

DIVINE LIFE AND HEALING.

..BY...

EUGENE HATCH.

I will give unto him that is athirst of the fountain of the water of life freely.—REV., XXI., 6.

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INTRODUCTION.

As a people we have been brought up under the Christian religion and we are confessedly a Christian nation. We believe that the high state of civilization of Christian nations demonstrates the Christian religion to be the best religion in the world. There are many churches and various opinions, both within and without all churches, upon Scriptural questions, but the life, words and works of the Great Teacher have a deep hold upon the minds of all men. Nevertheless, there is a spirit of discontent in the Christian world within and without the churches and in the various relations of life.

We have in truth outgrown and worn threadbare the old clothes of the past, old forms and ceremonies, old ways and beliefs, and the old, hard and joyless life, and there has sprung up in the heart a great hope and yearning for something more

spiritual, more lovely, more God-like. The fields once more are "white already to harvest" and "the kingdom of heaven is at hand."

Christ, who is truth itself, gave the promise that he would come again "in a cloud of power and great glory." This cannot be an outward, physical coming, for, "Behold, the kingdom of God is within you;" nor is there any seeing by the sense-man of that which is Spirit, but this coming is through inner illumination, whereby we perceive the spirit of his word in the cloud of the letter.

It is in our nature to love freedom and to hate bondage. All earnestly desire not only physical but mental, moral and religious liberty, and men have always been willing to work, suffer and die for the freedom of themselves and others.

Christ says, "The truth shall make you free;" and here, in the life and teachings of Jesus, is the way to true and full emancipation. To be ruled by passion or pride, or to be subject to any undesirable condition, is bondage, and it is

from all such bonds that the truth can set us free.

There has been almost endless searching for truth, but it still eludes us. The inspired Teacher says, "Seek and ye shall find;" this is true as God is true. How is it then that we do not find? We have been deceiving ourselves. We have NOT been seeking truth; we have been seeking to confirm our present beliefs, our preconceived opinions, and they are not in harmony with divine life and truth.

As Christians we have done much prospecting for truth, but it has been done almost altogether in the wrong direction. Having heard and believed certain things for a lifetime, we practically make up our verdict before we investigate a new statement; or, if we do stop to consider a question presented in a new way, it is often only to condemn rather than to seek the light. There is but one right way to search for truth, and that is to remember that our old, deep-rooted opinions are certain to create prejudice in us and to reso-

lutely lay them aside and seek truth, and truth only for truth's sake.

Truth never can be received by us in its purity and fullness if our minds are the abode of prejudice. A spiritual willingness and desire to be led aright is absolutely necessary before it is possible for us to be led of Spirit.

We ought to be able and willing to put our trust in divine truth; for, as has been beautifully said, "I can see how we can lose by trusting too little, but I cannot see how we can lose by trusting too much."

It is true, it is natural to trust the beliefs to which we have become habituated from childhood, by which we are surrounded and in which we live, but we should never become their servant. The monitor within us is a far better guide and will lead us out of sensual darkness into spiritual light if we will consent to its leading. In this way, "Prove all things, hold fast that which is good."

We have attempted to show in this work on Divine Life and Healing, that the Great Teacher not only taught the way of

life, but proved the way by His works. That His command to proclaim the glad tidings included the command to heal the sick, and that it was for all time.

We have undertaken to show the reasonableness of His way as compared with other ways. That He taught the way to live in harmony with Being, and not a life of creeds and ceremonies. That His way of healing is founded upon cause, the only true way, while other ways are based upon treating effects, which are experimental and uncertain.

We have undertaken to give some light on the nature and quality of life itself, as expressing Christ's teachings and the way to the practical attainment of a true character and perfect health, to show forth the image and likeness of God. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

“The entrance of thy words giveth light.” (Psalms, cxix., 130.)

“There is a spirit in man: and the inspiration of the Almighty giveth them understanding. Great men are not always wise: therefore I said, Hearken to me.” (Job, xxxii., 8-10.)

“If any man will do his will, he shall know of the doctrine.” (John, vii., 17.)

“Why call ye me Lord, Lord, and do not the things which I say !” (Luke, vi., 46.)

“He that doeth the will of God abideth forever.” (I. John, ii., 17.)

CHAPTER I.

“BELIEVE THE WORKS.”

Jesus Christ, the central figure of the Christian religion, lived in perfect harmony with law, intelligence, love and life. He understood, did his works, preached and lived from an inner spiritual illumination. He lived upon a higher or more interior plane of life than the sense-man lives, and hence saw things not only in their outer effects or manifestations, as the carnal or sense-mind sees, but he saw things from and in their origin and cause, from beginning to end. He saw that, “He that made that which is within made that which is without also,” and that the law of life in all its relations is one and Divine. All questions were to him as an open book, and from his spiritual perception he was enabled to do his mighty works; from his understanding and conviction of truth,

his word was with power. Whatever he did and whatsoever he said were at one with eternal, unchangeable truth, and when he says, "My words shall not pass away," he states the truth, because his words express the harmony of ever present Being.

If, as we believe, the Christian religion is true, we realize that its truth and power are in the personal life, works and teachings of Jesus Christ; "God manifest in the flesh." "Our God is one God and his law one," and in him "is no variableness, neither shadow of turning."

Jesus says, "If I do not the works of my Father, believe me not," but he says, "If I do, though ye believe not me, believe the works." (John, x., 37, 38.)

This new old way of healing was taught and practiced by the Great Physician, Jesus, the Christ. There are many things related in the Old Testament and other ancient as well as modern writings in harmony with Christ's words and works. Truth is the same yesterday, to-day and forever.

The language in the New Testament is plain if we truly desire to understand it, but says Jesus, "No man can come to me except my Father draw him." Unless we, from that "inward man" mentioned by Paul, from that kingdom which Christ says "is within you," feel an awakening or interest, we are reading with "a veil upon the heart," and cannot understand.

Let us look at some of the many passages recorded in the New Testament telling of the marvelous works of Christ.

In Matthew we read how Jesus went about all Galilee, "healing all manner of sickness and all manner of disease among the people." (Matt., iv., 23.) "Jesus went about all the cities and villages . . . healing every sickness and every disease among the people." (Matt., ix., 35.) "And great multitudes followed him, and he healed them all." (Matt., xii., 15.) "And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them." (Matt., xv., 30.) In

the Gospel of Mark we read how "they began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment; and as many as touched him were made whole." (Mark, vi., 55, 56.) In the Gospel of Luke we read that "when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them." (Luke, iv., 40.) Again it is related in Luke how "a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits, and they were healed. And the whole multitude sought to touch him; for there went virtue out of him, and healed them all." (Luke, vi., 17-19.)

These verses from various chapters and Gospels tell a plain story and in such plain

language it can hardly be misunderstood. Jesus healed all kinds of disease or infirmity. He healed "every one" of the many brought to him that had need of healing; of the multitudes that came to him he healed them all, and his healing was not of some special or peculiar kinds of ailments, but "he healed all manner of sickness and all manner of disease," or, as again expressed, he healed "every sickness and every disease among the people." He knew the cause, the nature and origin of sickness and healed in the true way, the way in harmony with the law of life. He did not violate any law of life or healing, but taught and proved the true law for all men and all times.

The Gospel writers considered this question of healing an important one, and, as if to "make assurance doubly sure" have, in addition to the foregoing general statements, recorded many individual or special cases. "When Jesus came into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her; and she arose, and

ministered unto them." (Matt., viii., 14, 15.) "And, behold, there was a man which had his hand withered . . . Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. (Matt., xii., 10, 13.) "And the blind and the lame came to him in the temple; and he healed them." (Matt., xxi., 14.) "And there came a leper and said unto him, If thou wilt, thou canst make me clean, And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleaned. (Mark, i., 40-42.) "And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? and they held their peace. And he took him, and let him go." (Luke, xiv., 2-4.) "The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son

liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And the child was restored the same hour." (John, iv., 49-53.) "And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight, and glorified God." (Luke, xiii., 11-13.) There are other cases, as the "man sick of the palsy" whom Jesus healed; the woman with an "issue of blood twelve years" was healed. The "lunatic," "blind Bartimeus," the "ten lepers," the "man who was deaf and had an impediment in his speech," the "impotent man who had an infirmity thirty and eight years" and others, were all restored to health the Christ way and in harmony with the law of life.

Diseases may vary in different ages and in different countries of the world, but all manner of sickness, disorder or infirmity

which manifests inharmony, want of ease or order in man are similar in all times and among all nations. The root and cause is forever the same and the Great Physician fully demonstrated his ability to heal them all.

It is not strange that "they marvelled and glorified God which had given such power to men." Christ is still saying to the world, "If ye believe not me believe the works."

The testimony of the Bible as to the disciples and others doing like works as Christ, and especially the teachings and very commandments of Jesus himself, are plain. They are so plain that he who runs may read and understand, if he will, that a part of the Christ ministry is to heal the sick.

"When Jesus had called unto him his twelve disciples, he gave them power to heal all manner of sickness and all manner of disease." (Matt., x., 1.) "These twelve Jesus sent forth, and commanded them, saying, As ye go, preach, saying, the kingdom of heaven is at hand. Heal the

sick, cleanse the lepers, raise the dead." (Matt., x., 5-8.) Then he called his twelve disciples together, and gave them power and authority to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And they departed, and went through the towns, preaching the Gospel, and healing everywhere. (Luke, ix., 1-6.) "After these things the Lord appointed other seventy also," and sent them forth saying, "Go your ways; and into whatsoever city ye enter, and they receive you, heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." (Luke, x., 1-6.)

"Go ye into all the world, and preach the Gospel to every creature. . . . And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark, xvi., 16-18.)*

*This repetition of the command to the disciples to teach

These commands, or rather this one commandment several times stated, are plain and specific and need not be misunderstood.

Jesus sends out his disciples to give his glad tidings to the world. "Heal the sick" and say, "the kingdom of heaven is at hand;" "the kingdom of God is come nigh unto you." Teach this Gospel to every creature and these signs shall follow them that believe, they shall lay hands on the sick and they shall recover.

The disciples were sent out to teach the new "way" and to put it in practice; to heal "all manner of sickness and all manner of disease among the people," and they went forth "healing everywhere."

In the Acts we read how "they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might over-

the Gospel, and heal the sick, as well as all of the sixteenth chapter of Mark, from verse nine to the end, is not in the two oldest Greek manuscripts, and is not of such undoubted authenticity as the others. It has been accepted, however, as a fragment and is supposed to be genuine, and we give it with the others.

shadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one." (Acts, v., 15, 16.) The disciples carried out the whole command to teach and heal, and no one has a right to say that one part of the command shall be accepted and the other part rejected.

The Christ Gospel is a Gospel of works as well as words. The command is, say and do. His disciples he sent forth and commanded them, As ye go, preach, saying, the kingdom of heaven is at hand, and heal the sick; and he sent forth the seventy, saying, Heal the sick and say, the kingdom of God is come nigh unto you, teach and heal, heal and teach.

That healing was not intended to be limited to the disciples and those early apostolic times is plainly shown by Christ's own words in many places. "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do;

because I go unto my Father." (John, xiv., 12.) Again, he says, these signs shall follow them that believe; they shall lay hands on the sick and they shall recover. These passages are pointed and specific and include all who believe without any limitation. We then have the more general statement, "All things are possible to him that believeth," and again, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt., vii., 7, 8.) And he says, "Neither pray I for these alone, but for them also which believe on me through their word." (John, xvii., 20.)

Again, to show that healing was not intended to be confined to those early times, we have the following promises, "Lo, I am with you alway, even unto the end of the world." (Matt., xxviii., 20.) That passage from Paul's writings, "I will never leave thee, nor forsake thee. . . . Jesus Christ the same yesterday, and to-day,

and forever." (Heb., xiii., 5, 8.) These passages are clear and in point and testify that, "Thy faithfulness is unto all generations." (Psalms, cxix., 90.) Peter, after a remarkable spiritual experience, says, "Of a truth I perceive that God is no respecter of persons." (Acts, x., 34.) The apostle James declares that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James, i., 17.) As "God is love" and the "Father of all," his attitude toward us does not change, whether ours to him does or not.

There are many passages in the Old Testament showing that divine healing was known and practiced long before the times of the apostles. "I make alive . . . and I heal." (Deut. xxxii., 39.) "I am the Lord that healeth thee." (Ex. xv., 26.) "I will take sickness away from the midst of thee." (Ex. xxiii., 25.) "My son, attend to my words; incline thine ear to my sayings. Let them not depart from thine eyes; keep them in the midst of

thine heart. For they are life unto those that find them, and health to all their flesh." (Prov., iv., 20-22.) "Heal me, O Lord, and I shall be healed." (Jer. xvii., 14.) "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord." (Jer., xxx., 17.)

The fame of Elisha as a healer was so great that Naaman, captain of the host of the King of Syria, came to him and was healed of leprosy. (II. Kings, v.) And he even raised from death the son of the good Shunammite woman. (II. Kings, iv.) Again we say healing is for all times and for all men.

There are many material methods in the practice of the healing art, but all are based on the same fundamental error, that of medicating or treating symptoms or effects as seen in the body. The science of Christ teaches healing through Mind or Spirit. The scripture records show plainly that one way is not in keeping with divine truth as is manifest in the following passages:

"In vain shalt thou use many medicines." (Jer., xlvi., 11.) "Thou hast no healing

medicines." (Jer., xxx., 13.) "Ye are all physicians of no value." (Job, xiii., 4.) "Why shouldst thou die before thy time?" (Eccl., vii., 17.) "Asa was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died." (II. Chron., xvi., 12, 13.) In the New Testament is recorded the case of the woman who "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse," (Mark, v., 26,) and was healed the Christ way.

These two widely separated ways of healing can never be reconciled or harmonized, as the difference is that between Spirit and matter, Mind and body. "No man can serve two masters; for, either he will love the one and hate the other, or he will hold to the one and despise the other."

The Christ system of healing, and the Principle upon which it is based were given to the world by the Great Physician. "All things that I have heard of my Father I

have made known unto you." (John, xv., 15.) Truth of such importance to the world would hardly be overlooked and left unrecorded—the truth that Jesus and his followers proved true over and over again by the marvelous works they performed. Christ says, "The kingdom of God is within you," so life, its cause and origin, is within you, and here in the mind is the cause of all disease and disorder, all wrong conditions flowing from inharmony of life.

A medical writer has said, "Of the nature and origin of disease, we know nothing," but Jesus, the Great Teacher and Great Physician, knew the nature and origin of disease and has stated them plainly.

"And when he had called all the people unto him, he said unto them, Hearken unto me, every one of you, and understand; there is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear. And when he was entered into the house from the

people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." (Mark, vii., 14-23.)

As this is an important question, and in order that these passages may be made more clear, we will give another translation from the Emphatic Diaglott which, while agreeing throughout, uses some different words to express the same thought. "And having again called all of the crowd, he said to them, Let all listen to me, and be instructed. There is nothing

from without the man, which entering in pollutes him; but the things proceeding from the man, are the things which pollute him. (If any one has ears to hear, let him hear.) And when he went from the crowd into a house, his disciples asked him concerning the parable. And he says to them, Are you also so destitute of understanding? Do you not perceive, that nothing from without, entering into the man, can pollute him? because it enters not into the heart, but into the belly, and passes into the sink, purifying all the food. And he said, That which proceeds out of the man, that pollutes the man. For from within, out of the heart of man, emanate evil purposes; adulteries, fornications, murders, thefts, covetousness, villainies, deceit, intemperance, envy, calumnies, pride and folly; all these evil things emanate from within, and pollute the man."

To whom and under what circumstances was this proclamation made? Is it not the only reasonable interpretation to say that he had reference to the needs of the people in relation to the works he was performing?

Christ has just landed at Gennesaret and is doing the most marvelous works and performing the most wonderful cures known since the foundation of the world. They had begun to carry about in beds those that were sick and laid them in the streets, beseeching him that they might touch but the border of his garment; and as many as touched him were made whole. "Then came together unto him the Pharisees and certain Scribes which came from Jerusalem," and who, "holding the traditions of the elders," complained to Christ that his disciples "eat bread with unwashen hands," not a very serious charge, but one which Jesus stops to answer, and tells them that they by laying aside the commandments of God and holding the traditions of men, as, the "washing of pots and cups and many other like things had made the word of God of no effect," fully answering the trivial objection of the Jews who opposed him.

He now calls "all the people unto him" for some important purpose and says, "Hearken unto me, every one of you, and

understand." The God-like principle upon which Christ did his mighty works is given to the world. "Nothing from without a man, entering into him can defile him; but the things which come out of him, those are they that defile the man."

The principle is so entirely new to the world that even Peter does not understand him and asks for an explanation. When he says to Peter and the other disciples, "Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him?"

God, in his infinite wisdom, has provided us with organs that eliminate, reject and eject from our bodies all waste substances.

The explanation showing the purifying of the food and the rejecting of all waste is given as an illustration. He then gives the cause of man's inharmony or disorderly relations with life leading to sickness, sorrow, pain and death, They are all manner of erroneous beliefs, anxiety, fear, pride, folly, envy, deceit, intemperance, impurity, hatred, anger and whatsoever is not in

harmony with divine life, and as proceeding from the heart or mind of man.

The body and Spirit are so intimately interwoven that they are as one and what affects the mind affects the body. In the mind is the cause, in the body the effect.

It can not be claimed here that Christ had reference to spiritual defilement only, or rather a pollution that had reference to the Spirit as something separate from the body, or that he had reference to washing of hands or the keeping of other useless Jewish observances which were the commandments of men. If such had been the case the illumined Peter and the other disciples could certainly have understood him, for a violation of these ordinances was the very thing at which the Jews were complaining.

The disciples did not understand him, and when they asked for an explanation he gave it in full, with an illustration that could hardly be misunderstood.

Again Christ says, "The light of the body is the eye; therefore, when thine eye is single, thy whole BODY ALSO is full of

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light; but when thine eye is evil, thy body also is full of darkness. Take heed, therefore, that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light. . . . Ye fools, did not he that made that which is without, make that which is within also?" (Luke, xi., 34-40.) While the spirit in man is plainly referred to, the "body also" is as plainly included.

When our intelligence or understanding, which corresponds to the eye, is single, in living the Christ commandments, the whole man, body, shall be full of light.

In the second Epistle of Peter, we read that, "His divine power hath given us all things pertaining unto life and godliness;" not life simply nor godliness alone, but both life and godliness and all things pertaining to them.

In the first three Gospels is related the case of the man sick of the palsy who was brought to Christ on a bed "and Jesus, seeing their faith, said to the sick of the palsy: Son, be of good cheer; thy sins be

forgiven thee. And, behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk?" (Matt., ix., 2-5.) Does not Christ really say here, What is the difference whether I say, Thy sins be forgiven, or say, Arise and walk, inasmuch as the effect is the same, showing thereby the intimate, direct and positive relation between the mind, or Spirit, and the body? Does he not plainly imply that the cause of his palsy is in his mind and that to relieve the mind relieves the body? When the cause is removed the effect ceases.

Inharmony or sin in the mind, which is an abnormal condition, may show an abnormal condition in the body and it is impossible to remove the sin without removing the sickness. Cause and effect are really one, as Jesus shows in this same connection when he says, "But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to

the sick of the palsy), I say unto thee, Arise."

In forgiving his sins by relieving his mind he at the same time and as a part of this same act commands him to arise, thereby demonstrating that, from relief to the mind comes bodily relief or health.

"When the multitudes saw it, they marvelled, and glorified God, which had given such power unto men." (Matt., ix., 8.)

It has been aptly said, "Had the demonstrations of the Master only extended to reforming sinners, he could never have said, Be ye whole; he could only have said, Be ye half whole and take this prescription of drugs for the other half."

God created that which is without as well as that which is within and his divine law applies to the whole man.

In this universe, which is the product of omniscient Wisdom, truth is one, and

"In all lands beneath the sun

Whoso hath eyes to see may see the tokens of its unity."

We read that Christ did not many mighty works in his own country because of their unbelief. He was without honor

in his own country; his own people refusing to believe on him, his teachings and his works. Unbelief or lack of faith and trust, which is really denying Christ, is the only obstruction to a full and free manifestation of his presence and power; "Lo, I am with you always, even unto the end of the world."

We cannot fail to recognize the fact that one of the leading questions in the life of Jesus was the question of works. This was the question more than any other that so angered the Jews and that finally led to his crucifixion. It was the reason the multitudes sought and followed him. It was his wonderful works that led to the conversion of so many to his teaching. His words are scarcely understood and appreciated to this day. Take, as an illustration, his commandment to "Love your enemies." How many are there who endeavor to obey this command? But when he restored to sight "blind Bartimeus," or raised Lazarus from the dead it was easy to see that he was a Great Teacher. This is why the Pharisees "cast

out" the man whose sight was restored, and why the "chief priests consulted that they might put Lazarus also to death;" as many came to see him who was raised from the dead, and by reason of him many of the Jews went away and believed on Jesus. (John, xii., 9-11.)

His works proved his teachings true and so occupied an important position with him and his disciples as well as with his enemies.

John the Baptist, while in prison, hearing of the marvelous things Christ was doing, sent two of his disciples unto him to learn the truth.

The messengers, coming to him, make their mission known and "in that same hour Jesus cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. And blessed is he

whosoever shall not be offended in me."
(Luke, vii., 21-23.)

After John's disciples make their errand known to Jesus, and before he gives them his answer, he performs his works of healing before them that they may go and tell John what they have actually seen; thus showing his works to be an important part of his ministry and his evidence to John that he was the one of whom the prophets had written. He "healed all that were sick, that it might be fulfilled which was spoken by Esaias, the prophet, saying, "Himself took our infirmities and bare our sicknesses," or as the literal translation reads, "Himself the weaknesses of us he took away and the diseases he removed." (See *Emphatic Diaglott*.) He healed the sick and taught the Gospel to the poor, and again we have healing and teaching united and by the Great Physician himself. This is the glad tidings he sent to John and as he said to the messengers of old his spirit is saying now at all times and to all men, "Blessed is he, whosoever shall not be offended in me."

Jesus says, "The works that I do in my Father's name, they bear witness of me." Showing that he based the evidence to his claim upon the world for a hearing upon the works he performed.

The teachings of the apostle James are clear upon the subject of works. He says, Even so faith, if it have not works, is dead, being alone. . . . Show me thy faith without thy works, and I will show thee my faith by my works." Again he says, "But wilt thou know, O vain man, that faith without works is dead? . . . For as the body without the Spirit is dead, so faith without works is dead also." (James, ii., 17-26.)

If a faith or teaching is followed by works we see that the teaching is true. Jesus says, "These signs shall" (not may), "follow them that believe. . . . They shall lay hands on the sick and they shall recover." Again saying, "If I do not the works of my Father, believe me not."

Preaching is not works, but is a teaching simply and is a fulfilling of a part only of the command to heal the sick and preach

the Gospel, and ought not to be a teaching of faith without works.

Christ taught the way of life, marked out a straight and narrow path for all; he gave to the world divine truth and lived a life in harmony with his teachings. He was the Great Teacher and the Great Physician.

Teaching is an essential part of the Christian religion, certainly as essential as works. Works and faith, however, must not be separated, for faith without works is dead. From a true and understanding faith, a faith founded upon the teachings and commandments of Christ, we become endued with power to do the works. "Follow thou me."

"Things which are impossible with man are possible with God." (Luke, xviii., 27.) This does not mean that things contrary to true law and perfect reason are possible, but that things in keeping with law and reason, and that man does not understand, are possibly the Divine way. God, who is omnipresent and all-wise, certainly never does anything in violation of

the divine plan and order of the universe, for to do so would be acting contrary to himself, which is impossible. All natural law is seen to be Divine law when understood. There is no law outside of God, for God is "all in all."

Science, law and life are words expressing the relations of the inner "I AM" to the outer world.

Jesus the Christ says, "Judge not according to appearances." Here is where we make our mistake; we judge from appearances and our conclusions are unsound. We see the surface of things, but do not see the moving cause. God is Spirit and Spirit is everywhere and acts from within.

In answer to the Pharisees as to when the kingdom of God would come, Jesus says, "The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." (Luke, xvii., 20, 21.) The kingdom of God is not a place or locality, but is an inner spiritual state in the mind of man. "Ye

are the temple of God, and the Spirit of God dwelleth in you." (I. Cor., iii., 16.) Omnipotence is within the mind of man, and it is from within through the mind that Christ and others were able to do their "mighty works," even to raise the dead, the works which Christ commanded his followers to do.

"While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John, the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the

damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment." (Mark, v., 35-42.)

There are two other cases also where Christ raised the dead, the one being the notable case of Lazarus, who was brought back to life after he had been placed in his tomb; the other being the widow's only son related by Luke (vii., 11-15) as follows: "And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier;

and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up and began to speak. And he delivered him to his mother."

In the Acts of the Apostles we have an instance where Peter raised from death. "Now there was at Joppa a certain disciple named Tabitha, and it came to past in those days, that she was sick and died; and forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber; and all the widows stood by him weeping. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and lifted her up. (Acts, ix., 36-41.)

Paul raised to life the young man who fell down from the third story and was

taken up dead. (Acts, xx., 9.) Elisha raised to life the dead son of the Shunammite woman.

In addition to these cases of raising the dead to life, as showing the power of Mind or Spirit, there are the two quite different cases mentioned in the Acts as follows: "A certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. And Ananias, hearing these words, fell down, and gave up the ghost; and great fear came on all men that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after,

when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yes, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet and yielded up the ghost; and the young men came in, and found her dead, and, carrying her forth, buried her by her husband." (Acts, v., 1-10.)

The omnipotent, ever present power of God from within, through the mind or spirit of man is supreme; it includes within its sway the two extremes, life and death.

This perfect inner life that is the creative cause and moving energy of the universe and that has power over life and death is an all-inclusive and ever present life. The minor things, including all the ills the flesh is heir to, are unquestionably included, for the greater includes the less.

This inner life is the one great cause from which, as a center, flow out all true effects. God is perfect or this universe could not continue to exist. God is all inclusive Being and, whether Principle or personality, there can be in the nature of the case no other or opposing cause. "Beside me there is no God."

If this is true it is not in keeping with good reason to study any condition of life whatsoever except we begin with cause, and from cause trace out effects. Jesus says, "The spirit maketh alive, the flesh profiteth nothing." The spirit is the life of the body and is the man himself. The body is a coat visible to the outer eye. We do not see one another as we are in our spiritual life and nature. "We see through a glass darkly;" we see through our own erroneous beliefs, when, lo, according to our faith, so is it unto us, and not until the true light from within has dissipated our ignorance, can we see "face to face."

We read in John that "a man can receive nothing except it be given him from heaven," and Paul says, "In Him we

live, move and have our being" and that "He giveth to all life, and breath, and all things;" (Acts, xvii., 25) and again he says there is "One God and Father of all, who is above all, and through all, and in you all." (Eph., iv., 6.) Now, if it is true that there is one God and Father of all, who is above all, and through all, and in you all; if it is true that in him we live, move and have our being; if it is true that He giveth life and breath to all things, and if it is true that a man can receive nothing except it be given him from heaven, then whence is health, which is only a normal condition of life? Christ says, "The truth shall make you free."

It may seem a hard doctrine that Jesus commanded his followers to raise the dead; but, if we will look into the question a little, the possibility may seem nearer than we had imagined. In the case of Lazarus, Jesus says, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death; but they thought that

he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him." (John, xi., 11-15.)

These expressions about sleep are not meaningless. Christ did not say things to mislead or mystify his disciples. So-called death, in its first stage, is not full and complete. It is in the nature of a trance that passes into actual death. Christ was three days in the tomb, and there are many who believe that death is not completed from several hours to several days after apparent death.

That many have been buried alive is well known from their having changed their position after burial, as has been noted in the removal of cemeteries.

In the case of the daughter of the ruler of the synagogue's house, when he was come in, he saith unto them, "Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn." But he proved to them

that he was right and that they were mistaken by awakening her to renewed life. In the case of the young man raised up by Paul, Paul says, "Trouble not yourselves, for his life is still in him." This makes the question plain. His life was still in him as truly as though he had only fainted, but would have passed on to full death. The same was evidently true in the other cases. All these persons mentioned as having been raised from the dead were in the early to middle tide of life and such as need not have died if they or those about them had fully understood the law of life as taught by the Master.

Jesus says, in regard to the death of Lazarus, I am glad for your sakes that I was not there, to the intent ye may believe, when we see that what Mary says is true, "Lord, if thou hadst been here my brother had not died."

In cases of fainting, suspended animation and even death, revival, if at all, is from within, when the life, which is a branch of the vine, resumes its sway as before. In all cases, so long as life remains in the

body the possibility of re-animation remains.

If we would live the life that Christ taught his followers to live, we shall be "endued with power" to do all the works he commanded us to do. This same power is present to-day that was present eighteen or nineteen centuries ago. Jesus says, "Lo, I am with you always, even to the end of the world," and again, "HE THAT BELIEVETH ON ME, THE WORKS THAT I DO SHALL HE DO ALSO."

“The law and the prophets were until John: since that time The Kingdom of God is preached.” (Luke, xvi., 16.)

“Neither circumcision availeth anything, nor uncircumcision, but a new creature.” (Gal., vi., 15.)

“Unto them that look for him shall he appear the second time without sin unto salvation.” (Heb., ix., 28.)

“If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment, have we from him, that he who loveth God love his brother also.” (I. John, iv., 20, 21.)

“It is written in the prophets. And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.” (John, vi., 45.)

CHAPTER II.

“KEEP MY COMMANDMENTS.”

We have endeavored to show that the divine science of healing is a practical science. That the Great Physician practiced it, and that he commanded his followers to “heal the sick.”

We now desire to show that he intended and expected his followers to live the life he lived and to proclaim his glad tidings.

John says, “Repent, for the kingdom of heaven is at hand.” Jesus says, “THE LAW AND THE PROPHETS WERE UNTIL JOHN: SINCE THAT TIME THE KINGDOM OF GOD IS PREACHED.” (Luke, xvi., 16.) Jesus commanded his disciples to preach saying, “The kingdom of heaven is at hand,” “The kingdom of God is come nigh unto you.”

Jesus Christ fulfilled the law and preached “the kingdom of God,” “the king

dom of heaven," to the world. A kingdom that is "nigh unto you," that is "at hand," and not a far-away kingdom. A kingdom where Jesus says, "I am," that kingdom within, and where my followers "shall be also." (John, xii., 26.)

"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, behold, the kingdom of God is within you." (Luke, xvii., 20, 21.) This kingdom that Jesus preached is within you and no one shall say, "Lo here! or, lo there!" for this kingdom is not a place, but is in the mind or spirit of man and is a mental or spiritual condition, and not a locality.

"Many shall come in my name, saying, I am Christ, and shall deceive many," and "if any man shall say unto you, Lo here is Christ, or there; believe it not," for Christ is in his kingdom, the kingdom "within you," and here He is with us always. In the Apocryphal New Testament we read,

"For the Lord himself, being asked by a certain person, when his kingdom should come? answered, When two shall be one, and that which is without as that which is within."

We are created in the image and likeness of God as to our inner, spiritual nature, but have wandered away from the true life, and that which is without, or our more external life, is not in harmony with that which is within. Christ came to show us our inner nature, to preach the kingdom of God which is within you, and to teach all the "narrow way" to make the two one, to make that which is without as that which is within, that where "I am ye may be also." This is the Gospel Jesus preached to the world, and unless we accept it and live his teachings, we need not think we can come where he says "I am," nor expect to be able to do his works. "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." We must then look for the Christ door as

we cannot expect to live the Christ life or perform the Christ works except in the Christ way.

No intelligent person undertakes to apply electricity to practical use except in the scientific way, a way in keeping with its nature and law. He studies to understand the science and then works along in harmony with its principles, and he knows that the nearer he keeps to its principles or laws, the greater will be his success. He knows he could not climb up some other way successfully but that he would be courting certain defeat if he should endeavor to do so. The reason Edison has done such wonderful things with electricity is because of his understanding of the subject and of his application of its principles to practical ends. So it is with every science. We cannot change the science, but we can learn, understand and follow its laws, carry out and apply its principles. All true science is in harmony with spiritual law. Science expresses or manifests the omnipotent, omnipresent Life—God, that life which is

"the same yesterday and to-day and forever."

Jesus Christ understood the nature of life and lived and worked in harmony with its principles. These laws of life, which it is to our interest to learn and live, he has given to the world.

If we desire to bring our life into harmony with divine life, or if we desire to do Christ's work, we will seek to live and work in harmony with his commandments. This is our highest privilege, still we are forever seeking things at the surface of our being rather than within at the center, at the fountain of life.

We desire and seek wealth, honor, friends, learning and everything we think will give us happiness. These desires in themselves, well understood, are all right, but we undertake to gratify them in a wrong way.

Christ says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Lay the foundation first and lay it aright and do not expect to lay it after the build-

ing is completed. Seek first to build up a life in harmony with Christ's teachings and which will be a life in harmony, in oneness with Being, then all these things shall be added unto us. This is the true, the divine way.

Jesus says, "Whatsoever ye shall ask in my name, that will I do." (John, xiv., 12, 13.) "If ye shall ask anything in my name, I will do it." (John, xiv., 14.) "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." (John, xvi., 23.) "At that day ye shall ask in my name: and I say unto you, that I will pray the Father for you: for the Father himself loveth you." (John, xvi., 26, 27.) Why is it that in this promise so many times and in different words repeated, that Jesus uses the expression, "In my name." It seems to be important to ask "in my name." What are we to understand by these words? They do not mean that we should ask, simply using the letters or words composing a name; for as Paul says, "The letter killeth, but the Spirit

maketh alive." He means that we must ask in the same way he asked, not as using the same words, but ask in and from a similar quality of life as the one from which he asked. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." In any asking our efficiency or power increases as our motives, affections and perception of truth increase, and as the life we live resembles more nearly the true life of Christ. When he says, "Follow me," he does not mean to follow the same highways he traveled in Palestine, but live the same kind of inner, spiritual life that he lived.

How to live a true life and so keep in the straight and narrow way he has made known to all, and there is no other way to follow him, except to live his teachings and keep his commandments.

Jesus says; "If a man love me, he will keep my words." (John, xiv., 23.) "He that hath my commandments, and keepeth them, he it is that loveth me." (John, xiv., 21.) "If ye keep my command-

ments, ye shall abide in my love." (John, xv., 10.) "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected." (I. John, ii., 3-5.) When Christ says, "Keep my commandments," he does not mean and is not talking about the Mosaic law, which He in Spirit fulfilled, but "The words I speak unto you," for "they are Spirit and they are life."

These words that he has given us are the commandments of God. Christ says, "I have given unto them the words which thou gavest me; . . . I have given them my word." (John, xvii., 8-14.)

Let us briefly notice some of the Christ commandments that teach the way of life.

"Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, That every one who is angry with his brother

shall be in danger of the judgment." (Rev., Ver., Matt., v., 21, 22.)*

This makes a very material change in the old commandment, and now instead of, Thou shalt not kill, we have the command, Thou shalt not be angry.

Jesus, here as elsewhere, applies the axe to the root of the tree. Anger is the cause of murder, therefore we are not to harbor, under any circumstances, feelings of anger, hatred, enmity or ill will. There is no cause that justifies us in the holding of feelings even of unkindness towards another. The Christ Spirit is a forgiving Spirit. Jesus, even while on the cross, says for his enemies, "Father, forgive them; for they know not what they do." He not only taught his followers not to be angry or revengeful, but kept the teaching himself in his daily life. If we permit ourselves to become angry or to hold feelings of enmity, dislike or hatred towards our brother man, we are violating this divine

*In the St. James version the words, "without a cause" were inserted in this command, but they are not in the oldest manuscripts and are not a part of this command, and in the Revised Version and other translations are properly omitted.

law, building error in our character, denying Christ and denying God. We are laying unstable and false foundations, for "God is love," and love and anger are opposite conditions of mind. Jesus even carries this question still farther and says, "If thy brother have aught against thee be reconciled to thy brother." Then we are not to be angry, and if our brother hath aught against us we must seek reconciliation. All men are brethren and ought to dwell together as though they recognized their relationship to one another.

"Ye have heard that it was said by them of old time, "Thou shalt not commit adultery; but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt., v., 27-28.) It is not enough to keep the old commandment in the literal way, we must keep it in our mind and heart. The most exalted of all the promises is, "Blessed are the pure in heart, for they shall see God." Not an outer or physical seeing, but a spiritual

realization of the divine presence in love, intelligence and power.

"Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his foot stool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of evil." (Matt., v., 33-37.)

The higher law of life, the law of "The kingdom of God" which is within you, should be followed in all things. It never can be a justification in breaking a law of life, a divine command, to say that we were obeying human institutions, human law, or any self-imposed or legal obligation whatsoever, either to person or to any social or state organization. Herod, because of his oath, beheaded John the

Baptist; a wrong, like many others, committed for the "oath's sake," but an obligation or an oath is no justification for a wrong. The divine law is higher than human law, and as such should be obeyed and no oath, statement or affirmation should be required or taken that can lead to its violation. "Let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of evil."

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away." (Matt., v., 38-42.)

This commandment abrogates entirely the law of resistance, opposition, force; with the illustrations it is so plain that

there need be no misunderstanding. There is a true saying that two wrongs can never make one right, and we should bear this in mind when tempted to break the command, "Resist not evil."

The divine Providence works all things together for good to those who live the law of God after the "inward man." No real loss or harm can possibly come to any one from doing what is right and best. The law of compensation is universal and cannot be annulled. There is no injustice or ignorance here; and just here is where we are under Providence or the law of the perfect life. God is all in all and doeth all things well.

If a person wrong us we are put under the strongest of obligations not to wrong him and in this way put an end to the strife. Our reputation or that of our family may be at stake, but the true way to maintain it is in keeping and not in breaking this law of life. There are higher motives and a grander courage than such as exist in resistance or force. Some one has truly said, "To have the courage to notice an

affront is to be upon a level with an adversary, to have the charity to forgive it is to be above him."

Jesus says, "Resist the devil and he will flee from you." Subdue the impulse to strike back or oppose force with force. Paul teaches the same lesson when he says, "Be not overcome of evil but overcome evil with good."

It is innate to all to love freedom, and this is the mute appeal of the divine within man for a larger and better life. Since we are all wrong on these questions we look at others through our own mistaken beliefs, and as a consequence they appear in the wrong from our way of viewing them, and so we think it is our duty to put them right; but instead of trying to right them the Christ way, we try to do it our way and in keeping with our own wrong ideas. Those we are trying to help see us through their erroneous beliefs and think we are in the wrong as we are judged by their standard, and they wish to lead or compel us to travel their way. Such conflict once begun goes on neces-

sarily without benefit to any one. The stronger if possible, compelling the weaker.

Teach the true Christ law and "Let every man be fully persuaded in his own mind." This is infinitely the better way if we desire to help ourselves or others or to help on the Christ religion.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasures is there will your heart be also." (Matt., vi., 19-21.)

We are commanded not to lay up for ourselves treasures on earth and the reason for the command is given, Wherever our treasure is, there will our heart be also.

It is not in the riches themselves that there is any wrong, but it is "the love of money" that "is the root of all evil."

No man can be a true Christian while he loves money or wealth or the accumulating of them more than he loves his own

spiritual good or the welfare of his neighbor. To obey this command is to begin the laying aside of an uncertainty for a certainty, of the false for the true, the laying aside of a sordid affection for one more pure and God-like.

All men belong to one common brotherhood and every person is intimately and directly interested in the welfare of every other person; branches of one vine, and God is "in you all," and we should not seek things for ourselves alone, but for the good of all, as we are commanded to love our neighbor as ourselves.

Any great accumulation of wealth, whatsoever or howsoever made, ought to be so used as to contribute to the good and happiness of all. We are our brothers' keeper and we cannot escape the responsibility. We cannot serve God and Mammon.

"There are many who profess that they know God; but in works they deny Him."
(Titus, i., 16.)

Whoso hath the world's goods, and beholdeth his brother in need, and shutteth

up his compassion from him, how doth the love of God abide in him? (I. John, iii., 17, Rev., Ver.)

Have not many of our keepers of wealth been weighed in the balance and found wanting? The present unsettled condition of the working world answers this question; the old saying, "The voice of the people is the voice of God," is quite true.

If we love truth and goodness, if we love right and justice, if we love to do as we would be done by, "no good thing will He withhold." And we may grow into that high spiritual condition where we shall realize with Jesus that "all things whatsoever the Father hath are mine," that we are in truth as Paul says, "joint heirs with Christ."

"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. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how

wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt., vii., 1, 5.)

It is a great mistake to judge or condemn others. This is not the spirit Jesus manifested. "I judge no man," (John, viii., 15) he says; and again when the woman was brought before him to be judged he says, "Neither do I condemn thee." He forgave all, even his enemies, and judged or condemned no one. He says, "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven." (Luke, vi., 37.) As long as we condemn and judge others and refuse to forgive, we have that unforgiving quality of character which is so unlike Christ, and which will remain with us until we cease to condemn and learn to forgive.

When there was a strife among his disciples as to who should be accounted greatest,

Jesus tells them that the kings of the Gentiles exercise lordship, and they that exercise authority are called benefactors; but he says, "Ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat?" But says Jesus, "I am among you as he that serveth." (Luke, xxii., 26, 27.)

He who truly serves others is the greatest of all.

The more Christ-like we are, the less we are inclined to look for faults in others. We have been taking the beam out of our own eye and begin to look for excellencies in our brother. Just so long as we allow beams to remain in our own eyes they are reflected back to us and we do not realize that we are unwittingly acknowledging our own frailties when we are judging others. The reason why we look for faults in others is because they are in ourselves. Paul states this truth when he says, "Therefore thou art inexcusable, O man, whoso-

ever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." (Romans, ii., 1.) If we do not do the same things openly still we have a similar quality in character as the one from which their error is manifested. We see our own faults greatly magnified in others, but do not recognize them.

There is no righteous judgment, except the recognition of the image and likeness of God in all men; as, "Unto the pure all things are pure." (Titus, i., 15.)

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?

"And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt., v., 43, 48.)

This commandment to "love your enemies" may seem like a hard saying, but the truth is that all the Christ teachings are easy and none hard. It is true as Jesus says, "My yoke is easy and my burden is light." His yoke is easy and his burden light, not our way, but his way, and in this command his way is pointed out; "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

If we would follow Christ's instructions and do good in all ways and to all men, as, "The rain falleth on the just and on the unjust," we would not only find the way easy, but pleasant, and our enemies would be turned into friends. The way is plain and easy to follow and the burden is light. In doing good to others, do good in kindness and love and not for the sake of a literal

keeping of this commandment. We cannot deceive Omnipresence in ourselves or in others, and God is "in you all."

Whatever side we present to others they are quite likely to reflect back to us. This is as true when we show to them divine love and truth as when we show ill-temper. Like begets like, love begets love.

In Luke we find this command twice stated, "But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. ". . . But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest; for He is kind unto the unthankful and to the evil." If then we will love our enemies our "reward shall be great." If we will love our enemies we shall be the children of the highest.

The other commandments and teachings of Jesus are summed up in this one: love of our neighbor, our brother, even if a temporary enemy.

Paul says, "By love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." (Gal., v., 13, 14.) There is no other way to enter the kingdom of heaven than through love to the neighbor.

If we keep this one command in all things we shall keep all Christ's other teachings as all have relation to this one of love to man; love of our neighbor and our neighbor's good.

The golden rule, "All things whatsoever ye would that men should do to you, do ye even so to them," is another way of stating this teaching. If we truly love our neighbor we will unconsciously keep the golden rule.

As these teachings of Jesus are accepted and lived we shall cease to have a "form of godliness without the power thereof," but we shall have the true religion of Christ and "these signs shall follow them that believe; they shall lay hands on the sick and they shall recover."

Christ's teachings are so plain we need not misunderstand them. They affect our

inmost life and character, include every condition, every relation of life and everybody. The disinclination to acknowledge healing as a part of the Christian religion is because these signs do not follow all kinds of preaching. As long as people will teach for doctrines, the commandments of men, signs will not follow. A faith not followed by works we do not know to be true, a faith followed by works proves itself.

"If any man will come after me, let him deny himself, and take up his cross and follow me." Let him deny, put away the false life and live the true life that Christ taught and lived. In this denial of self all must be given up for the love that "never faileth." If we do not give up all, we will be "weighed in the balances and found wanting."

Christ says, "Now is the judgment of this world." Error is shown up in spiritual light, the light within. Now is the "kingdom of God" preached and he that loveth his worldly life, life not in harmony with the inner kingdom, shall lose it; but, whoso hateth his outward faults or sense life shall gain life eternal. "He that heareth

my word is passed from death unto life."

The teachings that Jesus has given to the world declare the very principles of life, unchangeable and eternal, and which, from spiritual illumination, he knew to be true. We cannot change the nature of Life, of Cause, of God, but we can adapt ourselves to these conditions.

All teachings that have reference in any manner to outward form or ceremony are but the commandments of men, and only such teachings as tend to spiritual harmony of life are essential. One of the greatest of religious writers has said, "All religion has relation to life and the life of religion is to do good."

Christ was accused of breaking the Sabbath, but he declared it was "lawful to do good on the Sabbath day." When the Jews said to the man that was cured, "It is the Sabbath day; it is not lawful for thee to carry thy bed, he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk." And again he says, "The Sabbath was made for man, and not man for the Sab-

bath." He taught a life wherein it was lawful to do good on any and every day, but not lawful to do contrary to the law of the kingdom of God within you on any day. He made every day a Sabbath day, in which to build up a spiritual life, paying but little regard to outer observances. Whether we join a church organization and keep church regulations or not, we ought certainly to obey the laws of absolute Being. "Why call ye me, Lord, Lord, and do not the things which I say?"

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

“Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called.” (I. Tim., vi., 20.)

“All power is given unto me in heaven and in earth.” (Matt., xxviii., 18.)

“Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.” (Luke, x., 19.)

“Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.” (Ex., xv., 21.)

“They profess that they know God; but in works they deny him.” (Titus i., 16.)

CHAPTER III.

“THOU HAST NO HEALING MEDICINES.”

It is with reluctance that I say anything about drugs and the drug practice; and what I say or quote from others comes of my belief in their inefficiency and uncertainty, and that such practice has a tendency to lead away from the Christ teachings; His manner of healing and the life upon which such healing is based; His life, words and works.

While I realize that there are thousands of earnest, educated men in the medical profession, I could have no desire to say anything unjust or unfair.

There are many people who have lost all faith in drugs; and many others who consider them as actually harmful.

Where does healing potency reside, in matter or in mind? Where is the cause of restoration, in material drugs or in the

energy of divine life? We become habituated to the ways of our parents and the world before we arrive at an age where we begin to think for ourselves; and after such unconscious education we are not apt to give the question much thought, but just move along blindly in the same old ruts.

A wise philosopher once said, "The depth of the mind is only so deep as its courage to expand and lose itself in its explication." This is true and it is for us, as branches of the one vine in reaching out after whatsoever enlarges, strengthens and builds us up, to look for those principles that have direct relation to our perfect harmony of life or oneness with Being.

In quoting from others, whether they refer to practices one year ago or five hundred makes no difference, as the principle is the same, and there is no true progress in medical science except as it approaches Christ-healing, the one and only true way.

Dr. R. T. Trall, in a sketch of the History of Medicine says: "In no part of the world are medical schools more numerous,

medical writers more prolific, and medical periodicals more abundant, than in the United States. And no age of the world presents a medley of medical scribblers in the regular profession more biased and bigoted in their notions, more visionary in their speculations, more inconsistent in their practices, than is furnished by the history of the present state of the medical profession in this country. This is not because medical men in this country are not as talented as those of any other country, nor because medical men, as a class, are not as intelligent, honest, and philanthropic as men of any other class. It is simply because there is no medical science in existence. The practice of the popular system is purely empirical. The critic who will take pains to examine the standard works of popular authors on theory and practice, will find, on almost every page, the most contradictory theories supported by equal authority, and the most opposite practices recommended on equal testimony. Well might the celebrated Dr. Rush, of Philadelphia, after a life-long experience in wit-

nessing the effects of drugs upon the human constitution, declare to his medical brethren: "We have done little more than to multiply diseases and increase their fatality."

The diligent student of medical history cannot fail to discover that the ancient and more ignorant practitioners were more successful in curing diseases than are the modern and wiser physicians.

The general plan pursued at the bedside of the patient, by regular physicians of this country, and, I believe, of all countries, is intended to be eclectic. While they disown all the theories that have ruled the world by turns, they endeavor to preserve and incorporate in their prescriptions all the remedial means which those rejected theories have brought into favor. The only point of skill is to discriminate the exact disease, state, stage, condition, temperament, age, or other circumstance, which renders this, that, or the other, or all together, the most advisable in the experimental prescription. The only acknowledged guide now is experience. But, unfortunately, the guide points all ways at

the same time. There is no common agreement in the testimony of medical men respecting the indications of the most common diseases, nor the properties or operative effects of the most common articles of the *materia medica*.

To illustrate: Bleeding has been employed extensively in typhus fevers for three hundred years, yet physicians are divided in opinion whether it is a good or bad practice. Opium has been in use over two thousand years, but medical men cannot agree whether it operates primarily as a sedative and secondarily as a stimulant, or exactly the contrary. Mercury has been employed more or less for about three hundred years, and extensively during the last fifty years; and some authors consider it a tonic, others a stimulant, others a deobstruent, or alterative, others a sedative, and yet others an antiphlogistic. Brandy has been freely administered in the city of New York and elsewhere in the treatment of cholera during two epidemics; the result of the experience is, about half of the physicians

commend it highly, and the other half condemn it utterly. Within the last fifty years no less than four different methods of treating ordinary fevers have prevailed; the bark and wine practice, the cold affusion practice, the bleeding and saline practice, and the mercurial and opium practice. In about the same period, some scores of specifics for some of the most formidable diseases have been discovered, tried, proved, and then laid aside, to be followed by others which experienced a similar rise and fall of reputation. Digitalis, the effluvia of cow stables, and a preparation of nitric acid and opium, have been among the vaunted cures for consumption. Twenty years ago iodine was found to be a specific for scrofula; but no one now thinks of it save as an occasional auxiliary; and a few years ago cod liver oil was literally flooding the country under the auspices of the allopathic medical journals, as a remedy for consumption and scrofula; but its brief day is already drawing to a close. These facts are enough to show the utter fallacy of medical experience and the un-

satisfactory nature of medical testimony. I cannot more appropriately conclude these remarks than by the following extract from Bostock's history: "In modern times, and more remarkably in Great Britian, no one thinks of proposing a new mode of practice without supporting it with the results of practical experience. The disease exists, the remedy is prescribed, and it is removed; we have no reason to doubt the veracity or the ability of the narrator; his favorable report induces his contemporaries to pursue the same means of cure; the same favorable result is obtained and it appears impossible for any fact to be supported by more decisive testimony. Yet in the space of a few short years the boasted remedy has lost its virtue; the disease no longer yields to its power, while its place is supplied by some new remedy, which, like its predecessor, runs through the same career of expectation, success and disappointment."

Rev. Dr. J. M. Buckley, in an article in the Century Magazine strongly opposing "Christian Science and Mind Cure," while

endeavoring to ascertain the cause of the cures that take place under the supervision of Christian scientists and mind healers, says: "The patients who are treated by these practitioners have, to begin with, the *vis medicatrix naturæ*, which is the final element in every cure, known and recognized to be such by the leaders of the medical profession for a long period of time." Sir John Forbes, M. D., one of the most eminent regular physicians of England, says of the regular practice, in his famous article on homeopathy: "First, in a large proportion of the cases treated by allopathic physicians, the disease is cured by nature, and not by them. Second, that in a lesser, but still not a small proportion, the disease is cured by nature in spite of them; in other words, their interference retarding instead of assisting the cure. Third, that in, consequently, a considerable proportion of diseases it would fare as well or better with patients if all remedies—at least active remedies, especially drugs—were abandoned." Even so long ago as Sydenham's time, he said: "I

often think more could be left to nature than we are in the habit of leaving to her; to imagine that she always wants the help of art is an error and an unlearned error." Sir John Marshall, F. R. S., in opening the session of the London University Medical School in 1865, said: "The *vis medicatrix naturæ* is the agent to employ in the healing of an ulcer, or the union of a broken bone; and it is equally true that the physician or surgeon never cured a disease; he only assists the natural processes of cure performed by the intrinsic conservative energy of the frame, and this is but the extension of the force imparted at the origination of the individual being."

Under the Mind Cure this force of nature is still at work, and in the great number of self-limited diseases which tend to recovery, it is left free from all error of practitioners. If it loses any advantages which the introduction of the proper drugs might give, it is saved from the consequences of the administration of the wrong ones.

The number of instances in which the

prescriptions interfere with nature is so great that Dr. Paris wrote, many years ago: "The file of every apothecary would furnish a volume of instances where the ingredients of the prescription were fighting together in the dark." This is especially true of the disease of children. The late Dr. Marshall Hall said: "Of the whole number of fatal cases of diseases in infancy, a great proportion occur from the inappropriate or undue application of exhausting remedies."

Dr. R. R. Noyes, in his History of Medicine says, "There is no reason, justice or necessity in the use of drugs in diseases. I believe that this profession, this art, this misnamed knowledge of medicine is none other than a practice of fundamentally fallacious principles, impotent for good, morally wrong and bodily hurtful."

Prof. Draper, M. D., before a class in the medical department of the university of the city of New York, said, "If all drugs were thrown into the sea it would be infinitely better for the human race, but infinitely worse for the fishes."

Dr. Mason Good, of London, a medical writer says, "The effects of medicine on the human system are in the highest degree uncertain, except, indeed, that it has already destroyed more lives than war, pestilence and famine combined."

In what way could believers in the Christ healing show up drugs in a more condemnatory light than by such statements as the foregoing? In looking back we see that the system of healing by drugs is experimental. We find that a drug that may seem to be a help at one time fails utterly at another time. We find that drugs in their nature are considered harmful as well as beneficial. We find in regard to drugs that have been used not only hundreds but thousands of years, physicians do not agree as to what their effects will be when taken into the human system. We find that not only different but even opposite qualities are attributed to the same drug by different physicians. We find it to be true as said above that, "There is no medical science in existence." Again we find according to Dr. Paris that,

"The file of every apothecary would furnish a volume of instances where the ingredients of the prescriptions were fighting together in the dark." We find according to the late Dr. Marshall Hall that, "Of the whole number of fatal cases of diseases in infancy, a great proportion occur from the inappropriate or undue application of exhausting remedies." We find according to Dr. Mason Good, that drugs "have destroyed more lives than war, pestilence and famine combined."

Of the various schools of medicine each believes all the others to be wrong and can give the most potent of reasons for such belief, reasons that cannot be answered or explained away; and here all are right, for all are wrong.

Medicines, of which mercury, arsenic, nux vomica (strychnine), aconite and belladonna are samples, are, in the common belief of the world, deadly poisons, in their natures destructive to life, and that no person even in robust health can with impunity take them into his system. Now, by what process of reasoning can a man,

say such drugs are harmful to a well man but beneficial to the sick, especially when we realize that neither the doctor nor the patient knows the cause or nature of the disease, but only its manifestations? It is an absurdity, and there is no possible rational explanation to an unprejudiced person. Is it any wonder the celebrated Dr. Benjamin Rush acknowledged to his medical brethren that they had "done little more than to multiply diseases and increase their fatality"?

Is it strange that Dr. James Johnson, declared his "conscientious opinion, founded on long observation and reflection, that if there was not a single physician, surgeon, man-midwife, apothecary, chemist or drug on the face of the earth there would be less sickness and less mortality"?

"If the blind lead the blind, both shall fall into the ditch."

Is it not strange that after all the vivisection, all the dissecting of the dead, all the experimenting that has been done with drugs for centuries, the search still continues upon the same line, for a Brown-

Sequard Life Elixir or Koch Lymph, that, like the will-o'-the-wisp, are followed in vain. In their fame we can read their inefficiency; in their mortal strength is weakness and uncertainty.

From the foregoing quotations we find acknowledged that which is better than drugs; the *vis medicatrix naturæ*, which Dr. Buckley says, "is the final element in every cure, known and recognized to be such by the leaders of the medical profession;" and quoting Sir John Marshall, F. R. S., as saying, "The *vis medicatrix naturæ* is the agent to employ in the healing of an ulcer or the union of a broken bone; and it is equally true that the physician or surgeon never cured a disease."

This is an invasion of the Christ healing territory. The *vis medicatrix naturæ* is the life of God in man in its normal action, in its endeavor to the restoration of a person from an abnormal condition. This is indeed the agent to employ in healing and is the agent that Christ employed.

Sir John Marshall, F. R. S., speaks of this life within as "the intrinsic conserva-

tive energy of the frame," and as "the extension of the force imparted at the origination of the individual being." If he refers to the Spirit of man in the image and likeness of God and anchored in the infinite life, spiritual science would not disagree from him. If he means some imparted physical energy or force other than that spiritual life in which we all live, move and have our being, whose kingdom Christ says is within you, an agreement would be quite impossible. In either case the same idea may be aimed at; that is, the innate, normal condition of divine life in its effort to a truthful or perfect expression of such condition.

The sometimes apparent benefit derived from drugs comes of the patient's or physician's faith or confidence in medicine and not from the medicine itself.

This is a low form of faith, and calls the mind away from the true source of life and health and is not genuine help. "Thus far shalt thou come and no farther, and here shall thy proud waves be stayed."

J. M. Buckley, D. D., quoted above, says

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that, "After all deductions have been made, the fact that most extraordinary recoveries have been produced, some of them instantaneously, from disease in some cases generally considered to be incurable by ordinary treatment, in others known to be curable in the ordinary process of medicine and surgery only by slow degrees, must be admitted." He has also given cases in illustration of this truth.

Christ taught and practiced a system of healing based on an understanding of the spiritual man and the relation between the kingdom within and its outer manifestations. There have been cases of what might be termed accidental Christ healing, the principle on which they were brought about not being understood and applied as was done by Jesus.

There are many cases on record showing the marvelous power of belief and fear over the human mind. There is the oft mentioned case where Napoleon III. permitted a physician to experiment on a convict who was sentenced to death. The condemned man was turned over to the

physician who strapped him to a table and blindfolded him ostensibly for the purpose of bleeding him to death. Near his head he placed a vessel of water, which, by means of a syphon, was made to trickle audibly into a basin below at the same moment that a superficial scratch with a needle was made across the culprit's neck. Perfect silence was maintained when in six minutes the man was found to be dead. Another case occurred in a university town in Scotland. A college porter, having made himself offensive to the students, they determined to have revenge on him. With this end in view they decoyed him into a room one night, held a mock inquiry into his behavior and with an outward show of great solemnity sentenced him to death, the execution to take place at once. The frightened porter was led to a corner where stood a huge block and a keen ax; he was then blindfolded and compelled to kneel and lay his head on the block. The one who was appointed executioner struck him on the neck with a wet towel, and the porter was lifted up dead.

The late Gen. Johnston gives a case that came under his own observation. He, when a lieutenant, learned that some acquaintances had devised a plan for testing the power of the imagination on the human system. The plan was that half a dozen of them should as if by accident meet some particular individual and comment on his appearance of extreme illness. A healthy young man was selected for the experiment and the result of the joke was that he sickened and died.

J. M. Buckley, D. D., gives the following case: "A young woman, a teacher, was, as she believed and as her friends supposed, at the point of death. Her physician was not quite certain that she was as ill as she seemed, and requested the pastor to assist him in breaking up her delusion that she must die. He attempted it, but she refused to hear him, and loaded him with messages for her friends, and especially for her class in the Sunday School. As he was about to bid her farewell, he said that he would return in the afternoon; she said that she would like him to pray with her,

but that it was useless to pray for her recovery. Having in view her hearing what he had to say, he prayed in such a way as to break the spell and make her believe that she would recover; as he did this, the morbid symptoms of approaching death gave way and she is still living."

He also gives the following case: "A woman, ill and bedridden, conceived a high regard for the piety and intelligence of her pastor. He entered her room and in a loud and solemn voice said, 'I command you to arise!' Involuntarily she arose and resumed the duties of house-keeping, which after a lapse of ten years she still performs."

Another case has been related as follows: A girl about sixteen years of age had a prescription made up at a chemist's. The prescription was a double one, part being for internal use the other for external application only. The usual "poison" label was affixed to the bottle containing the lotion and a verbal caution was also given. The girl, having been under medical treatment for some time previous, was

permitted to take and apply the medicine herself; and so careful was she that her precautions to avoid mistakes were the subject of comment and occasional banter. One day a cousin, having resolved to play her a practical joke, transposed the labels on the bottles soon after the girl had taken a dose. In an apparently careless way her attention was directed to the bottles, and to her horror she discovered, as she supposed, that she had taken her dose from the wrong bottle. Within half an hour she had frightened herself into the belief that she was poisoned. She complained of a burning sensation in her throat and stomach, of colic and of other symptoms of poisoning. A little later she was seized with an overpowering tendency to sleep. The doctor was summoned in haste. He heard the girl's story and applied such remedies as he thought proper, but the girl grew worse. She was sinking so rapidly that at last the hitherto silent culprit confessed what he had done. At first the girl did not believe him, and it was not until the doctor had taken a large

dose from the "poison" labeled bottle that she was convinced. Then she began to recover, and in a few hours the immediate effects of the practical joke had left her.

Any number of other cases might be given, but these are sufficient to illustrate the effect the mind has upon the body.

When we see and realize that such things are true, why is it difficult to understand that wrong belief, fear and a hundred other forms of inharmony in the mind are the cause of sickness? **THE GREATER INCLUDES THE LESS.**

It may sound flat to those who are skilled in medical lore or to those who look at the surface and have a strong belief in only what the senses reveal, to say that cause resides in mind, but it is true, as Jesus says, "The Spirit quickeneth, the flesh profiteth nothing." Paul says, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I. Cor., ii., 14.)

If we live in the world's thought and be-

liefs, in sickness and inharmony we thereby subject ourselves to its laws of error: "As a man thinketh in his heart, so is he." "According to thy faith, so be it unto thee."

The actual fact that the mind can, through simple belief alone, as in the case of the man who supposed he was being bled to death, bring about actual physical death, or that Jesus can through faith, based on an understanding of spiritual law, call Lazarus forth from the tomb shows clearly the supreme power of the mind over the body.

The girl in the case mentioned labored under the belief that she had taken poison and that the poison would kill her, and so it would as certainly as if she had taken it, if her wrong belief had not been broken up.

The man who believed he was being bled to death died as though he had been actually bled. The explanation being that it was real to his mind.

The porter believed he was about to be executed, and when struck with the wet

towel, believed he had been struck with an ax, which full belief naturally culminated in death.

When the girl, who believed she was about to die, had such beliefs broken up by her pastor "the symptoms of approaching death gave way."

The woman, sick and bedridden, when commanded to arise, arose and resumed her duties.

All such cases, illustrate the power or effect of mind upon the body and manifest its omnipresent, omnipotent life.

This is the key to such passages as, "They shall take up serpents and if they drink any deadly thing it shall not hurt them," or the passage, "Nothing from without, entering into the man, can defile him;" also the experience of Paul as recorded in The Acts where it says, "He was bitten by the viper but felt no harm." Full spiritual understanding is perfect defense. Nothing "shall hurt or destroy in all my holy mountain, saith the Lord."

The clothing Spirit puts on we call matter, but its every movement comes of

Mind or Spirit. The kingdom of heaven, the kingdom of Spirit and of life, is within, and is the ever acting cause. In this world we see Spirit in its outer manifestations and should not forget the perfect life within.

True reasoning is always from cause to effect and never from effect to cause. From cause we can trace out effects and perceive that they follow as certainly as that light comes with the rising sun, and until we know the cause we cannot know what the effect will be, for we do not know the nature of the effect which is in and is always at one with its cause. The world has known what sickness is in its various effects for thousands of years, but does not comprehend its "nature and origin," its cause, and never can from its manifestations only. Nothing but effects are or can be visible to the physical senses. However, when the world does come to know and acknowledge what sickness is in its cause, nature and origin, it will be at the beginning of the end, it will be where it will have no further trouble with it, for its cause when known can be removed, as

Jesus and others have done, and this means cure.

Christ-healing is from Principle or in accordance with divine law, and is not a matter of chance or experiment.

The world of doubt, of fear, of terror and dread passes away as we grow in a knowledge of the truth, and a sweet assurance—a great faith and a perfect trust in the divine presence—grows up in its place; an inward conviction that He doeth all things well.

In this life, "in which we live, move and have our being," we realize "are hid all the treasures of wisdom and knowledge."

It should not be forgotten, however, in this connection that to believe, think or say, we understand the Christ principles of healing and the Christ life, while good so far as it goes is not all sufficient. We need to study the subject deeply and earnestly and to live His life until it becomes a part of our nature, until we thoroughly realize, believe and trust it. Tarry in this city of Jerusalem "until endued with power from on high." Then we may not only

make use of our information or apply the principle to our own needs, but to others.

"Keep my words," "Keep my commandments," and we shall grow in spiritual strength, spiritual enlightenment, until we know the truth that makes free, when we may "decree a thing and it shall be established unto us," we may ask and we shall receive.

If drugs could be a benefit to Spirit, mind or life, there might be a reason for using them, but between matter and Spirit there is a great gulf fixed and drugs are not a medicine for Mind. They are as dead and impotent of themselves as the body is after the Spirit has left it. Matter only manifest effects from mind or life which is cause, itself being causeless.

The common belief that drugs are poisonous, the other contradictory belief that they are beneficial to the sick, the faith of the patient in the physician, the patient's fear of the disease, the faith of the patient in the drug as a medicine, the belief of the patient that drugs are poisonous, the physician's uncertainty about the exact disease.

its stage and condition, his knowledge of the poisonous nature of drugs, his hopes and fears in regard to the disease and drugs, the beliefs of others about the patient that may affect him, makes endless uncertainty.

In regard to the whole matter, one thing is evident, and that is: In case of sickness, unless the *life within* overcomes the disease, death follows. The one and only question is: Which is most likely to encourage, meantime, reinvigorate and so assist the inner life forces, the way of the Spirit, the Christ way which goes directly to cause, or confessedly poisonous drugs given experimentally to affect symptoms?

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when we shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as he is pure.” (I. John, iii., 2, 3.)

“For as the Father hath life in Himself; so hath he given to the Son to have life in himself.” (John, v., 26.)

“In him dwelleth all the fullness of the Godhead bodily.” (Col., ii., 9.)

“And he said, Go forth and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still, small voice.” (I. Kings, xix., 11, 12.)

“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. (John, i., 12, 13.)

CHAPTER IV.

“I AM THAT I AM.”

The greatest of all questions is the question, God; and upon all this as a foundation rest all other questions.

There are hundreds of passages of Scripture bearing upon Divine Life, and each expressing more or less of truth. There are no special truths, except such as relate to universal Truth, or as expressing one phase of truth as a whole. There are apparently different or contradictory passages, but each passage may be true, as expressing only one side or view of the same infinite truth.

Paul says: “The letter killeth, but the spirit maketh alive;” and so we have statements of truth to be taken in a literal or external way, and others that are to be understood or interpreted in a more spiritual way. A truth demonstrates itself true to us when we see its harmony with

all truth, as, "God is wisdom," the highest expression of truth.

There are many opinions as to personality, nature and oneness of God and Jesus Christ, and also various opinions as to man's spiritual nature and relation to Omnipotent Life and to "the man, Christ Jesus." These differences are not so great as they seem, and all these varying beliefs have more or less of truth, but none possess it all, as truth is infinite.

The discussion of the question, God, includes Jesus, for, as he says, "I and my father are one." It also includes man, because we are created in the image and likeness of God, because in Him we live, move and have our being, and because "the kingdom of God is within you."

Matthew gives the genealogy of Jesus through "Joseph, the husband of Mary," showing the understanding at that time to be that Joseph was his earthly father.

Luke also gives the genealogy of Jesus through Joseph and he is spoken of, even to this day, as "the carpenter's son."
"Philip findeth Nathaniel, and saith unto

him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." (John, i., 45.) Again we have the statement of Mary showing Joseph to have been his father where she says: "Thy father and I have sought thee sorrowing." (Luke, ii., 48.) Jesus speaks of himself as a man that hath told you the truth. (John, viii., 40.) These material questions however, like the "washing of hands," are of minor importance.

"There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them that sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother." Our spiritual relationship, founded upon the keeping of his teachings, is the all important question.

Joseph's dream as given by Matthew, whether given correctly or not, is a relation of a spiritual experience, and so should be understood or interpreted in a spiritual way. God is the Father of all, and this sublime truth was here revealed.

Jesus teaches this truth plainly when he says: "Call no man your father upon the earth; for one is your father, which is in heaven." (Matt., xxiii., 9.) Paul says: "There is one God and Father of all."

Matthew gives the genealogy of Jesus, showing who his earthly father was; he gives Joseph's dream, showing his spiritual parentage; and he records the teaching of Christ that God is the Father of all.

This view of the question leaves Jesus as the son of God and at the same time shows that all men in their inner, spiritual nature are divine. "Every one, when he is perfected, shall be as the Master."

When Jesus said: "I and my Father are one," the Jews took up stones 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, makest 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." (John, x., 32-35.) Here again, Jesus, indorsing the passage in Psalms, "I said, ye are gods," teaches the Fatherhood of God and the divinity and brotherhood of man.

Paul says: "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ." (Romans, viii., 16, 17.) Inasmuch as the "man Christ Jesus" was the only man who has lived in all things in harmony with divine life, he is, in a literal or external way, the only begotten son, as he is the only one who has lived the perfect outer life; still, God in all fullness resides in the inner Spirit and life of all men. Whosoever will may live the

Christ teachings in Spirit and in truth until "two shall be one and that which is without as that which is within," becoming in all things "perfect as the Father in heaven is perfect," as Jesus commanded.

There is an inner interdependent relation existing between man and man and also between God and man. It is a vital relation and is shown in various ways. Paul says, "We, being many, are one body in Christ and every one members one of another. Jesus says, "In that day ye shall know that I am in my Father, and ye in me, and I in you." (John, xiv., 20.) And again, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and loved them, as thou hast loved me." (John, xvii., 21, 23.)

We are all children of God, brethren

and joint heirs with the Great Teacher, branches of the one vine; and the life of Jesus, his teachings and works, is to lead men into a full recognition and acceptance of this divine truth.

Our inner life is the life of God in man, and here "I am in my Father, and ye in me, and I in you," and all are one in the Father, the I AM, the Holy Spirit, and "God is all in all."

Jesus, when asked which is the great commandment, says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." But who is "the Lord thy God"? John says, "He that loveth not knoweth not God; for God is love." Again he says, "God is love; and he that dwelleth in love dwelleth in God, and God in him." (I. John, iv., 8, 16.)

This gives us the nature and quality of divine life, which we are to prefer above all things, and does not teach that we are to love some personality, form or shape. We are to love and cherish this nature and quality of life which is the inmost or in-

ward self, the image and likeness of God in all men. "This is the first and great commandment. And the second IS LIKE UNTO IT, Thou shalt love thy neighbor as thyself." (Matt., xxii., 37, 39.) These two commandments are as one and are the greatest commandment.

We are to love our neighbor in and from this nature and quality of life within ourselves, and we are to love this nature and quality in our neighbor. This is the love that "is the fulfilling of the law." This is the love that Paul says, "never faileth."

This manner of life and this line of thought in no wise derogate from faith, for love is the life of faith. It will build up and strengthen true faith within us, a spiritually enlightened faith, a faith that, "out of weakness" makes "men strong," "a faith that has subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, raised the dead to life." (Heb., xi., 33.)

That faith that is expressed in the words of Jesus Christ when he says, "If ye abide in me, and my words abide in you, ye

shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love." (John, xv., 7, 10.) Jesus kept the Father's commandments and abode in His love, and if we will keep the Father's commandments which Christ has given us we also shall abide in the Father's love.

The historical Jesus, whose lineage Matthew gives, truly glorified his body and made it one with eternal life, a way open to all. Still the life or Christ in him, that inner I Am, the cause of all life and the life of all, is the true vine and we are the branches.

This I Am is the Father that Christ says, "Is greater than I," "the Father of me," who is also "the vine dresser." "Whoso findeth me findeth life."

God is omnipotent, God is all wise, God

is everywhere present, and God is love. The power that guides and controls the universe and that all call God is truly omnipotent. We cannot think of the earth's movement about the sun, the power that bears a planet on its course except as an almighty power. When we remember that the number of suns themselves is infinite, doubtless each with its system of planets, and these suns and systems of suns all moving majestically in their places, the question grows quite beyond our present finite or sense conception.

The infinite wisdom at one with infinite power that can conceive and carry on this wondrous work is manifestly Omniscience Itself. We see it in the plant that flowers and fruits as well as in the distant suns. In "Sketches of Creation," the author demonstrates that the same intelligent mathematical law "expressing the relations of the revolutions of the planets" is "identical with that which determines the arrangement of the leaves upon the stem of a plant." The same life that is present in every leaf on the humblest plant is present

in the distant stars. God "whom the heaven of heavens cannot contain," IS omnipresent.

Science has shown us how this omnipresent life, through untold centuries anticipating man, prepared the earth for his habitation, by providing all things necessary for his perfect growth and development, an evident intelligent manifestation of love; when we find it true, as John has said, "God is love."

Following the creation or growth of the world through centuries of change from lower into higher forms of expression of plant and animal life, comes man, the crowning work of Omniscience, in the image and likeness of God. In no wise or external or physical resemblance, but an inner, spiritual "image" as expressed in the highest type of man, Jesus the Christ, truly "God manifest in the flesh."

Jesus preached a Gospel of love. He lived a life of love, and upon the cross he expresses love for his enemies. "Father, forgive them; for they know not what they do."

The "Holy of Holies," which is within the veil, corresponds to the very "esse" of life or love and when Jesus was crucified the "veil of the temple was rent in twain from the top to the bottom." The true way of life is made manifest to man. Christ passed through the open door to the inner heart. "God is love."

There is a beautiful expression of this view of life, the Godhood of humanity, from Gœthe:—

"In the floods of life, in the storm of deeds,
Up and down I fly,
Hither, thither weave,
From birth to grave,
An endless weft,
A changing sea
Of glowing life.
Thus in the whistling loom of time I ply,
Weaving the living robe of Deity."

The whole universe is a universe of life, a grand Microcosm. Man is a microcosm, a self-conscious concrete expression of omnipresent life possessing in all fullness in his unfolding spiritual nature the attributes of Deity, "perfect as the Father which is in heaven is perfect."

In that holy city, new Jerusalem, so

beautifully described by John, the angel had a ~~golden~~ reed to measure the city, and he measured the city ~~and the~~ wall thereof "according to the measure of a man, ~~that~~ is, of the angel."

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full." (I. John, i., 1, 4.)

Life is progressive. Jesus says, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." (Luke, xviii., 16.)

We realize that Jesus did not intend to convey the idea that heaven or the king-

dom of God is a place for little children only, or that heaven in any way is a place of ignorance, but that he intended to convey the idea that heaven, "The kingdom of God within you," must be that condition of mind in which a pure and guileless life is mirrored in innocent and confiding affection as represented in an infant. This innocency we often see more or less plainly in old age, but it is an innocency glorified by greater intelligence. It has been growing deeper, broader and more beautiful. Spiritual growth or development is from the innocence of ignorance to the innocence of wisdom, a ladder which reaches from earth to heaven, from man to God.

Moses was commanded to make the tabernacle after the pattern shown him in the mount. This tabernacle contained an outer court, the holy place and the holy of holies, and corresponds to the mind of man. There are those who, like Thomas, take things in a more material way and live in the outer court.

They must see and feel their way, thrust their hand within his side or feel the prints

of the nails before they can believe. They may be eminently useful and practical in affairs of state or in matters of religion, but do not walk in the light of truth like those who perceive truth from spiritual illumination as Peter did. The former take the statement of truth as a command that it is right and best to accept and follow; the latter see the truth itself in spiritual light, accept it and adapt themselves to it as they understand it.

Christ said to Peter the third time, "Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

The Israelitish Church corresponds to the outer man and is a church of instruction and obedience to commands. The Christian Church takes a step farther. Jesus has taught the truth that shall make men free, and this truth the illumined Peters are to feed his sheep, that all may walk in the light of the truth. "I am the

light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John, viii., 12.)

In the Christian Church the Peters have largely borne the heat and burden of the day in teaching the gospel to the world. After Christ said to Peter the last time, "Feed my sheep," Peter, turning about, saw the disciple whom Jesus loved; said to him, "Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me." (John, xxi., 21, 22.)

John corresponds to the "Holy of Holies" where love rules, and even this door Christ opened and the veil of the temple he rent in twain.

When Jesus came into a certain village "Martha received him into her house; and she had a sister called Mary, which also sat at Jesus' feet and heard his word. But Martha was cumbered about much serving, came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and

said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." (Luke, x., 39-42.)

The Johns and Marys have chosen the "one thing needful," love; the veil is no longer "upon the heart." These are they of whom Jesus says, "I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God." (Luke, ix., 27.) Whoever will tarry in this kingdom of love shall see the kingdom of God; and whenever the John and Mary disciples appear Christ in Spirit has come again. When love rules the life, intuition becomes our guide and we are no longer obliged to reason out our truth, for, "God is wisdom" as well as love.

Every man is a tabernacle or temple. "Know ye not that ye are a temple of God," says Paul: and Jesus says, "The words I speak unto you I speak not of myself; but the Father that dwelleth in me,

he doeth the works." (John, xiv., 10.) The omnipresent perfect life spoke and worked through him to teach, to will and to do. This is the kingdom of God that Jesus preached and that is nigh to all.

John was carried away in Spirit and was shown "the great city, the holy Jerusalem, having the glory of God," but he says, "I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. (Rev., xxi., 23.)

When the new heaven and the new earth are established in man the Lord God Almighty is the temple. "He that hath seen me hath seen the Father," and I AM THAT I AM.

These two truths, the truth that "the Father that dwelleth in me, he doeth the works," that man is an organ of divine life, and the truth that "the Son hath life in himself" and that he has "all power in heaven and in earth," or that man is an

organ, divine life are one and the same, the grand central truth of existence.



“Greater is he that is in you, than he that is in the world.”
(I. John, iv., 4.)

“The word of God is quick, and powerful, and sharper than any two-edged sword.” (Heb., iv., 12.)

“What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them.” (Mark, xi., 24.)

“For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.” (Isaiah, xii., 13.)

“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.” (Psalms, xci., 1-10.)

CHAPTER V.

“KEYS OF THE KINGDOM.”

There are a great many passages in the Bible that we can plainly see are not to be understood according to the literal sense. Paul says, “The letter killeth.” If we undertake to interpret according to the literal reading we will be misled; if, however, we are able to reach the spiritual meaning, rays of light from the truth within the letter will flash upon us, revealing the true meaning. In the passage, “I stand at the door and knock,” we realize at once that a door is not meant, but the way to the heart or spiritual life. And so the words, “the keys of the kingdom,” are not to be understood in a literal way, but point to the spiritual illumination necessary to set men free.

“When Jesus came into the coasts of Cesarea Philippi, he asked his disciples,

saying, Whom do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matt., xvi., 13-19.)

What rock is this upon which Christ says now as then, "I will build my church?" The people who knew of Jesus and his works have various opinions as to his personality, but among the disciples this truth

was known: "We believe and are sure that thou art that Christ, the Son of the living God." (John, vi., 69.) When Jesus asked the disciples, "Whom say ye that I am," Peter said, "Thou art the Christ, the son of the living God." How is it that the disciples understood this question when others did not? They are no more learned or brilliant of intellect than others, but their spiritual perceptions or intuitions are clearer. What reply does Jesus make to Peter? "Blessed art thou, Simon Barjona; for flesh and blood have not revealed this unto thee, but my Father which is in heaven." Peter's spiritual illumination from within enables him to answer the question; and Christ says, "I also say unto thee, that thou art." What is it Jesus says, "Thou art?" Peter receives truth from the Father within him, so Jesus says, "I also say unto thee, That thou art the Son of the living God, and upon this rock," the rock of spiritual illumination from within, "I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the

kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." The keys to bind and loose, remit and retain, come of spiritual understanding of the true harmony of life. "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (John, xx., 23.)

Flesh and blood never can reveal spiritual truth, but "my Father which is in heaven" reveals it. "The law and the prophets were until John: since that time," and for all time, "the kingdom of God is preached."

The apostle James says, "The prayer of faith shall save the sick," and again he says, "Pray for one another, that ye may be healed." What is true prayer? We know there are millions of unanswered prayers. How is this when Jesus says, "Ask and ye SHALL receive?" It must certainly be that, as James says, "ye ask, and receive not, because ye ask amiss."

Jesus says, "When thou prayest, thou

shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." Again Jesus says, "When ye pray, use not vain repetitions, as the heathen do, for they think they shall be heard for their much speaking." Prayer for form's sake or for the words we use, prayer made for the sake of being seen or heard, is unanswered.

He tells us how we are not to pray; but he does not stop here, leaving us still in the dark, but he tells us how to pray the true way, saying, "The Father knoweth what things we have need of before we ask him."

He says, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt., vi., 5, 6.) The literal translation of this verse helps to make the meaning clearer: "When thou prayest, enter into the retired place of thee, pray thou to the Father of thee, to thee in the secret; and the Father of

thee, who, seeing in the secret place, will give to thee." (Emphatic Diaglott.)

Since the kingdom of God is within we see the closet or retired place of thee is thine own inner self or "inward man;" here pray to the "Father of thee" and he will give to thee openly. Again Christ says, "What ye have spoken in the ear, in the inner chamber, shall be proclaimed upon the housetops." (Luke, xii., 3, R. V.) What is spoken to the "inward man" shall become manifest in the outer man.

By speaking the truth to the inner man of another, the I Am, which is in all and already knows the truth, such person may be aroused to a consciousness of it when he recognizes it and accepts it for himself. His awakened spiritual life, the cause, of which his body is the effect, will, in harmony with the law of Spirit, express or picture forth the divine truth. Here the "word of God is sharper than any two-edged sword," and what is "spoken in the ear, in the inner chamber, shall be proclaimed upon the housetops."

Prayer to a changeable God outside of us somewhere in space is not true prayer. Such prayer is idolatry and has cheated the children of the "Father of all" quite long enough, and ought to be changed for a better way. God's kingdom "is within you;" God is "in you all and through you all;" our "God is one God," and "Thou shalt have no other Gods before me."

"Thou hast no healing medicines" was true in the days of the prophet Jeremiah, and is just as true to-day, because we are mental, and not physical, beings, and the universe is a spiritual and not a material universe. Since man is purely mental in a universe that is Spirit, we are enabled to see how, by false reasoning and false thinking, leading to false beliefs, we build up false conditions that are just as real to us as we believe them to be, and will last just as long as we believe in them, and why the truth can set us free. If there were matter in existence it would not be recognizable. Our bodies are the product of Mind and not matter. Creation is perpetual in the infinite Life, the omnipres-

ent Being, without form, becoming formulated of love from thought or belief. If we have not awakened to a realization of the truth that all is Spirit, we see things at the surface and live at the surface of our being, and because we are a mental organization, as we think in our hearts, so we are; or, according to our faith, so it is with us.

God is "all in all" and perfect life, and when we can bring our life in harmony with this perfect life, we shall have whatsoever we desire; we shall be God manifest in the flesh and possess in all fullness the attributes of perfect life; as love, intelligence, health, beauty, strength, happiness and eternal life. So Christ says, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Now, if we become a perfect organization of the perfect life, we are the "word," and the "word was God," and all things were made by him." This is the word that "was made flesh and dwelt among us." (John i.) We become heirs of God and joint heirs with Christ, we become able to judge righteous judg-

ment, we know the truth that sets men free. Then, "Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways. When men are cast down, then thou shalt say, there is lifting up." (Job, xxii., 28, 29.)

All kinds of healing, except the Christ-healing, are based on error: and yet, every manner of healing can point to any number of cases of restoration to health; and whether they are cases where some kind of assistance was rendered or not does not matter; they are accidental; the Christ-healing only being based on cause. The incantations of savages and the wearing of charms are often followed, as is well known, by restoration to health; the regular practice of medicine carried on by educated men, "wise after this world," but whose "wisdom is foolishness with God," is quite as uncertain in its results and un-Christian in its methods. Jesus Christ truly says, "I AM THE WAY."

Every man is made up of his fixed beliefs, with love flowing into them from

within, which, in its inner nature and quality, is pure and perfect. We see this expression of love, we see the apparent and not the real. These thoughts, beliefs and affections are the formulated man we see individualized or organized in and from I Am. The inner image and likeness of God in him hidden by error rather than manifested by truth. This eternal life, in which we live, move and have our being, is the one and only life in each and all, and, though we make our "bed in hell, thou art there." Hell is a condition of mind as expressed in error and not in locality.

This inner divine life is ever in effort and desire to express itself perfectly through us, and is our foundation and basis of life. Any manner of disease or deformity is only a picture of some error in the mind shown out upon the body; this error is held by the individual supposing it to be true. We have learned and we see that, when we know the truth, the truth will set us free, as Jesus says, but how shall we set others free? We have

seen that "God is love" and we have been living the Christ teaching, abiding in this city until we have incorporated these teachings or truths into our very lives. The more nearly perfect love in us can speak to another, and reach and arouse, in the depths of his being, his inner love, the better and the quicker can we help him to remove his error. And when he sees the truth, the error is destroyed, the truth established and the disease, which is only an effect of the error, passes away.

To "speak the word only," as Jesus spoke, is all sufficient. To "speak the word only," believing it to be true, is of actual practical benefit and may restore health quickly. To "speak the word only," in the light of truth where we have come to see it to be true, is better and more effectual. To "speak the word only," believing it to be true and seeing in the light of truth that it is true with a feeling of knowing or spiritual realization of its truth, is a Christ treatment and, as the realization is full and perfect, just in

that degree is the effect full and certain, and may be instantaneous.

There is no mystery about healing or treatments. A treatment is the reasonable thing to do or give in case of sickness, and healing is the natural result to expect.

The legitimate effect, as flowing from cause in a treatment in its best estate, is as certain as that the rising of the sun will give light. This is why Jesus always used the word, "shall," instead of the word, "may." He understood the principle of healing and how to apply it and the result was certain.

Jesus did not undertake to heal the whole world at once, or to heal anyone against their will, or to make a show of what he could do. He taught the people and taught them plainly, and he healed the sick.

The principle of healing is always the same. Truth is one with God and expresses the eternal omnipresent life. Error is based on a mistaken conception of Being.

In the case of a man born blind, if the cause is not removed there is no restora-

tion. If the cause is gradually removed, restoration will be gradual. If the cause is removed at once, sight is immediately restored.

The blind man, brought to Jesus at Bethsaida to be restored, after Christ's first attempt at his restoration, looked up and said, "I see men as trees, walking," seeing indistinctly; but, after the second effort "saw every man clearly." (Mark, viii., 24-25.)

The world believes in the possibility of physical or external help. The existence of this belief may, in some cases, make it possible to be helped in this way. There will then be two ways of restoration, the one accidental, the other causal.

All life, in its own inner nature, is truly divine, and "unto the pure all things are pure." When we come to see others as they are in their true relation to divine life, we call forth the good in them and help to establish it unconsciously. This is health. Jesus healed the woman who, in the press of the people, "touched the hem of his garment." She touched his

environment or sphere of life and was restored by it.

Whosoever desires to lead a true life, a life in harmony with God, will undertake in his inner heart, in the Divine presence, to live the commandments that the illumined Christ has given to the world. "Be ye therefore perfect, as your Father which is in heaven is perfect."

This repentance and remission of sins shall "be preached in his name among all nations And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Tarry in this city, these doctrines, commandments of Christ, making them the motive of life, not in the letter, for "the letter killeth," but in spirit, for the "spirit maketh alive." Then shall we be endued with power, a power measured by our spiritual understanding and faithfulness to the true law of life.

Again, as "God is love" and His kingdom is within, we are to do His will in Christ's plain but narrow way; then we

have made the atonement (at-one-ment) with God (Love). We love our neighbor, we love even our enemies, and desire to do good in all things and ways. We are now ready to do works in Christ's name. Love is divine harmony and brings us in oneness with God. This love quality of life, gives power to do, as God is love and God is omnipotent.

The world believes in the inheriting of various ailments and weaknesses from our ancestors, but this is a mistake. It is as our parents have believed, and which belief we take on that we show out, and so according to our faith it is with us. The prophet Ezekiel says, "The word of the Lord came unto me, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine." (Ezek., xviii., 1-4.)

There is a common belief in the world that our life is separate and apart from the one life, God. This is an error. The truth is expressed clearly by Paul when he says, "There is one God and Father of all, who is above all, and through all, and in you all." And by Jesus when he says, "That they all may be one; as thou, Father, art in me, and I in thee, that they also all may be one in us."

There is a common belief in the world in the reality of poverty, when "the earth is the Lord's and the fullness thereof." When "the Lord is thy defense, thou shalt have plenty of silver." (Job, xxii., 25.) "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

There is a common belief in the world in the reality of a power called evil, when God is the one and only life and power, and "unto the pure all things are pure." There is one vine, though with undeveloped fruit on many of the branches, a partial or imperfect instead of a full expression of life. "The king of Israel, even the Lord, is in

the midst of thee; thou shalt not see evil any more." (Zeph., iii., 15.)

There is a common belief in the world in the reality of death, when death is only the culmination of the belief in death, and not death at all. "Sin, when it is finished, bringeth forth death." (James, i., 15.) This belief, like all others, looks to its own expression and can only be annulled by truth. Paul says, "The last enemy that shall be destroyed is death." (I. Cor., xv., 26.) Jesus says, "He is not the God of the dead, but the God of the living; ye therefore do greatly err." (Mark, xii., 27.)

There is a common belief that, in some other world or in some other stage or state of existence, laws and conditions will change; but God and his laws are eternal "the same yesterday, to-day and forever without variableness, neither shadow of turning." The eternal "NOW is the accepted time," and it is a question of being and not of place, for God is everywhere. Our happiness, our intelligence, our health, our strength, depend upon our oneness with

the principle of life and not upon a future world.

There is no matter, for "God is Spirit," and "God is all in all," and, as Paul truly says, "There is but one God, the Father, OF WHOM ARE ALL THINGS, and we in him." (I. Cor., viii., 6.)

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." (Eccl., vii., 29.) Then let us judge not according to appearances, but judge righteous judgment.

The everywhere moving life, God, is Love, Wisdom and spiritual light, the light that, from within, lighteth every man that cometh into the world. God is all power, a spiritual Might coming through truth from love, as "the spirit quickeneth" and "God omnipotent reigneth." Every good and every perfect gift is from above, and cometh down from the Father of lights." And when we seek God and His kingdom first, every good thing is added unto us; and "now is come salvation."

We are not saved by creeds or ceremonies, but by conforming to the principles of

life in harmony with the teachings of Christ. Seek the truth and when you find and know the truth, live it, abide in it tarry in this city, and the truth shall make you free. "Commit thy way unto the Lord and trust in him, and he shall bring it to pass." Behold, "how great is the goodness which thou hast laid up for them that trust in thee."

Hoping to make this subject more plain and practical, we will present it in fewer words.

"All things whatsoever ye shall ask in prayer believing ye shall receive." (Matt., xxi., 22.)

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark, xi., 24.)

We are to pray or ask as though we already had the thing we desire. Jesus spoke "the word only" to bring forth health. "Thou shalt decree a thing and it shall be established unto thee."

How is it possible to establish the thing we want? Our desires are the spiritual

demand of the "hidden man of the heart" for a recognition of what already belongs to us. There is no impassible barrier between us and our desires, for the thing that we desire belongs to us. It is already ours in harmony with omnipotent law. The ideal is the actual and will become the visible if we will "speak the word" in harmony with its true nature or character. Paul says, "Faith is the substance of things hoped for, the evidence of things not seen." These things we desire exist for us in reality and we have a certainty of it in our desires. They belong to us as part of our unrecognized spiritual inheritance, a part of our actual environment.

Paul says, "Give thanks always for all things," making melody in our hearts."

If we will speak the word, "nothing doubting," and with gladness of heart we will see the old and unnatural conditions blend into the new and the true. The false, abnormal or undesirable conditions pass into one of spiritual harmony and peace. We shall know with the Psalmist that, "He shall give thee the desire of thy heart."

It is in no wise a matter of being within or without any church organization, nor is it a question of reputation, good or bad, for God is no respecter of persons and Mary Magdalene was the first person to meet the risen Saviour. (John, xx., 16.) "There are last which shall be first; and there are first which shall be last." It is a question of coming or bringing others into the harmony of Being. How shall we speak the word if we desire health? I am or you are perfectly well; and so with every desire of the heart.

To speak for anything out of harmony with the All God will tend to keep us out in the wilderness of the sense adversary, unless such speaking comes of a true desire for something better, although through mistaken beliefs, when the true desire will become manifest.

If a person make an experiment for the sake of disproving the truth of the foregoing statements he will not be disappointed, for his experiments will turn out quite to his satisfaction. If one make an experiment full of doubt and fear, with a belief in

its impossibility and foolishness, the truth will be slow to manifest itself as the quality of the word spoken is of first importance. Let the experiment be made remembering that God is love, and all truth one, and with a full surrender to the divinity within, without, and everywhere; make the experiment with a settled determination to succeed, and as Jacob wrestled with the angel until the break of day and received the blessing, so thou "hold fast till I come." "Prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Matt., iii., 10.)

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"I have yet many things to say unto you, but ye cannot bear them now." (John, xvi., 12.)

"We know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." (I. John, v., 20.)

"Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." (Daniel, iii., 26-27.)

"Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them." (Mark, ix., 2-3.)

"I AM THE RESURRECTION, AND THE LIFE." (John, xi., 25.)

CHAPTER VI.

“THIS IS LIFE ETERNAL.”

If it is true that God is good and omnipresent there can be no other or opposing life or power, and God is in very truth “All in all.”

The life within, which is pure and perfect, is forever in search of satisfaction and happiness, and manifests itself through our desires. We have, through ignorance, come to believe in the shadow instead of the substance. We believe in error quite as much as we believe in truth; hence, our desires, which, if speaking through truth in us, would unerringly seek or ask for what was for our good and the good of all, but, reaching out after happiness through error, reach out in the wrong direction, asking for what is not for the individual's good or the good of anyone, but is in keeping with our wrong beliefs.

This error life, the life of sense, passion and self, is the life we are to lose if we would save our true life. In living for ourselves, regardless of the happiness of others, we are not living for our true selves, but against our own best interests.

There is no real and abiding happiness or satisfaction outside of living a true spiritual life, one in keeping with Christ's teachings, in keeping with our higher inner nature. Evil is the legitimate craving of the inner life for good, but in and through mistaken beliefs.

If a man, not realizing it is contrary to his own nature, lives a life of error, he permits and seconds error in building itself up in his life or character through wrong thinking and wrong living. Then his real life, which in its nature is divine, will express itself through such beliefs in harmony with error. Evil is only an abnormal expression of good.

The commonly traveled highway is exactly the reverse of the Christ way. Jesus says, "Seek ye FIRST the kingdom of God and his righteousness, and all these

things shall be added unto you." Instead of following this advice we seek "all these things" first. If we would seek righteousness first, we would find the true way to find all else worth having. In our struggle to obtain "these things" we gain nothing except a bitter experience. We gain what we see and believe in; as, evil, sickness, deformity, pain and death, the natural fruit of erroneous beliefs, and which follow as effect follows cause. "Then glorify God in your BODY, and in your spirit, which are God's." (I. Cor., vi., 20.)

If we persist in holding to the old clothes, our old error beliefs, the Spirit cannot give us new garments, however much we may need or desire them, and never will until we give up all for the truth. "Neither circumcision availeth anything, nor uncircumcision, but a new creature." "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

This life need not be a life of struggle in self denial, it is simply laying aside the abnormal for the natural. Hence, it is

true that "my yoke is easy and my burden is light."

When Jesus taught the unreality of matter, "From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." (John, vi., 66-69.)

Now as of old, "this is a hard saying," one of the hardest doctrines for even disciples, the teaching that "all is Spirit," and the question still is, "who can hear it," but Jesus says, "Judge not according to appearances," "It is the spirit that quickeneth; the flesh profiteth nothing."

There is no matter. Science has never yet discovered an atom. Every appearance we call matter is a conclusion we form in our own minds from false premises. We believe in matter, we think we see matter, we conclude it is matter, we judge "according to appearances," and do not

"judge righteous judgment." Things are real and substantial, far more so than we, in our present blindness, are able to comprehend.

Jesus restored a "withered hand." The man, to sense mind, had undoubtedly a withered hand. It came there to sense mind through sense belief. When and how it came is unimportant. It was there. "The man Christ Jesus," who has risen above sense belief and sees things as they truly are, in full spiritual recognition, restores the man instantaneously. How was this possible if matter is what it is commonly believed to be? Is it not manifestly true that it would be impossible? There could then have been no healing except gradual healing, something in the nature of growth and in accordance with the laws of matter.

If God has created matter with a certain nature and having fixed qualities and subject to certain laws and conditions, it would be absurd to say an all-wise Being would do anything contrary to his own established way or order. "God is with-

out variableness or shadow of turning."

If matter exists of itself with a certain nature or with qualities of its own, it cannot be acted upon contrary thereto, and anything that has been done at one time may be done again upon the same principle at another time. Cause and effect do not change.

Any act or movement of Spirit at any time is necessarily in perfect harmony with all life and all truth, as all life, all being, is one; it is in keeping with this truth the oneness of life, that every case of restoration or every miracle has taken place.

It is conceded by all that cases of healing have taken place that are not explainable according to the laws of matter, but are passed over as miracles or as having been caused by the *vis medicatrix naturæ*.

This man with the withered hand was created perfect. He was in the image and likeness, in spirit, of the I Am, and one hand was as perfect as the other, as to his true inner self, before he was seen by Jesus. He and others did not know it, but Jesus, who no longer looked through a glass

darkly, but face to face, awoke the man to the truth, and this was his restoration. "Awake, thou that sleepest, and Christ shall give thee light;" "Ye shall know the truth and the truth shall set you free."

J. D. Steele, Ph. D., says, "Rest is nowhere. The winds that come and go, the ocean that uneasily throbs along the shore, the earth that revolves about the sun, the light that darts through space—all tell of a universal law of Nature. The solidest body hides within it inconceivable velocities. Even the molecules of granite and iron have their orbits as do the stars, and move as ceaselessly."

This universe is a universe of intelligent life, and matter is not the fixed material substance that it seems.

The universe is Spirit and not matter; living and not dead, intelligent and not blind force, and its law, its life, its cause, is love.

The Christ within is ever beckoning us to a more abundant life, but we cannot come to it until we throw off our bondage to matter. When we awake to righteous-

ness, the scales will fall from our eyes and we will begin to realize our perfect spiritual freedom; realize that we are no longer in bondage, but free in spirit; loosed from our infirmities, having made our atonement (at-one-ment) with life. We need not put this off to some future state of existence, for the kingdom of heaven is at hand.

Everyone would rather build upon a rock than upon the sand, and when we build upon the sand we do not realize that we are building on so unsatisfactory a foundation. We ought to give more than a first thought to the laying of the foundations of life, and so lay our foundation aright. If we lay our foundations upon the words of Christ, the commandments of God, our house will stand.

Paul says, "Hold fast the form of sound words." (II. Tim., i., 13.) This gives us the secret of building upon the rock.

Our Mind or Spirit proves its self-conscious life by thought, and our thoughts, whether we speak them or not, we put in form or clothe with words, so every thought

should be in harmony with the words of life. "Every idle word that men shall speak, they shall give account thereof." (Matt., xii., 36.) "Thou art snared with the words of thy mouth." (Prov., vi., 2.) "He that keepeth his mouth keepeth his life." (Prov., xiii., 3.)

Isaiah says, "The inhabitant shall not say, I am sick." (Isaiah, xxiii., 24.) It is strange how often sickness is the subject of ordinary conversation, and how those with ailments think and talk about them. We should cease such foolishness and let our every thought be in harmony with the only and true God who is a God of health.

If we believe in sickness, think and talk about sickness, and fear sickness, we subject ourselves to the very thing we dread. Lo, the "thing I feared is come upon me."

The great thing in life is to educate ourselves to "abide in my words" in all things, when we shall find true health and happiness.

Where we have built into our lives erroneous thoughts until they have become

in a sense second nature, it will require earnest resolution to put them away and establish the "new heavens and the new earth." No one should hesitate to make the change, and when in the narrow way, never make a compromise with any form of error, but keep the whole law in all things. Endeavor to live at one with divine life and divine presence, for this is freedom, while a subjection to erroneous beliefs is slavery. With joy accept the law that leads to harmony of being. Throw open the doors of the heart to the beautiful light and warmth that is waiting to envelop us, for the kingdom of God is nigh. "Follow me;" not with outward show or ceremony, but by letting our every thought mirror the inner man. "Lo, I am come to do thy will, O God."

The common idea of eternal life is that of a future spiritual state of existence, a state only reached after passing through the gates called death. Laying aside a physical body in a physical world and assuming a spiritual body in a spiritual world. This is not the teaching of Christ

and the apostles. "Verily, verily, I say unto you, if a man keep my saying, he shall never see death." (John, viii., 51.) A life in harmony with Being is life eternal and has no reference to or dependence upon time or place. It is a condition of life itself and that only. It is being a priest forever after the order of Melchisedec, king of righteousness and peace; "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God Not after the law of a carnal commandment, but after the power of an endless life." (Heb., vii., 3, 16.)

Jesus says, "Verily, verily, I say unto you, He that believeth on me HATH (not may or shall have) everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This the bread which cometh down from heaven, that a man eat thereof, and not die." (John, vi., 47-50.)

The question of eternal life could not be stated in plainer terms. Their fathers had eaten bread or manna from heaven and

had died; they had not lived the life Jesus taught and lived; but, he tells them if any man will eat the bread that he gives them from heaven, his spiritual teachings, they shall not die. He refers to the physical death of the fathers, and so physical death is referred to when he refers to any man who shall eat the bread from heaven that he gives them. His language is clear and explicit.

Principle never changes, effect follows cause. If it is possible for us to live hereafter according to certain principles of life it is possible to live so here and now. Eternal life is not something that comes and goes, but exists in the nature of the life itself that we possess.

If a man will eat this bread "which cometh down from heaven" he shall not die. The bread that cometh down from heaven is the very truth that he was teaching them. He says, "The words that I speak unto you, they are spirit and they are life." If we live according to his teachings we shall become truth externalized; not in some figurative sense, but in very truth as

Jesus teaches. The image and likeness of divine Life in all fullness, heir of the whole estate, joint heir with Christ.

John says, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh." (John, i., 1-14.)

And again he says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us) that which we have seen and heard declare we unto you." (I. John, i., 1-3.)

That we cannot demonstrate the truth all at once does not prove it untrue; but that anyone has ever proved it true shows the possibility for all. John clearly understood Jesus and teaches plainly that the principle of life or infinite being, which he calls the Word and which Word was God, "was made flesh" and had been dwelling

among them and was eternal life. They saw it, they handled it and John declared the truth unto all.

Christ was the word, the truth, these very doctrines that he was teaching, for he not only taught them but he lived them; he was this divine truth manifest in the flesh; he was eternal life. He says, "I am the living bread," which "if any man eat he shall live forever." "The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life." (John, vi., 51-54.)

Christ's flesh and blood are living truth externalized. If we eat this flesh and drink this blood, this truth that was entered into his organization, making him the living Word; eat it as he ate it, by receiving and living it, we shall be "raised up at the last day," or when we have made this truth our life. Think it, believe it, trust it, be it; then we will be life expressed or formu-

lated in harmony with his inner or true nature, and it is not a question of the future or of another world, but a question of spiritual state or condition of living as Christ lived. "I am the resurrection and the life."

The teachings, sayings, commandments of Jesus are the true bread of life, and, as Christ says, "If any man eat of this bread," incorporate this truth into his nature, he "shall live forever." These are the teachings that many of his disciples called "a hard saying," and "From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life."

Paul says, "The last enemy which shall be destroyed is death;" so death is our enemy and one to be destroyed. It has not commonly been understood, for death, as usually believed in, could not be destroyed or removed. The belief in death exists with us because the apparent is to us as

the real. We are Spirit, children of God, who is Spirit; but in our undeveloped state we believe in matter and that matter has laws of its own, and so we subject ourselves to our beliefs. These erroneous beliefs in matter and death are the last enemy to be destroyed. We are self-conscious, individualized Spirit, and always will be; death is the culmination of our wrong beliefs. We live and realize upon the sense plane in the appearance of things, and not upon the spiritual plane in the realization of the actual, the cause of all.

We are misled by that old Adversary, sense belief, into the belief in death, while, in fact, all is Spirit and all is Life. "God is not the God of the dead, but of the living, for all live unto him." It is true, as Paul teaches, that "the law of the Spirit of life" makes "free from the law of sin and death." (Rom., viii., 2.)

Jesus, "a man approved of God," after he had risen, appeared to his disciples and "stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and

his side." (John, xx., 19, 20.) He showed to them his hands and side that they might know to a certainty that he was the same Jesus they had known all along. "Then were the disciples glad."

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

"But after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." (John, xx., 24-27.)

Thomas had not yet risen above sense belief, but Jesus demonstrated even to him that he still lived in a real bodily form. A

full and concrete expression of the Divine Presence.

All the other gospels show the resurrection of Jesus to have been a bodily as well as a spiritual resurrection. He was with them several times and dined with them, eating "a piece of a broiled fish and a honeycomb."

His body and Spirit were one. That which was without had become as that which was within, in nature and form. He had overcome the world. He had destroyed death. He was I Am in self-conscious organization, in all fullness, and was eternal life.

Our thoughts, beliefs and affections are the food or material with which we build up our mental or spiritual life from the one Life. If we pass through death, we are still the same mental beings we were before; and we will find we have not died or shed our real body at all, but only a shadow which we had believed to be quite real and had expected to cast off. We do what we expect to do or "According to our faith we are." When we change our beliefs

and come to a full realization of the truth, we will have nothing to cast off. We will grow into these truths as we may into all others.

Besides the resurrection or translation of Jesus, a man who understood the harmony of life, lived at one with Being and demonstrated eternal life, we have the cases of Enoch and Elijah. Paul says, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God." (Heb., xi., 5.) In the second chapter of II. Kings we have the translation of Elijah as seen by Elisha. These persons who were translated understood the law of life and came to oneness with it, and passing to a higher or more interior plane of life became lost to sense life; passed on to the normal way. When the sense life with its material beliefs dies, death dies with it.

"But grant a spiritual organism in perfect correspondence with a perfect Environment, and the conditions necessary to Eternal Life are satisfied.

"The exact terms of Mr. Herbert Spencer's definition of Eternal Life may now be given. And it will be seen that they include essentially the conditions here laid down. 'Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge.' " (Natural Law in the Spiritual World.)

According to science, eternal life is possible conditioned on the environment. What is our environment? God is Love; God is Wisdom; God is Spirit; God is the omnipotent, ever-living Principle of life. There is but one life, God, and we are life individualized. In this life we live, move and have our being. This is full and perfect life and is all the life we have; and if we live in harmony with this life, our spiritual environment, we have eternal life. We are this principle of life in organization; we have the conditions necessary; we have "eternal existence and eternal knowl-

edge." If we do not live in harmony with our environment, the kingdom within which is perfect and eternal, then that which is without is changeable, and is subject to its own errors, and will continue to be until we lose the false life and find true life. "He that loseth his life for my sake shall find it.'

Jesus says, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." We cannot truly know God until we come to oneness with Him. We do not really know Jesus Christ until we live the life he lived. This is life eternal. There is no other way of rising into a full realization of divine life and of overcoming the last enemy, death, except the Christ way, through spiritual growth or spiritual development in love and truth.

If we pass through death still clinging to our sense life, we shall not have that "more abundant life" of which Christ speaks, until we finally do rise above the plane of sense to the freedom of Spirit into the "glorious liberty of the children of

God." "There is no grief like hate! No pain like passion, no deceit like sense! Enter the path!" "Now is the accepted time."

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto

him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

If ye lay bound upon the wheel of change,
And no way were of breaking from the chain,
The Heart of boundless Being is a curse,
The Soul of Things fell Pain.

Ye are not bound! the Soul of Things is sweet,
The Heart of Being is celestial rest;
Stronger than woe is will: that which was Good
Doth pass to Better—Best.

I, Buddh, who wept with all my brothers' tears,
Whose heart was broken by a whole world's woe,
Laugh and am glad, for there is Liberty!
Ho! ye who suffer! know

Ye suffer from yourselves. None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony,

Its tire of tears, its nave of nothingness.
Behold, I show you Truth! Lower than hell,
Higher than heaven, outside the utmost stars,
Farther than Brahm doth dwell.

Before beginning, and without an end,
As space eternal, and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure.

It maketh and unmaketh, mending all;
What it hath wrought is better than hath been;
Slow grows the splendid pattern that it plans
Its wistful hands between.

It will not be contemned of anyone;
 Who thwarts it loses, and who serves it gains;
 The hidden good it pays with peace and bliss,
 The hidden ill with pains.

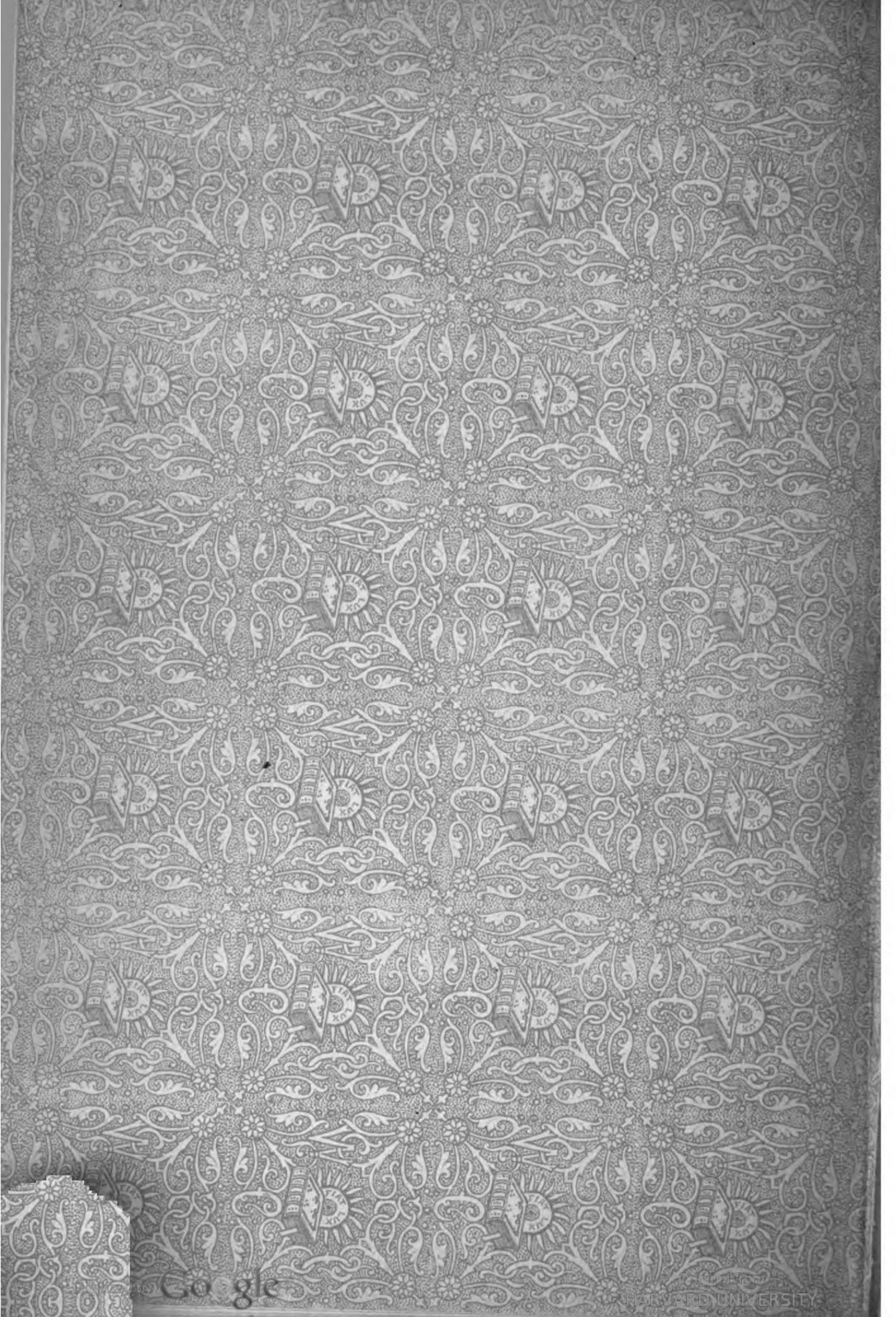
It seeth everywhere and marketh all:
 Do right—it recompenseth! Do one wrong—
 The equal retribution must be made,
 Though Dharma tarry long.

By this the slayer's knife did stab himself;
 The unjust judge hath lost his own defender;
 The false tongue dooms its lie; the creeping thief
 And spoiler rob, to render.

Such is the Law which moves to righteousness,
 Which none at last can turn aside or stay;
 The heart of it is Love, the end of it
 Is Peace and Consummation sweet. Obey!

Ah! Blessed Lord! Oh, High Deliverer!
 Forgive this feeble script, which doth thee wrong,
 Measuring with little wit thy lofty Love.
 Ah! Lover! Brother! Guide! Lamp of the Law!
 I take my refuge in thy name and thee!
 I take my refuge in thy Law of Good!
 I take my refuge in thy Order! OM!
 The Dew is on the lotus!—rise, Great Sun!
 And lift my leaf, and mix me with the wave.
 Om mani padme hum, the Sunrise comes!
 The Dewdrop slips into the shining Sea!

—*Light of Asia.*



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