus, I believe the Christ Spirit is confined to no one individuality, but is common to all; that the true light, or Spirit of Truth, which is to enlighten every man that cometh into the world, is not to be found by putting our trust in personality, but by seeking within, for there alone will the Christ be found; or, as a poet has expressed it:

" Though Christ in Bethlehem a thousand times be born,
If he's not born in thee, thy soul is all forlorn."

I would speak no uncertain words on this question; in no way would I detract from the glory that surrounds the life of Jesus. He was the very embodiment of the Spirit of Truth; that Spirit which alone can give light

to the world. Through him the Divine attributes were reflected, but he was not God. It was left to his followers to make that claim for him. That he was one with the Father, we are ever ready to admit; in like manner we are all one with God, but Jesus had attained to a realization of the Truth to an extent of which we can form very little conception. His life shines forth more resplendent than the stars of heaven; he was well called "the Bright and Morning Star."

We find Moses saying, when inspired of God, so that it seemed of a certainty to be the voice of the Most High speaking through him, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

Thus we find Moses and the Prophets foretelling the coming of the great Prophet; one that would outshine them, as pales the morning star before the rising sun. Who can question but that Jesus was the great Prophet whom God was to raise up, and who was to act as a messenger from Him to man, in that God was to put His words in his mouth, and he was to speak whatsoever he might be commanded.

In the Westminster confession of faith, we are told there are three persons in the godhead, the Father, the Son and the Holy Ghost, and these three are one; the same in substance; equal in power and glory.

This does not agree with the fact that God was to command this great Prophet, and that His word was to be placed in his mouth. It would seem that there was a higher power that was to work in and through the Prophet that was to be raised up, making him the instrument in the hands of God to do His will. This would do away with the equality mentioned in the confession of faith.

I trust you will understand that Spiritual Science does not deny the Divine leadership of Jesus; does not deny his superior knowledge; neither his being inspired of God, though we claim that it is not only contrary to his teachings, but the teachings of the Bible, to say that Jesus was God.

Without question the Jewish conception of God as being one, has never been improved upon. We believe Jesus to be the great Prophet that was raised up by God, to show men, through his teachings and example, how to attain to everlasting life, and thereby realizing their oneness to the Father.

He spake unto men the words of life and truth, as never man had spoken before. I make no exception. No doubt many of the Prophets had spoken words of life and truth, before his coming. I do not hesitate to affirm that Buddha, Socrates and Plato were inspired of God; but when and where did Buddha, Socrates or Plato ever speak as did Jesus in his great sermon on the

mount? We find them all teaching the essential things for man's salvation, but there was a directness and simplicity in the teachings of Jesus which was not to be found, in so marked a degree, in that of others.

But was Jesus this great Prophet, whose coming was foretold by Moses? Let the Scriptures answer this question. Turning to the 3d chapter of Acts, 22d verse, we find the prophecy of Moses confirmed by Peter: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."

In Acts vii.: 37, it is still further confirmed by Stephen: "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear."

That the Jews expected the coming of the great Prophet, there can be no shadow of doubt, for we know that they sent priests and Levites to enquire of John the Baptist, if he was the Prophet, "and they asked him, Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No."

That the disciples of Jesus believed him to be the Prophet, we have still further proof. In the conversation that occurred between Jesus and certain of his disciples, after his resurrection, we are told that they journeyed

with him, "but their eyes were holden that they should not know him," and while they were deeply engaged in talking one with another, he asked them of what they were talking, and while they evinced surprise that he did not know what had happened at Jerusalem, they answered him, "concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people."

Spiritual Science would teach that Jesus was the Son of God and also the Christ, in that his will was ever in subjection to the will of God; that it was God who was acting within him to will and to do, but we also find that the Bible mentions others, as being sons of God.

In Luke 3d, 38 verse, we find the Evangelist in tracing the genealogy of Jesus bringing it to a close in this manner, "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the Son of God." So we find that Adam was also the son of God. Now what we would affirm is this: all mankind are sons of the Most High, or rather might I say son, if we are all members of one body; the one thing needful is a realization of this truth.

Now this does not make man God, nor do we find that Jesus claimed to be God, for we read of his saying, "If I glorify myself, my glory is nothing; it is my Father that glorifieth me." He always taught that God

should have all glory, and that anything done through his instrumentality was done not of himself, but the Father working within; "He doeth the work."

Jesus tried to direct us aright by showing that it was wrong to put our trust in personality; I think his own words make this very clear. We read that on one occasion, "as he was going forth into the way there ran one to him, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? and Jesus said unto him, Why callest thou me good? there is none good but one, that is, God."

Can any one doubt but that Jesus recognized a higher power than himself? We are told, "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God," and also, "In that hour Jesus rejoiced in spirit, and 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."

Again, we read the account of Jesus in the Garden of Gethsemane; it says, "And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou will."

Is it reasonable to suppose that if Jesus was God he would pray to himself that certain things might pass from him? Do we not see here the struggle that all men have to contend with, in bringing their own will into subjection to the will of the Father?

If Jesus was God, wherein does the example of his life benefit mankind? The question may be raised, how can we do that which man has never accomplished? We cannot expect to attain to the standard of this teaching, until it is admitted that Jesus was like as we are, subject to like trials and temptations, yet ever able to overcome, through relying not upon his own strength, but upon strength given him from on high, and that this fount of life and strength is free to all, and all can attain to the measure of the perfect man.

Oh! that the divine humanity of Jesus might be shown to the world as it is, not as a dead theology makes it. What life-giving power is contained in the thought that he stands forth as the representative man, the Saviour, in that he has shown the way of life, and it remains for us to walk therein.

The way that Jesus took is open to all. Yet all are not ready to follow, for it involves the giving up of the things of this world, which so many hold above all else. But, sooner or later, the knowledge must come to all that the way that Jesus has shown is the only way whereby we may lay hold on eternal life.

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The battle of life will be ended when our weak, selfish wills are brought into subjection to the will of our Father.

We are told by Paul, that, "He who is joined unto the Lord is one spirit." In this way was Jesus one with God, and in this way we will all become one with God, when we have passed from death unto life.

"God loves from whole to parts; but human soul
Must rise from individual to the whole.
Self love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake;
The centre moved, a circle straight succeeds,
Another still, and still another spreads;
Friend, parent, neighbor, first it will embrace;
His country next, and next all human race.
Wide, and more wide, the o'erflowings of the mind
Take every creature in, of every kind;
Earth smiles around, with boundless bounty blest,
And Heaven beholds its image in his breast."

CHAPTER XII.

PROVE ALL THINGS.

How happy is he born and taught,
That serveth not another's will:
Whose armor is his honest thought
And simple truth his utmost skill:

This man is freed from servile hands
Of hope to rise or fear to fall:
Lord of himself, though not of lands
And having nothing, yet hath all.

—WOTTON.

Dear friends, the meeting this evening will be the last for some time; it may be our last meeting together. Just at present I am uncertain whether I shall remain here or go elsewhere, the coming autumn.

Most of us have met together many times; I trust you have enjoyed coming as much as I have enjoyed your being here.

In holding these meetings, my sole object has been to present the Truth as I understand it. I have tried to show that the teachings of this Science are strictly in accord with the teachings of Jesus. Time and time again I have cautioned you against accepting anything

I have said, or may say, that does not appeal to your own spiritual understanding.

In every way I have endeavored to show that the teachings of Jesus are practical in every sense of the word, and that we should be led by the spirit of true religion, and not the letter.

While I have denounced empty formality and ceremonies, I have never spoken slightly or disrespectfully of any religion, always claiming there was truth to be found in the study of all. It matters not to what sect, denomination or society you belong, if you are earnestly seeking the Truth, God will not withhold it from you. We may look at things very differently, but we all have these objects in view, namely: a truer understanding of our relationship to God and man; and the working out of our salvation through a knowledge of the same.

And now in this, our closing meeting, I ask, have we grown in spiritual things? Do we love the Lord our God any better or truer than we have in the past? How is it as regards our fellow-man; are we doing as we would be done by? Are we all using the talents that God has given us for our own advancement and that of others? Are we laying up treasures in heaven; treasures that are indestructible; treasures that are eternal and unchanging? Or, are we content to live on the husks of sense and time? Are your spiritual needs of greater importance to you than your bodily needs?

These, and many more questions I might ask, and I think we can all say that we have made some progress in these things.

I wish to thank you for your kindness to me, which has been made manifest in many ways. Never, since these meetings began, nearly two years ago, have I heard an unkind word; and, while many have differed in their religious views, we have had perfect harmony of feeling one toward the other, and it is my fervent hope that these gatherings may be continued.

The subject of our talk this evening will be found in I. Thes. v.: 21.

“Prove all things; hold fast that which is good.”

The injunction here given by the apostle is to prove all things. It is plain, that in order to prove anything, we must understand that of which we would prove. I propose, this evening, to speak of three classes of people.

First—the class who accept things without proof, simply because they may have faith in what others would teach them.

The second class is composed of those who are so bound up in their own little ideas, they are not only unwilling to prove, but are not even willing to receive any new ideas which may be advanced, that are not in accordance with their own way of thinking.

The third class are those who are willing not only

to prove, but when they have proven, are willing to hold fast to that which seemeth good.

I trust those whom I am addressing belong to the last class; in fact, I feel quite certain that you do, or you would not be present this evening.

But to resume. The first of whom I have spoken are a class of people who are seemingly more content to have others do their thinking, than to use their God given privilege, of doing it for themselves.

You will find this class, in conversation or argument, advancing, not their own thoughts and ideas, but the opinions of their minister, their doctor, or some person to whom they look up, and in whom they put their trust, taking it for granted, that because an idea was advanced by one or the other, it must be true.

To a logical or thinking mind, this is not a very satisfactory mode of argument, although to this class it seems to be all that is required. They are willing, at any time, to give up an opinion which they may hold, if not strictly in accord with that held by those whom they reverence.

This class is more to be pitied than otherwise. There is a certain kind of goodness about their blind faith, which almost withholds you from trying to shatter their idols, and it is almost a useless task to try, for they are always ready with the infallible opinions of this or that great and good man.

It seems as if they depended on the utterances of these, their almost gods, for their hope of salvation. They hardly stop to consider that they must work out their own salvation, but expect, in some mysterious way, that it will be accomplished for them. So it would almost seem, when you see people drifting through life with nothing but opinions of others to buoy them up.

Now these opinions referred to may be good and valuable, but it is the blind acceptance, without taking thought, without an honest endeavor to prove the opinions and see how much, if any, value can be attached to them, that we condemn.

A few words to this class ere we pass on to the second. The argument, so often advanced, is this: that those in whom they put so much trust and confidence, that they are quite willing to let them do their thinking, have studied deeper into the subjects, and consequently have more knowledge of them; and it follows, according to their reasoning, that they must be right.

On the face of it, this may seem good reasoning, but when we give the matter a little deeper consideration, it counts for very little. Do we not find men of great learning and equally good, with opinions diametrically opposed to one another? Is not one as likely to be right as the other, and may not both be equally wrong?

Mere intellectual knowledge, when not accompanied by spirituality, counts for nothing. Yes, intellectual

knowledge is one of the requirements of man, but true knowledge has a spiritual source, and the means of communication should be first through the spiritual; coming through the latter, it appeals to the intellect, and the intellect confirms the spiritual conception. You cannot reverse this order of things without having confusion.

Then, if spirituality is the first and chief requirement, it is not well to put our dependence on man alone, simply because his knowledge is greater than ours.

But some may say, if a man excels not only in intellectual knowledge, but is beyond question a spiritually minded man, what then?

Even then, do not look to him as an infallible guide, or you may be led out of the straight and narrow way. Your greatest hope lies not so much in your drawing water from his well, as in drawing from your own. If at first yours does not seem quite as clear or sweet, time will show that in this you have been mistaken; because the water running into both comes from the same source.

The trouble was that when the water came rushing into your well, it found one newly opened, and at first it was roiled, and brackish to the taste, but the influx of pure water was so great that this was soon overcome, and lo! the water is as sweet, or sweeter to your taste, than that of your neighbor.

And why? Because you feel it to be your own,

and you are not dependent save on the Great Giver, and to Him, and Him alone, do you lift up your soul in prayers of thanksgiving.

Supposing another may have more knowledge than you, has not God given you the same power to distinguish between right and wrong? Does another's great learning cause him to see these matters any more clearly than you?

No, but it often happens that it is the reverse, for his intellectual knowledge is such that he fails to see the simple things that are requisite for his spiritual welfare. Does not the Scripture tell us that "out of the mouths of babes and sucklings thou hast perfected praise?"

Yes, children in their innocence, praise God far more than does the man of great intellectual attainments, who lacks in spiritual knowledge.

But we now pass on to the second class, namely, those who are neither great in spiritual nor intellectual knowledge, but yet have opinions of their own.

To listen to this class you would think the universe revolved around their particular creed and church; and the salvation of all mankind depended on their subscribing to the forms and doctrines as taught by "our church."

It is this class of people who believe that the heathen are all damned for the glory of God, but wherein

God gets any glory, it would be a somewhat difficult matter for them to explain.

Try to show them that it is just possible that some other system of religion is as good as their own, and see the look of scorn or amazement that will follow. They are always ready with words of condemnation for any system but their own, no matter whether they understand it or not. Nine times out of ten they know nothing about it, but it makes no difference; the less they know, the more emphatic will be their condemnation.

If they attempt to use argument, which they seldom do, the chief stock in trade is empty assertion. Their church says so; or their creeds say so and so, and that ought to convince any one. If this does not convince, they resort to ridicule; denouncing other systems of religion, differing from their own, as being ungodly and heathenish.

You never hear them mention any of the good things accomplished by those differing from them, but you will hear everything that can possibly be raked up to their detriment. They have the old Pharisaical spirit, I thank God that I am so much holier than thou. You will find them adepts in a knowledge of the forms, ceremonies and creeds of their church, always alert that no innovations be made in the same, ever contending for the letter of the law, but sadly deficient in the spirit.

This class is not peculiar to any age or country, but is found in all. Their chief object in life, aside from business, is to extol their own particular views, while denouncing or ridiculing others, and while thus engaged, seem to think they are doing the work of God.

But, surely, this god of theirs is not the God Jesus believed in. His was one of love and mercy; theirs is a god of anger, hate and revenge.

A few words more about this class: We find among them the narrow-minded bigots; followers after pomp and ostentatious show; men who cling to the outward forms and creeds, but we never find a truly spiritual man among them. They are the scribes and Pharisees of this and every other age.

Leaving them, we now turn to the third class; men who gladly turn away from empty form; who are willing to prove a thing to see whether it be true or no; who are willing to listen to all sides of the question that may be presented to them; men who are not content to place their hope of salvation on the traditions and fables of the past.

Their religion will be found to be a practical, seven days in the week religion; not to be worn one day and laid carefully away for six.

The scribes and Pharisees may tell you that this class have no religion; that they never make long prayers in the church; that they never preach Christianity to

the poor. They may even hold up their hands in horror, telling you they are members of no church, and they subscribe to no creed.

Well, they are not Christians as they measure Christianity; but when it comes to what James calls "pure religion and undefiled before God," you will find them far in advance of those who cry out against them. Instead of going to the poor, and trying to show them how vile and wicked they are, they try to uplift; instead of carrying mere empty words, they carry bread.

In their own true goodness of heart, they see the good in all; they are willing to prove all things, rejecting that which is worthless and false, and standing up for their highest conception of Truth. This class never revile another's religion, but see good in all. They despise cold, empty formalism, which is neither religion nor Christianity, but merely a mockery of both.

A few questions before closing: Where do we stand? Are we thinking for ourselves, or are we allowing others to think for us? Are we bound up in narrow creeds, dogmas and form, or are we willing to seek truth wherever it may be found, even if it leads us out of what many consider the legitimate channels of Truth?

I will add once more, "Prove all things; hold fast that which is good."