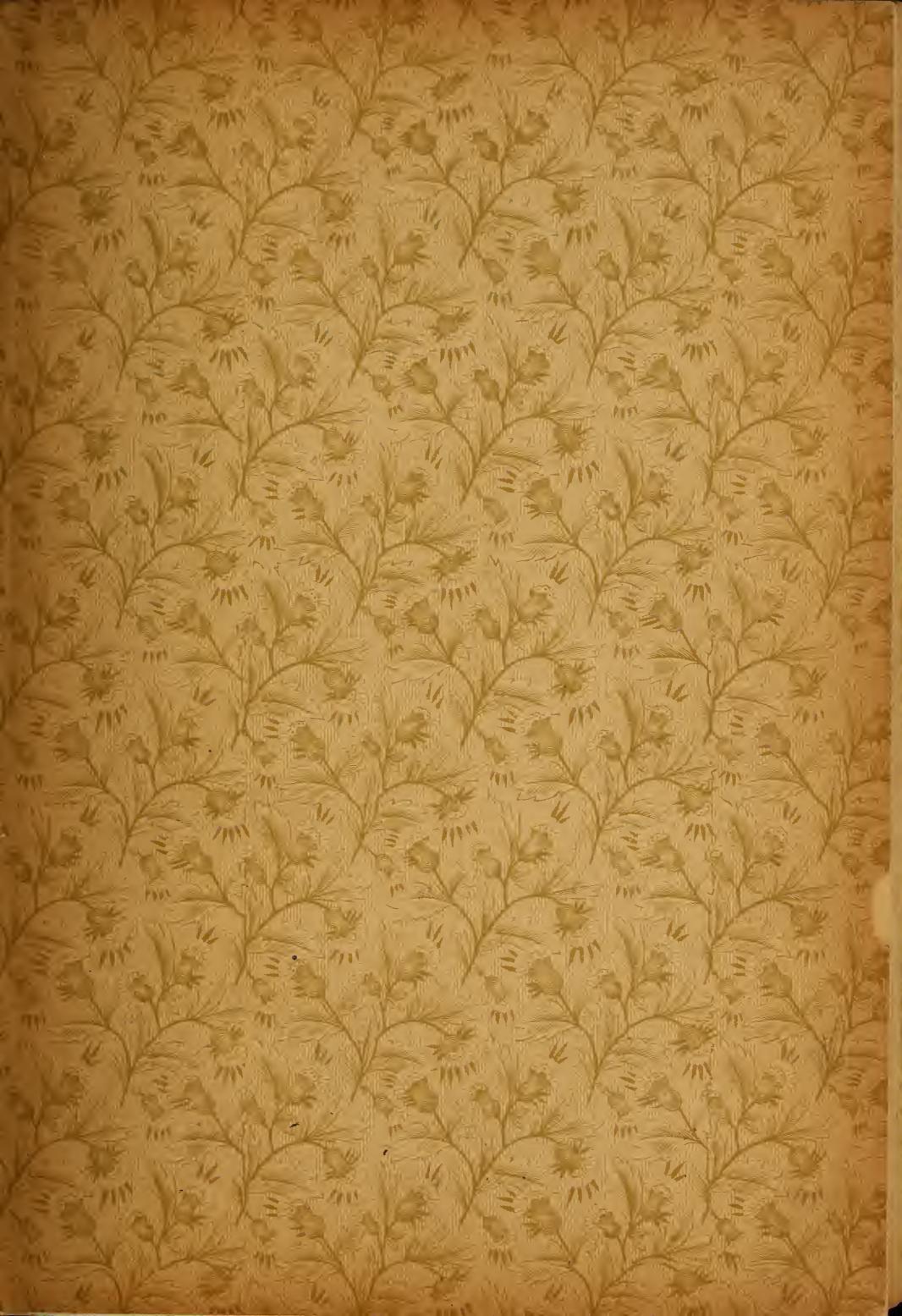


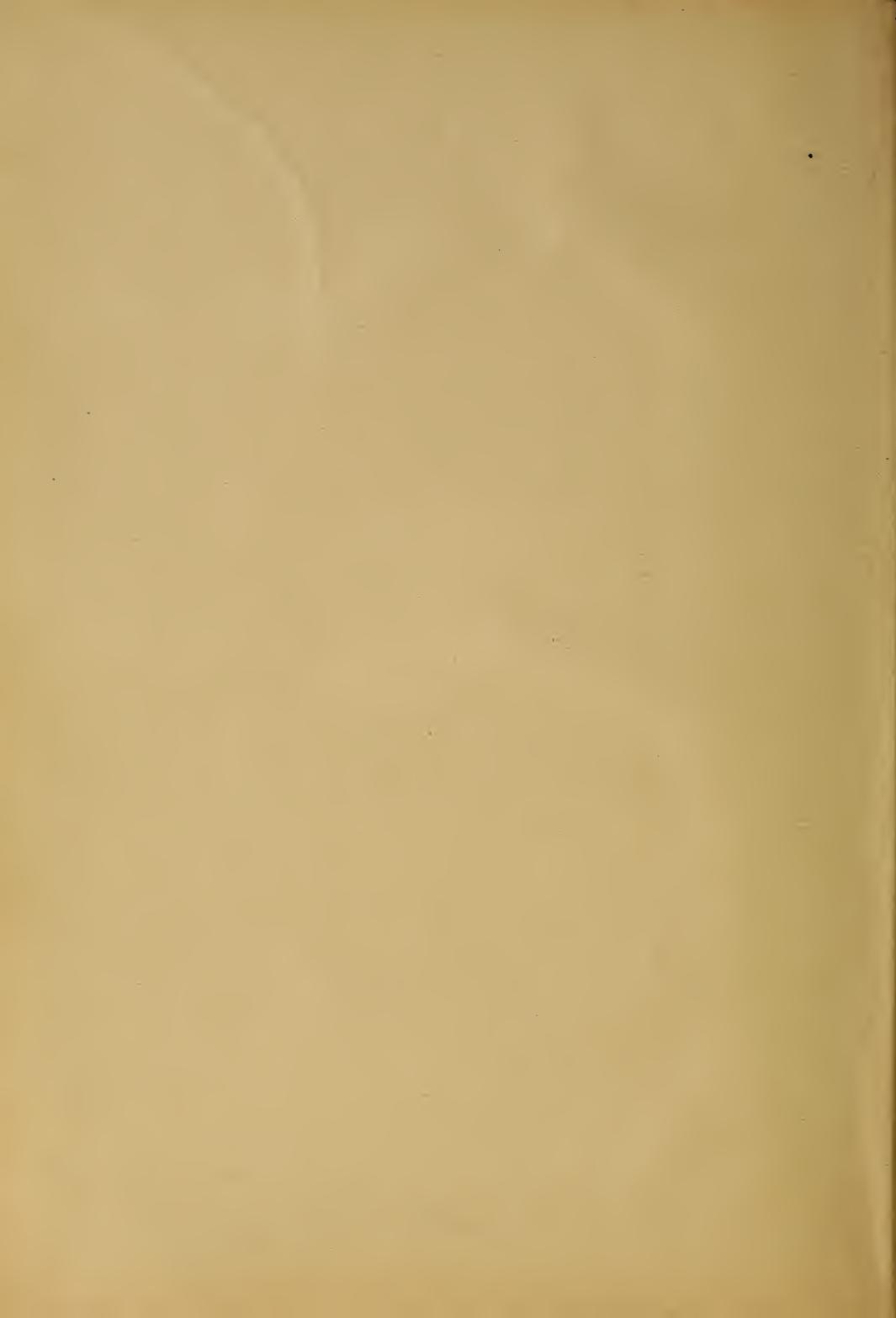
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"WHO ONLY HATH IMMORTALITY." 1 Tim. 6:16.



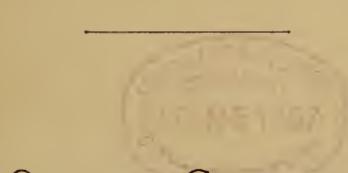
GOD'S LAWS OF HEALING

FOR

Spirit, Soul and Body

A profound but plain and practical treatise on the Spiritual, Intellectual and Physical Life of Man. Revealing the Natural and Spiritual Laws by which "all manner of disease" of body, soul and spirit are healed through FAITH IN THE WORD OF GOD.

PUBLISHED BY FAITH



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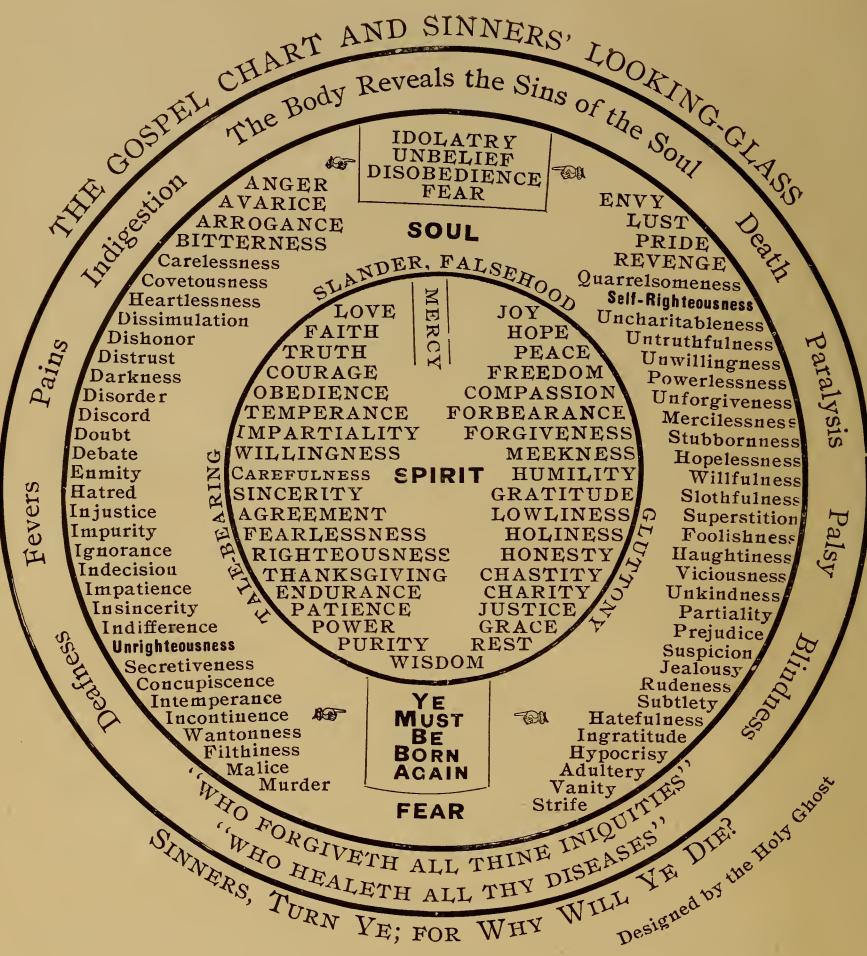
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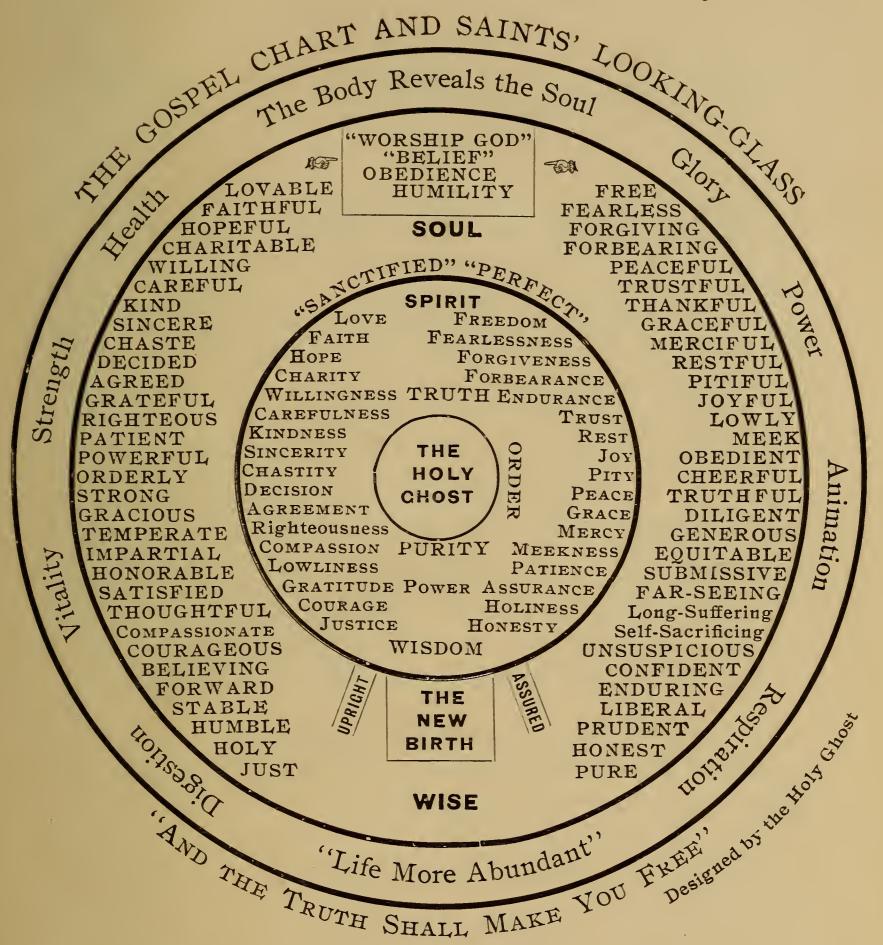
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The above Sinners' Looking-Glass, with its attributes of Sin (Anger, Avarice, etc.) will convict any man of his own condition before God.



The above Saints' Looking-Glass, with its attributes of the redeemed soul (Lovable, Faithful, etc.) will convince "all men," of their standing before God.

“THE SWORD OF THE SPIRIT.” Eph. 6:17.

“For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of SOUL and SPIRIT, . . .” Heb. 4:12.

“I will praise thee; for I am fearfully and wonderfully made. . . . Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.” Ps. 139:14–16.

“The soul that sinneth it shall die.” Ezek. 18:4.

“Then shall the dust [BODY] return to the earth as it was; and the SPIRIT shall return unto God who gave it.” Eccl. 12:7.

“For the *body* without the *spirit* is dead.” James 2:26.

THE GOSPEL CHARTS.

THE Gospel Chart and Sinner's Looking Glass shows both the birthright of the spirit man and his fallen condition. Within the inner circle are placed the birthright attributes of man, before his fall, love, faith, truth, etc. Between this inner and second circle are the attributes of the fallen man, anger, avarice, arrogance, etc; while between the second and outer circle are written the results of the fall; for "the body reveals the sins of the soul," indigestion, pains, fevers, etc., with the only remedy: "*Ye must be born again.*"

The Gospel Chart and Saint's Looking Glass reveals the redeemed soul of man. The inner circle contains the Holy Ghost, by whom man receives "the new birth," and passes "from death unto life."

Between the inner and second circles are the restored attributes of man's original birthright, love, faith, hope, etc.

Between the second and third circles is written the character of those "born of God:" loveable, faithful, hopeful, etc.; and between the third and fourth circles are placed the results of "the new birth:" health, strength, vitality, etc.—"life more abundant."

The four cardinal sins of "the fall" were "idolatry, unbelief, disobedience and fear," from which sprang all the other vipers of the soul, slander, falsehood, tale-bearing, etc. And the only power which can free fallen man from "this body of death" is faith in the Lord Jesus Christ, Who came to teach us to "worship God" through "belief, obedience and humility;" by which, alone, man can overcome, and reverse the effects of "idolatry, unbelief, and disobedience."

As man fell through *disobedience*, he can only be restored through *obedience*.

CHAPTER I.

INTRODUCTORY.

THE following work, entitled "God's Laws of Healing for Spirit, Soul, and Body," is written by those who portray in fearless but loving terms what their own "eyes have seen," and their own "hands have handled, of the Word of Life," concerning healing and salvation for the spirit, and the soul, and the body of man.

And while the truth-loving, unprejudiced reader will find every statement of this book in perfect accord with the Word of God and all physical and intellectual truths, prejudice and ignorance will find a great many facts, both of Scripture and the physical sciences, which are "not yet dreamed of" in their philosophy or in the intellectual "doctrines of men."

But all who desire "in their heart" conscious freedom from errors of thought concerning the "temple of God" (man's body) and freedom of thought concerning the soul (will and intellect) of man, and freedom from the spiritual darkness which results from ignorance of the laws which govern the spirit, soul and body of man, will find that freedom, in the following pages, and through the Spirit of truth which inspired them. For "the truth shall make you free." "And if the Son therefore shall make you free, ye shall be free indeed." John 8:32, 36.

That such freedom is needed for the spirit and soul and body, we have only to point out the startling truth that since "the falling away of the church," and the cessation of "miracles of healing," there has never been any definite knowledge of the difference between the soul and spirit of man, nor of the relation of either soul or spirit to the body of man.

Most of the theologies confine their "doctrines" to soul and body and the Holy Spirit; while other "intellectual doctrines," which admit the healing of the spirit, soul and body by the Holy Spirit, declare that man's spirit is a changeable gift, depending on belief or unbelief; that, "at conversion, the old spirit [which God gave to each soul, in the mother's womb, and which has builded the body, from the ovum to the babe, from the babe to the child, and from the child to old age] is taken away and a new spirit substituted in its place."

"Ye do err, not knowing the Scriptures," concerning either the spirit or soul or body. God's Word says (Eccl. 12:5-7), "Man goeth to his long home. . . . Then shall the dust [body] return to the earth as it was; and the spirit shall return unto God who gave it."

Man is made up of spirit, soul and body, and he can no more change his spirit than he can change his soul or his body. The Holy Ghost can change the life of man's spirit and soul and body; so that where there was a "heart of stone," it may become a "heart of flesh," so long as the Holy Ghost remains in it; but the same body, soul and spirit, which each human life received in its beginning, will go with it to its ending. If the convert "received a new spirit," and lost the old spirit every time he was converted, and lost "the new spirit" and received back "the old spirit" every time he "falls from grace," which spirit would "return [at last] unto God who gave it?" There is but one spirit in man, which "returns to God who gave it, "to give account of the deeds done in the body, whether good or evil."

If the natural "spirit in man," "without which the body is dead" (James 2:26), was to be taken from him entirely, and the entire Spirit of Christ be substituted at once, then would man cease, at once, to exist in the body—being "changed in the twinkling of an eye" from the "natural body" to the spiritual body.

That the soul and spirit are fixed and separate entities, in man, the Word of God clearly shows (Heb. 4:12), "dividing asunder of soul and spirit" (1 Thess. 5:23): "and I

pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Many other grave and fatal errors and dogmas of the intellect, and vanity of the "imaginings of the heart," concerning the devil's power to "put on and take off disease," as a co-worker with God, in the affliction of Job, and with Christ in the "miracles of healing," are exposed and corrected in this book of healing—as revealed by the Holy Ghost.

The whole medical world is deeply interested in the subject of life and death—of health and disease. Suppose a book were written to-day which was infallible, on the cause and cure of disease. How the medical profession would flock to it. Yet, such a Book has lain before the world, almost unopened, and utterly misunderstood, for *eighteen hundred years*.

To point out, and prove the truths of that Book, the following work on God's Laws of Healing is written.

CHAPTER II.

GOD'S LAWS OF HEALING FOR SPIRIT, SOUL AND BODY.

"ADD to your faith virtue, and to virtue knowledge." 2 Peter 1:5.

We are living in a wonderful age. Man "has sought out many inventions." Nothing on the earth, or in the sea beneath, or the heavens above, has escaped his curious eyes *except himself*. Of man himself, or of the God who made him, man of to-day "knows nothing yet as he ought to know." 1 Cor. 8:2. Of man's body he knows only the physical structure; the number of bones, muscles, etc. Of its physiology he "knows nothing as yet." Of its pathology he only knows "the outward appearance," but nothing of the inward and spiritual causes of disease. And while man has "found out" the laws of electricity—the physical symbol of the "spirit force" in man—yet, to-day, he "knows nothing" of the spirit by which every physiological action of the body is carried on.

God is a trinity of Father, Son and Holy Ghost; and man "is created in God's image and likeness," a trinity of spirit, soul and body.

To heal disease of spirit, or of soul, or of body, man must obey the laws of spirit, or of soul, or of body. "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

As we can only comprehend the Father, or Son, or Holy Ghost as we have knowledge of all three; so we can only comprehend man and the laws of his healing, for spirit or soul or body, as we know the law of his

trinity of spirit and soul and body, "To know God and His Son is eternal life." And to know God's image—man—is to be freed from disease of spirit, soul, and body—to "walk in the light as He is in the light." 1 John 1:17. But to *think* we know (?), and to attempt to teach others, without knowledge ourselves, concerning either the trinity of Father, Son, and Holy Ghost, or of spirit, soul and body in man, is to fall under the powers of darkness and error. "And if any man think he knoweth anything, he knoweth nothing yet, as he ought to know." "As a man thinketh in his heart, so is he." Prov. 23:7. If a man thinks "the truth," he "walks in the light;" but if he thinks not "the truth," he walks in darkness. What is truth? Jesus said, "Sanctify them through thy truth; Thy Word is truth." John 17:17. And the Word of God shall be the Truth—the *Solid Rock*—upon which "God's Laws of Healing" shall be proclaimed and proved in this book of healing for the spirit, soul and body of man.

What then is spirit?—Spirit is the life and consciousness and conscience of man. Spirit is the power which creates the body. Spirit is the only force in the body. It breathes for the body. It expands and contracts the chest; expels the air from the lungs; circulates the blood; beats the heart; digests the food; and performs every healthful function of brain and body. And this spirit (or breath of God) filling the body results in the "living soul" of man. For "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man *became* a living soul." So the spirit in man sustains and directs both soul and body, according to its own laws, and as controlled by the Spirit of God, or the spirit of the serpent—Good or Evil. "For there is a spirit in man, and the inspiration of the Almighty giveth them understanding." Job 32:8. It is through this "spirit in man" that all mental and bodily, as well as spiritual, healing takes place. Jesus *felt* that "virtue had gone out of Him" when the woman touched His garment—"knowing in Himself," i. e., in His spirit

and body that virtue (healing power) had gone out of Him. Mark 5:30.

And what is the soul?—The soul of man is the will and intellect—a result of the union of the spirit with the body. The soul is the *ego*: the “I will” and “I won’t.” The soul is that which receives or rejects. It is that which possesses the “mind of Christ,” and is like Christ; or that which seeks the “world, the flesh, and the devil,” and is like the “world, the flesh, and the devil.” The soul is that which believes or disbelieves; that which *lives forever* in Christ, or *dies forever* out of Christ.

The body of man, which is the “temple of the living God” or the temple of devils, as we ourselves “yield ourselves to obey,” is of itself a mere machine, an organized instrument of love or hate; of songs of joy or wails of sorrow; of triumph or of failure; of life or of death; a mere servant, a servant of love or of lust, of good or of evil, of God or of the devil; a mere machine for the play of the soul (will and intellect) through the “spirit of man.” And the fruits of the spirit; the songs that will be sung; the tunes that will be played; the loves or hates that will come forth from this wonderful instrument of the soul, will depend upon the player to whom we “yield ourselves to obey,” for both love and hate, virtue and vice, God and the devil, stand ever ready at our side to serve us, never weary, never faint. We choose for ourselves.

In showing the mysterious relation of spirit, and soul and body in their wonderful triune manifestations of love in life, and life in love, we must keep ever in mind the distinction between spirit and soul, and soul and body, and the great universal Law of Trinity, as found in man. For God is a Spirit, and we can not love (“worship God in spirit and in truth”) except we know how, except the Spirit itself has taught us—our spirit—as it is ever striving to teach us. In the Spirit we have Father, Son, and Holy Ghost, without either of which it would be impossible to know or comprehend the other two, while living in this phenomenal life of spirit, soul and body. If

Christ had not said, "My Father is greater than I"—as you behold Me in the flesh, and with your mortal eyes—no one who looked upon Jesus of Nazareth, could have conceived of an Almighty, Omniscient, Omnipotent, and Omnipresent God in Him; and if Christ had not exclaimed, "I and My Father are one," no soul could have believed that He was equal "with God, and was God." And if Christ had not said, "I will pray the Father, and in My name He shall send the Comforter, which is the Holy Ghost," no soul on earth to-day would or could have truly believed in either God the Father, Christ the Son, or the Holy Ghost, who is the sole, only possible, representative and witness of either Father or Son.

In fact, love only comprehends love; and spirit, spirit. Hence no man can say that "Jesus has come in the flesh," or "whether there be any Holy Ghost," except him to whom the Holy Ghost has revealed Himself. For this reason, few understand or want to understand the mystery of God's trinity—through the Holy Ghost—or the power of the Holy Ghost, to unite human hearts "in one," and to still heal disease by "laying on of hands," as in the beginning of Christ's gospel and church. And here we define, more definitely, the difference between soul and spirit. Spirit, alone, comprehends the things of the Spirit—God, Love, Truth, Justice, Mercy, Patience, Purity, Virtue, and all of the everlasting attributes of Love and God (see Saint's Looking Glass); while the soul—intellect and will—cares nothing whatever for God or His attributes, being destitute, in its fallen condition, of all true conscience, and asks only of pride, vanity, appetite, lust, greed, and Satan's attributes (see Sinner's Looking Glass) what seems best, what is policy, etc. The spirit seeks wisdom and is itself (if we listen to its warning voice) wisdom.

The soul seeks knowledge only; knowledge for success, whether for good or for evil. Hence the brightest intellectual men and women, including religious proselytes, doctors of law, and doctors of medicine, having all intellectual knowledge of the effects of vice, on soul and body, are as helpless under temptation as the most ignorant, if

the Spirit of God does not come to their aid; while the intellectually soul-ignorant are "kept safe," if their spirit's wisdom guides and protects them. Hence, there is no safety for man or woman in mere intellectual (soul) knowledge. Remember, the body is the instrument, the servant, the subject, the helpless slave, of the soul, and the spirit is also the servant of the soul, which yields itself "a servant to obey" God's will or Satan's will, and brings forth fruits accordingly, "of sin unto death or of obedience unto righteousness" and life.

Until the spirit of man was subjected and dragged down through the intellect of man, man's soul was sinless and his body painless. And Christ's mission to earth was to restore man's birthright by undoing "the works of the devil." And we choose our own master—love, light, and life; or hate, darkness, and death. Doctors of medicine, knowing that alcoholic prescriptions make drunkards; that morphine deadens all sense of chastity or morality; that other remedies excite, specially the passions, beyond the control of their victims, still deliberately prescribe these vice-creating "medicines" (?) for temporary or seeming relief, according to the "commandments of men" and the "traditions of the fathers." And "doctors of divinity" (?) indorse these "remedies" (?) of immorality and death, for soul and body, as the "appointed means" of God for healing the sick, in place of the only remedies laid down in God's word. Not until the soul is grounded in the Spirit and guided by the Spirit is there any safety, any true knowledge, true love, true morality, true virtue, in either man or woman. And these "laws of love" are written expressly for those who do love, or want to love truly, in spirit, soul, and body, for "God is love."

Having thus briefly outlined the trinity of functions in man, we place before our readers some of the fruits of love, leaving further arguments and evidences in proof of our opening statements, to following chapters.

CHAPTER III.

GOD'S LOVE.

God's love, loves the loveless.

O Mystery of Mysteries! "God so loved the world"—the sinner—"that He sent His only-begotten Son, that we might not perish but have everlasting life."

No soul does, or can, believe this love for sinners, that has not itself felt it; and no soul who has once experienced its mysterious, overpowering, inexpressible, heavenly presence, can ever after doubt the Word of God, that "God is love," and that "God so loved the world." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." "And that which is born of the Spirit is spirit."

And the body is either Satan's stronghold of disease and sin, or God's holy temple, as the soul and will shall determine, as the intellect and heart shall agree. But the spirit, and soul and body are so united and blended together, as a trinity of "God's workmanship," that no man can set the bounds of either, except so far as the Word of God has set those bounds already. "*Thy word is truth.*" And "whosoever will" may understand; for "there is a spirit in man: and the inspiration of the Almighty giveth them understanding." "*The inspiration of the Almighty*" is the Holy Ghost, without whom no man can understand "the inspired Word of God," either for healing of the body, salvation of the soul, or sanctification of spirit, soul and body; for alas! there is another spirit, a serpent spirit, a "lying spirit," who has blinded man from the beginning, from the day the serpent beguiled Eve. And as

Eve was "beguiled," through the soul, and as all sinners have been beguiled, deceived, and seduced to evil, by appeals to the soul, it is by appeals to the soul that man must escape, *through knowledge*, from sin, sickness and death.

For "the soul that sinneth, it shall die." And whether the sin is of the intellect or will, every soul must pay the penalty of its ignorance or disobedience. Hence the only way of escape from sin and Satan is through the knowledge and wisdom of God.

"Christ came to destroy the works of the devil," through "knowledge of God and His Son," which knowledge is "eternal life." And when a soul has knowledge of God's unchangeable laws, for spirit, soul and body, then that soul can say, and will say, "Get thee behind me, Satan;" get thee behind me, prejudice; get thee behind me, ignorance, anger, avarice, bitterness, covetousness, dissimulation, distrust, doubt, envy, fear, hatred, injustice, impurity, pride, partiality, stubbornness, vanity and self-righteousness. See Sinner's Chart. For until these disease-producing vipers of the soul are driven out of the intellect and heart, no permanent cure of the spirit and soul and body of man can be effected by any means. The body may be restored to temporary health through "laying on of hands," by "anointing with oil, in the name of the Lord," by "Mental Healing," "Magnetic Healing," etc; but no healing (?) of either spirit, soul or body is perfect, permanent, Divine, until the knowledge and wisdom of God, the presence and power of the Holy Ghost, has filled every part of the "temple of God," man's body.

The same unchangeable law governs healing as salvation and sanctification.

In Luke 17:12-19, we read that ten lepers lifted up their voices and said, "Jesus, Master, have mercy on us." And they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. "And Jesus said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this

stranger." And He said unto him: "Thy faith hath made thee whole." Were the nine selfish, ungrateful, sinful lepers made whole? Were they healed spirit and soul and body? No. The nine lepers were only healed of their leprosy. Their sick souls were not healed, any more than are the "nine out of ten" sick bodies healed that appeal to "Christian Science" (?), "Magnetic Healing," "Mental Healing," "Divine Healing," etc., and for the same reason.

Not more than one in ten who apply to any of these man-controlled methods of healing can ever claim (honestly) healing, even for the body. And if the victims of sin and disease are possessed of any one of the many moral vipers (as described in the Sinner's Chart) "nine out of ten" of those who claim healing for the body will keep their chief sins of the soul—covetousness, stubbornness, insincerity and self-righteousness, until God calls them to an "account for the deeds done in the body." Do not be deceived. *Bodily healing is no evidence that we have been "born again," or that we have been healed in soul or spirit.*

All bodily healing, from whatever source, is simply the evidence of God's mercy to sinful man. But if the soul whose body has been healed, refuses to return and give God the glory, and have the leprosy of the heart—the vipers of sin—cast out, then, "the soul that sinneth it shall die."

O the difference between having the skin-deep leprosy of the body removed, as was the case of the "nine lepers," and the being made "whole"—spirit, soul and body—by the "faith of God," and knowledge of God's Laws of Healing! Remember that as man fell, *spirit, soul and body*, through the ignorant intellect of man, even so, man must and will be restored—spirit, soul and body—by the all-wise knowledge of God—"the mind of Christ."

And until we receive this mind, knowledge, and wisdom of Christ, we must remain "blind leaders of the blind," concerning healing of spirit or soul or body. Wherever we go, we find hopeless victims of the igno-

rance, stubbornness, self-conceit, and self-exaltation, of the so called healers(?). We find broken limbs and dislocated joints, which could have been made "every whit whole" had knowledge prevailed against ignorance, God's Laws of Healing against Satan's teachings of error. God's universal and invariable law for the healing of a broken bone is to pour forth liquid bone substance, at the points of breaking, and to continue this pouring out, until a sufficient quantity of this bony substance has covered the broken ends, to re-unite them. Then God hardens (through the "spirit in man") this substance into solid bone. But God never touches the broken bones with his hands, to "set" them, or to straighten them, or hold them in place. God has given man intelligence sufficient, if he will use it, to set his own bones; and if man fails to do so at the time God is doing his part, *i. e.*, pouring out the mending material, then a shortened limb always rewards the foolish victim of human conceit, fanaticism and sin.

And if the broken bones are left to drop or drag apart until God ceases to pour out the only material that can ever unite broken bones, then we have an incurable victim of pain and torture, until a merciful God relieves by death from the Satan inspired teachings of ignorance and fanaticism.

We have been called to see persons with dislocated joints and broken limbs, who were left hopeless, lifelong victims of the ignorance, egotism and fanaticism of so-called "Christian Science," and, alas! also of so-called "Divine Healing," which, alike, refused the aid of God's laws of healing by "setting" the bones, or replacing the dislocated joints; the one denying the conditions, the other demanding a miracle(?), contrary to God's own laws for bone and muscle. If these "unbelievers" in God's laws will take a "dry bone" and break it in the midst, after stretching and fastening strong rubber bands to each end and from both sides of the bone, they will see the impossibility of a human bone ever "setting itself," in answer to the prayer of foolishness (so-called prayer of faith). For, until the contracting muscles which draw

the broken ends of the bone past each other are stretched out by force, the same as the rubber must be stretched by force to replace its broken bone, there can never be a return of the broken bone to its place. The greatest enemies to "Divine Healing" (?) are those who make false claims for it. Only God heals. Doctors may set bones, kill and "eat out proud flesh;" we may put cold cream on the sore lips, or mutton tallow, or slippery elm over raw surfaces to keep out the air; but *all* healing is of God, through the spirit in man.

CHAPTER IV.

THE SPIRIT IN MAN.

"THE body without the spirit is dead." "But how does God unite the broken bone? How does God heal disease?" Let Him tell you through His law of spirit. He says, "Glorify God in your body and in your spirit, which are God's." Remembering that the "spirit in man" is the breath of God—the power by which all parts of the body are created and builded; and that there is no other power on earth which can create one drop of blood or one atom of bone, or flesh, or tissue, of man's body; that all of the doctors and scientists can not create one drop of gastric juice, by which our food is digested; that no man can either breathe or stop breathing—save as the power is given or withheld from moment to moment; and, comprehending this clearly demonstrated *fact*, that "we live and move, and have our being in Him," it is all made plain both to heart and intellect, to spirit and soul, how God heals.

When the sower had sown "the good seed," the enemy came and sowed tares. Matt. 13:25. And while God has never sown anything but "good seed," and is always sowing that Word of Life in every honest heart that will receive it, the enemy has sown the tares (see Sinner's Chart), anger, avarice, etc. But while it is true that the righteous and unrighteous—the wheat and the tares—must grow together, *in the world*, praise God, he has provided a way, in the atoning sacrifice and life of Christ, whereby every tare, and "every plant which My heavenly Father hath not planted, shall be rooted up" from the hearts of all of God's true children. And until every

tare (sin) is taken out of the heart, no soul can be perfectly healed in spirit, soul and body. And because of this law, "the prayer of faith," for healing, can not be made save as "the Spirit itself maketh intercession for us, with groanings which can not be uttered." Rom. 8:26.

Physical healings take place through physical touch, through mental (or soul) touch, and through spiritual or Divine touch. But, in every case of healing, God's Laws of Healing do the work; and neither man nor devil can root up one tare, or remove one atom of disease, through his own wisdom or power. "As a man thinketh in his heart, so is he." And, alas! in the matter of healing disease, without drugs, as with drugs, man "thinketh" to-day nine false thoughts—disease-producing and death-producing thoughts—for every health-producing and life-producing thought, because the serpents of ignorance and self-assumption enter into every plan of man, however well intended, to beguile and deceive all idolaters of men.

Every change of action in the human body is the result of the action of the spirit in man. Ignorance and tradition declare that drug medicines act upon the liver, stomach, lungs, kidneys, etc. Knowledge, wisdom, and God's Laws of Healing, declare and demonstrate, and prove, positively, that the "spirit in man" does all the *acting* upon the drugs (except in those chemicals that eat and destroy other substances, as well as man's body), and all the *acting* also, upon the liver, stomach, etc.

Proof: Take a small portion of lobelia, tobacco, or other filthy and poisonous medicines" (?), and the "spirit in man" (the only intelligent thing in man) will secrete and excrete saliva, with which to "spit out" the vile thing. The babe of six months will spit it out, or try to, as quickly as the man of sixty years of age. The only man, woman, or child who will not spit out every vile thing like lobelia, salts and senna, castor oil, tobacco, opium, etc., is a deluded, or defiled victim whom Satan has beguiled to "believe a lie," *i. e.*, that "bitter is sweet" and evil is good.

But (second proof) force more lobelia or tobacco down the throat, and the same wise "spirit in man" will say: Let every portion of the mucous membrane of the throat, stomach, and bowels join with the salivary glands in spitting and purging this poison out of this deluded soul's body; for to remain in the bowels is certain death for the whole body.

Again (third proof), force, in the name of science (?), a still larger quantity of the same drug; and the spirit will cry out: "What does this foolish creature want to do? Has not the spitting and the purging taught him anything? why, if that dose of poison should once pass through the stomach into the bowels, all the doctors in the world could not save his life."

And so, this same only intelligence in man, the "spirit," the "breath of life," calls upon the stomach to "turn itself inside out," to save the victim of lying dogmas, traditions and medical "commandments of men." From this bed-rock starting point of the spirit's power over the organs of the body, we take the *first step* toward a true knowledge of God's Laws of Healing; for instead of each remedy choosing for itself what organ of the body it shall go to and "clean out," or "patch up," we find that the spirit chooses which outlet it will open for any obnoxious drug—whether mouth, stomach, bowels, skin or kidneys.

CHAPTER V.

THE DOCTRINE OF HEALING.

WHATEVER healing, or benefit, has ever been derived from the use of any form of poison has been the incidental result of the spirit's action on the body and poison. Doubtless many lives are saved by introducing a poisonous emetic, where other poisons have been already taken. But why take the other poisons? For every life saved by counteracting poisons, a thousand die of poisons.

The same law of spirit by which deadly drugs are expelled from the human body, also expels all dead and diseased matter of the body whenever the spirit's power becomes strong enough to "cast out" the demons of disease and ignorance.

The paralyzed body is instantly restored whenever the weakened spirit in the paralytic is re-enforced by an increased power or activity of spirit, from whatever source that increase of spirit comes. Hence, the paralyzed body is restored by whosoever can touch its spirit by his spirit and let God's law of sympathy of spirit between two human bodies—two human batteries—do the wonderful work of restoring the weak, by giving or imparting power from the strong. This is the law of all bodily healing, whether by touch of hand, touch of mind, or touch of the Spirit of God. The effect of all healing is sensation and change in the body. Jesus "perceived that virtue had gone out of Him," in the healing by faith of the woman who "touched but the hem of His garment." And whether Jesus "spit in the eyes, and laid hands upon them," or spake the word only, the blind were healed; and the anatomical, pathological and physiological

changes were the same in all cases of healing. The "spirit in man" was the vehicle, substance, force, which was used in every case; for the flesh can not be touched with healing power, except through the spirit; for "the body without the spirit is dead."

Herein is revealed the mystery of God's Laws of Healing for spirit, and soul and body. The "spirit in man" is the life and only healing power for the body. And the Holy Ghost—the Spirit of God and Christ—is the only healing power for man's spirit and soul. Hence, by whatever law or means we can bring man's spirit—the breath of God—to flow freely through the weak, diseased, or paralyzed body of man, healing will take place for the body; while by whatever means of faith and obedience the Spirit of God is brought to touch the spirit, soul, or body of man, healing takes place for spirit, or soul, or body, according to the fixed laws of God's healing, by faith, for spirit, and for soul, and for body.

Hence, the strange phenomena of the healings witnessed to-day by the various and opposing "systems" of healing. The spirit-exhausted body is touched or rubbed or "magnetized" by another body, which is full and running over with spirit, health, life; and immediately life and health are imparted to the weak and sick, according to the spirit power of "the healer" who touches, and the spirit response, or faith, of the one touched, and the harmony of spirit induced between the two. This principle of all healing for man is illustrated by the magnetized steel, which has also the power of magnetizing all other steel against which it is rubbed or touched, according to the law of magnetization for steel. And not only has the magnetized steel the power to magnetize other steel, but it has the power to so impart the same power, or "gift," to the magnetized "brother" steel, that it also can magnetize other steel. And even so does this same wonderful *law* illustrate the higher *law* of miraculous healing, by God's own spiritual touch to man's spirit; by which man receives the "gift of the Holy Ghost," by which he also may be used through "the laying on of hands" to both

heal and impart the same gift to others. See Acts 19:6; Mark 16:8.

The prophet declares that "the knowledge of the glory of the Lord shall fill the earth, as the waters now cover the sea." Isa. 11:9; Hab. 2:14. And when the knowledge of God's Laws of Healing for spirit, and soul, and body has filled the hearts and minds of all people, then, indeed, shall the glory of the Lord take the place of the thoughts and praise and fear of men, and the peace of God take the place of the divisions and confusions of ignorant men. Every healing of spirit, or soul, or body is the result of God's Laws of Healing; and never of man's or the devil's theories or claims for power or wisdom. The *same spirit law* governs in all "Mental Healings." Every case of healing or partial healing that takes place through the "influence of mind," is the result of the action of *spirit on spirit* through the power of thought; for there is no thought without the spirit. See lectures on "Power of Thought," etc., etc.

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And every healing of spirit, soul, or body that takes place by the direct answer to prayer, or the "anointing," or the "laying on of hands," heals by obeying the same physiological laws of God, as shown in the healing of soul and body—through the agency or use of "the spirit in man."

And now let us look at "God's Laws of Healing" without prejudice, however ignorant we may be of those laws. One tries in vain to be healed by magnetism applied to the body, but is healed when the magnetism is applied to the mind through Mental Healing. Another utterly fails, after trying magnetism to both soul and body, but is instantly healed by "laying on of hands" in the name of the Lord. Others, who try in vain man's prayer of faith and the anointing for healing of the body, are healed of physical ailments by the application of God's laws of mental or physical "magnetism." Ignorance and prejudice can not account for these facts.

But knowledge can and does account for each of these laws of healing. Spiritual things are spiritually discerned; intellectual things, intellectually; and physical things, physically. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." 1 Cor. 2:11.

The intellectual belief does not bring any soul into a spiritual condition for spiritual healing. And we may anoint with oil, and pray man's intellectual "prayer of faith" (?), in vain until the spirit, the heart, is touched for spiritual healing.

And we may appeal in vain to the flesh, the body, the human sympathies, for healing or conversion of soul or spirit. But whenever we obey God's Laws of Healing for spirit, or soul, or body—knowingly, or ignorantly—the miraculous healing is done. Praise the Lord! Yes, praise the Lord for all healings for spirit, or soul, or body. And only that "old serpent" refuses to say, Amen! because he also claims to be a "healer" (?); claims to "put on and take off disease."

Spiritualistic healing gives another illustration of the law of spirit acting upon spirit. The spiritualistic healer *feels* the disease, "takes on the disease," of which the sick person is relieved. This is also true of all sensitive or negative magnetic healers. They "take on the disease," through a law of sympathetic nerve action, by which the diseased "nerve aura," or spirit, is transferred from one body to another. And the devil, or disembodied spirits (?), have no more to do with such healings than with healings by the "prayer of faith," or laying on of hands.

God's laws of spirit, through the spirit in man, does all the healings, perfect or imperfect, ever effected by any of these methods of healing.

The "positive" healer, on the contrary, drives out the disease, without feeling a single pain or symptom of disease, because he is filled with a superabundance of life force—spirit—healing power. But the positive healer may become a negative "healer" when his overflowing,

health-giving, disease-driving spirit force has become weakened or exhausted, so that the diseased nerve life (spirit) in another finds ready entrance into his unresisting weakened spirit and body.

And what is true of all bodily healing is equally true of all mental and spiritual healing. If the mind is filled with prejudice, ignorance and false teachings, the soul will seek in vain for healing of soul or spirit, until God's own Great Search-light—the Holy Ghost—is invited in, to cast out whatever sins of the soul still remain in God's temple—whether of mind or heart. No soul can be healed, and saved, and sanctified while “spiritual pride,” false belief, “doctrines of devils,” or commandments of men, hold sway in the mind or heart. Humility (not the vanity of humility or pretence of humility) alone can take the place of knowledge and wisdom, for healing, of soul or spirit. And when any soul hears the voice of the Master (in his heart) and does not stop to direct the Holy Ghost through some man-devised way of entrance, that soul will be healed spirit, soul and body, “according to his faith,” and according to God's certain Laws of Healing. If he has lost an eye, it will not be restored. If any organ of the body has been wholly or partially destroyed, it will not be restored. If the life force (the spirit) has been wasted in sins of ignorance, or sins against knowledge, the laws of God may not always give back the same full measure of vitality which he gave to youth. “As we sow, so we reap,” for spirit, and soul, and body. And now we come to the most important law of “God's Laws of Healing.”

Every babe born into this fallen world is born sick, sick in spirit, soul and body, and except the sinful man is “born again,” he will die, body and soul. Not only will he die the first death—the death of the body—which we all see and know, but he will die the “second death” also—the death of “both soul and body”—“traditions of men and doctrines of devils” to the contrary notwithstanding.

“Behold I stand at the door and knock; if any man

hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20. Have we "opened the door"? Has He come into our heart (spirit) and mind (thoughts) and soul (will) and strength (body)? If so, we are born of the Spirit, "born again," and we are freed from the vipers of the "Sinner's Chart," and "have fellowship one with another."

"Ye must be born again." And until every sin of the soul is "rooted up," the so-called healings will not save man's soul or body from the "second death," for there is One "which is able to destroy both soul and body in hell." Matt. 10:28.

Now comes the application of these methods of healing, for the cure of disease for spirit, soul and body. And may God's Spirit give the reader wisdom to discern the only true "way and life" in the use of them.

If Magnetic or Physical Healing is sought through the physical touch, "the healer" and health seeker become so far of one spirit as to be open to the power of "the prince of the air," except as they are kept free by the power of "God's love," "God's wisdom" and "God's purity."

If Mental Healing is appealed to, the afflicted are subjected to the mental teachings and spirit conditions of the mental healer—good or bad, pure or impure, wise or foolish. And if the Faith Healing systems are resorted to, the health seeker is also subject to the still more powerful bondage of spiritual forces and false beliefs if the "healers" are filled with the spiritual errors of "the commandments of men" or "doctrines of devils."

In a word, "pitch defiles," and no soul is safe to place its body, soul or spirit into the physical, mental or spiritual touch, manipulation or direction of another, for the healing of spirit, soul or body, except that "healer" is *born of God*. "By their fruits ye shall know them." And no soul can come *en rapport* (sympathy) with another soul, without becoming subject, more or less, to that soul's condition—good or bad.

Hence the Holy Ghost warns all people to "come out from among them"—from all sorts of healers, who have

not pure hearts, and clean hands, and sound beliefs. For we are living in "perilous times," and there are many antichrists of false teachings for healing.

"Ye must be born again." Only that soul which is filled with the Holy Ghost is safe to give healings in any form to the sick in spirit, soul or body. And only those "filled with the Spirit" can discern the true from the false healers. For we find the blind followers of every system of healing, accepting every doctrine of error, which *their* "healer" may teach, however contrary to the Word of God or life's daily experiences.

God's Word only, as interpreted by the Holy Ghost, can "guide us into all truth" concerning Scriptural healing. Ignorance says, "See the Christian Scientists!"—who say there is no devil, nor sin nor evil—they heal, and it must be by the devil, because they teach false doctrines." Hold, friend, *their* "false doctrines" (of no devil) no more heals disease than *your* false doctrine (that the devil is a healer) heals disease. *God's laws only heal.* And the devil has no more to do with the healings made through *Christian Science* (?) "*Animal Magnetism*," etc., than the devil has to do with "*Divine Healing*," or any other form of Faith Healing. *The devil never heals disease, directly or indirectly, in person or by proxy.* "O foolish Galatians, who hath bewitched you?"

Remember that whatever the moral condition of the "healers," will be the moral influence upon those who come in contact with them, for healing. An unclean healer will defile the subjects touched by his presence, whatever the method claimed for healing. The mesmeric healer controls the body directly, through his bodily touch and *will*—subjecting the will and desires of the one operated upon, to his own will and desires, whether good or evil; so that he can elevate the soul controlled, to the heights of his own pure life, or drag it down to the depths of his own impurity. "Mental healers" effect the same results in their subjects through "the power of thought" (mesmeric thoughts), by which they elevate or degrade them to their own moral or immoral level. And "faith

healers," of all "faiths," accomplish the same blessing or cursing, according to their faiths, *i. e.*, beliefs, knowledge, ignorance, prejudice, etc.

If we are "filled with the Spirit" and take the Word of God only, for the spiritual healing of the sick and sinful, we never defile or destroy either the spirit or soul or body of our brother. But if we add to, or take from, the "Word of Life," for healing or salvation or sanctification, we do defile and deceive the very "mind and conscience" of those over whom we have usurped authority.

The Word of God says that "they that believe shall lay hands on the sick and they shall recover." See Mark 16:18. And "they that believe" do "lay hands on the sick," and they do "recover." See chapters on healings. But ignorance, unbelief, idolatry and self-righteousness declare that "you shall not lay hands on the sick, because 'magnetic healers' lay hands on the sick, and heal through the power of the devil." The Word of God says (Mark 8:23-25): "And He [Jesus] took the blind man by the hand, and led him out of the town, and when He had spit on his eyes, and put His hands upon him, He asked him if he saw ought. And he looked up and said, I see men as trees walking. After that, He put His hands again upon his eyes, and made him look up, and he was restored, and saw every man clearly."

But ignorance and human vanity and arrogance and unbelief still cry out against the Word of God, and the Lord's methods of healing, and declare that by following Jesus' ways and examples of healing, we open the way for the devil to heal also, through the psychic force (?) of hypnotism, psychology, mesmerism and animal magnetism—not knowing that all of these *names*, like those of "nature," "evolution," etc., are the names which superstition and ignorance, "the wisdom of this world," have given to the one only power or force (spirit) ever manifested in God's temple, the body of man. In God's vocabulary (the Word of God) there are no such foolish terms, "of science falsely so-called," as "psychic force," or animal magnetism, etc. And whosoever uses these

terms is still in spiritual blindness, and needs, himself, a teacher. The spirit in man is the only force for good or for evil in man. And when that spirit force is "yielded to obey" God, it is pure and holy, like God; but when "yielded to obey" sin, it is impure and unholy, like the author of sin; and becomes "psychic," superstitious, self-righteous, arrogant, unclean, devilish. With the same spirit in man we caress those we love, and kill those we hate. With this one only force in man, we serve God or the devil as we choose: "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." James 3:10. "Either make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit." Matt. 12:33. "Perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." 1 John 4:18.

Fear! Fear! Fear! Idolatrous fear fills the minds of all the idolatrous followers and worshipers of men, and men-made systems of healing, salvation, or "sanctification" (?). The blind followers of the blind fear to follow the plain paths of the Word of God, in which there is no darkness at all; but do not fear to follow the "commandments of men," in which there is more darkness (ignorance and error) than light or truth.

Hence, it is not a question so much with them as to what the Word of God says, as to what some human idol teaches. The Word of God (see James 5:14, 15) says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil, in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." How wonderful! How merciful! How complete! "If any are sick," not a soul excluded.

"Whosoever will," let him come to the Fountain for healing, and for the forgiveness of sin. What a Saviour! What a Healer! "No, no, not so," cries the enemy of souls; "this Fountain of healing" is only for the sick saints,

and the sinning saints; only for the members of "some religious body" or religious profession (?). No matter how far they may have backslidden, or whether they were ever "born of the Spirit," if they only ever "professed Christ," it is for them; but for those who have never "tasted of the heavenly gift" (Heb. 6:4) and then sinned and fallen, they have no right to the "prayer of faith," either for healing of disease, or for the forgiveness of sin." This is "adding to," and "taking from," the Word of God; and God does not honor such false teachings, and "wresting of the Scriptures," by "many mighty works" of healing. And the blind teachers are compelled to resort to greater "dissimulation" by teaching that the unhealed must *claim* healing, even while wheezing with asthma, "doubled up with rheumatism," helpless with paralysis, with limbs broken and disjointed, or dying with consumption. Claim Christ for your *Healer*; but don't *claim healing* until healed. Job 13:15. Any system of "Healing" which has copied and indorsed the most apparent errors of so-called Christian Science (?) (which is neither Christian nor scientific), that declares that if we deny disease and claim health, we have health, is a false system. And many "faiths" declare that if we *claim* healing, by "blind faith," or "naked faith" (or foolish faith), the *claim* will bring the healing, *i. e.*, if we assert that we are now in the city of health, while, in fact, we are still in the city of disease, the *claim* really puts us in the city of health. But we never will be in Jerusalem unless we go toward Jerusalem until we get to Jerusalem. And these false "*claims*" for healing before the healing takes place, robs the sick of *future faith* for healing, except in those few cases where the *Spirit of assurance* is given by the Spirit Himself before the healing. And when the victim of a dislocated joint or broken limb fails to recover through the prayers and anointing of ignorance and fanaticism, these false healers (?) try to increase their victims' faith by assuring them that "there is some secret sin back of it all," or their limbs would be miraculously healed, in spite of God's natural laws to the contrary.

What says the Word of God for healing?—"And He healed all manner of sickness and all manner of disease, and those which were possessed with devils." Matt. 4:23, 24. "And great multitudes followed Him, and He healed them all." Matt. 12:15. "*And He healed them all*"—devil-possessed sinners and all. In fact, Jesus never *healed or saved any but sinners*. Jesus Himself declared that "they which be whole need not a physician; . . . for I came not to call the righteous, but sinners to repentance." Matt. 9:12, 13. And yet, many self-righteous and self-sanctified enemies of God's Laws of Healing say "Divine Healing" is only for the Christian; and the forgiveness of sin, through the "prayer of faith" and "anointing," is only for *sinful* Christians.

Why did not Mark say, "They that believe shall lay hands on church-members" only? But "the Scripture can not be broken," and these teachings against Christ and God's Word are met by the facts that all manner of diseases, in all manner of sinners, *are* healed *to-day*, through faith in, and obedience to, His promise that "they which believe shall lay hands on the sick [saints or sinners] and they shall recover;" and if they "confess their sins they shall be forgiven" their sins. Praise His holy name! The Scriptures alone are authority as to how or to whom "anointing with oil" shall be given. If only one in ten of the anointed, under man's dictation, receives benefit, let God's Word, "Whosoever will," and, "If *any* are sick among you," be the guide for all who have faith enough to call for the "elders of the church, for the laying on of hands," or "the anointing with oil," in the name of the Lord. "*God is no respecter of persons.*"

Whenever any soul touches God's Laws of Healing, either for spirit, soul, or body, then, and then only, will healing take place for spirit, or soul or body. It is not a question of *intellectual* belief, conceit, dogma, teaching, tradition, or "commandments of men," but simply a question of faith and fact. If any soul touch spiritual faith, that soul may be healed, spirit, soul and body; but if he touch only the mental or intellectual faith, he can

be healed only intellectually and physically; while if he is touched physically only, he may receive bodily healing only.

God's first law of healing is the law of love; the law of creation. This first law of the love of God is ever in operation, awake or asleep, sick or well, living or dead. "God is love." And the same love that created us, by His breath of life, is manifest in our body, for the express purpose of sustaining our life and health, "after His likeness." For "in Him we live and move and have our being," whether just or unjust, humble or arrogant, thankful or unthankful, conscious or unconscious. And as our bodies were conceived and formed in our mother's womb by the breath of life—God's love—even so that love is ever seeking to heal, cleanse, repair and restore any and every diseased portion and organ of the human body. And here we come in direct conflict with Satan; for as long as any soul believes the "false teachings" of "the father of lies" concerning God's love, God's truth, and God's laws, it is impossible for such soul to come out of darkness and "walk in the light as He is in the light," and "have fellowship one with another." As the serpent beguiled Eve through her intellect and will, even so does he beguile and deceive "all men" through the will and intellect to-day.

God declares that "man was formed of the dust of the ground and became a living soul." Gen. 2:7. But the serpent declares that "God formed a body of the slime of the earth, and breathed an immortal soul into it." See Deharbe's "Full Catechism of the Catholic Religion"—and every orthodox creed of Roman Catholic, or "Reformed" Roman Protestant faiths. God's Word declares that there shall be a second death. John 3:15; 2 Peter 3:9; Rev. 20:12-15. But the serpent declares: "Ye shall not die the second death. Ye are immortal, and I will torment you day and night throughout eternity, when "time shall be no longer." God's Word declares: "By whose stripes ye were healed." 1 Peter 2:24. "Who forgiveth all thine iniquities; Who healeth all thy diseases." Ps.

103:3. The serpent says, "I also heal diseases by the power God has given me."

And so says Superstition, Ignorance, Prejudice, Vanity, Self-righteousness, etc. God's Word says, "I kill and I make alive; I wound and I heal." Deut. 32:39. And the serpent says, "I also wound and heal—put on and take away diseases." But even "that old serpent," and Satan, and antichrist, and devil, is brought to silence by God's Word, where Jesus "said to the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. . . . Arise and walk," etc. Matt. 9:2-8. For even the ignorance of men, and the prejudice of men, and the idolatry of men, hesitate to exalt the devil so high as to claim that he, also, has the power to forgive sins—although the Scriptures give him the same power (no power) to forgive sins as to heal diseases.

The whole secret of these "doctrines of devils" is revealed through the ignorance of the self-taught leaders of human "beliefs," and prejudices concerning God's laws of healing and salvation for man. Each one sees that healings do, sometimes, occur under their human formulas of intellectual beliefs and creeds; and hence, each one denounces the other as being of error or of the devil; while, in fact, each one is fighting in the darkness of prejudice and ignorance; for the devil has nothing whatever to do with any kind of healing. He has to do only with the healers and their "false lights" and foolish teachings.

Satan's work is the beguiling of the "healers," whose heads and hearts he too often fills with prejudice, jealousy and envy. God's Word says, "I am the Lord; that is My name; and My glory will I not give to another." Isa. 42:8. "O foolish Galatians!" O foolish worshipers of him that "exalteth himself;" and claims "to share God's glory in healing disease!" What concord hath Christ with Belial? 2 Cor. 6:15.

And why does not *any* man-made or man-directed system of healing heal more than one in ten of its blind man-worshiping devotees?—Because its advocates are

far more filled with fear, ignorance, spiritual pride, or human vanity, than with charity, humility, justice and “*love of the truth.*”

Men may teach ideal figures and formulas for healing, through blind faith, self-sanctification, etc., but until the Word of God has sanctified *them* “*through the truth*”—by the destruction of every attribute of sin in the soul (see Sinner’s Chart)—they will each stand in vain, “as an oracle of God” (?), teaching his own thoughts or theories, or the false teachings of his human traditions and human idols. For as long as this holding up of Belial, as a co-healer, or co-punisher, with Christ and God, so long will “falsely so-called” healings and healers remain an offence to God, and powerless before the people.

CHAPTER VI.

TRUTH AND ERROR.

"AND now let truth and error grapple" in this fight, not only for present healing for spirit, soul and body, but for eternal life (which can never die) or for eternal death (which can never live again).

God	Man	Devil.
Love	Will	Hate.

Man, in his relation to God, is simply *will*. God says, "Whosoever *will*, let him take the water of *life* freely." Rev. 22:17. And the devil says, Whosoever will, let him take the water of *death* freely; "for God doth know ye shall not die, but shall have your eyes opened." Which *will* you believe? God's Word says, "So He drove out the man; and He placed at the east of the Garden of Eden cherubim, and a flaming sword, which turned every way to keep the way of the tree of life . . . lest he [man] put forth his hand and take also of the tree of life, and eat, and live forever." Gen. 3:22-24. But the "murderer from the beginning" says, "*I* don't believe that God's flaming sword prevented man from eating of the tree of life, for *I teach* that 'all men must live forever.'"

God's Word (speaking of Jesus Christ) says: "Who only hath immortality." 1 Tim. 6:16. And of that same "tree of life" (which God so carefully *guarded from man* "lest he should eat and live forever" under the power of sin and Satan), the Scriptures declare (Rev. 22:2) that "on either side of the river was there the tree of life" proceeding out of the throne of God and the Lamb. But the serpent's answer to these clear statements of the Word of God is always the same, "Oh, I don't believe it; and

haven't *I* as good a right to *my* opinion as *you* have to *yours?*"

Again, God says, "Son, give Me thy heart" (for the heart only, can love); but the devil says, "Son, give me thy soul (thy *will* and *thoughts*), for I can beguile your thoughts and so lead you to defile your body and spirit also."

The devil never makes a man drunk without the whisky; he never makes man or woman opium fiends without their own consent to use the deadly drug. The devil can only beguile man—through the will and intellect—to sin. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof," etc. Gen. 3:6.

The devil has to do with the soul—the will and the desires of the flesh—only. And the devil confesses his own powerlessness to *touch* a hair of Job's head, or aught that belonged to Job. Hear him (in Job 1:9-12): "Then Satan answered the Lord, . . . But put forth *Thine* hand, now, and *touch* all that he hath [for You know that *I* can not touch anything except Thou givest me power] and he will curse Thee to Thy face."

And the Lord said unto Satan, "Behold all that he hath is in thy power; only upon himself put not forth thine hand." And the devil's power, from the beginning, has been limited by God's power to the beguiling and deceiving of man, through the "lust of the eyes," and the "imaginings of the heart." He seduces man to chew and smoke tobacco, and opium, and to drink whisky, until man becomes degraded below the beast. But the devil can not touch either the soul or body of man without the consent of man.

Man can not lay his sins upon the devil and so escape his own responsibility for sin. Satan "binds heavy burdens, and grevious to be borne, on men's shoulders," and on women's waists (by seducing their thoughts and desires, but he has no power to touch their bodies). He only plays with the "imagination of the thoughts of the heart, which are only evil continually" (Gen. 6:5), and

chooses his "servants to obey" his own malignant thoughts. In his "headquarters of fashion" he executes his murderous work on the bodies and souls of womankind and her offspring.

"Yes, indeed," cries this first seducer of woman, "give me the dressing, the squeezing, pinching, deforming and defiling of woman's body—and you may preach any religion (?) you choose, Faith Healing (?) included, and I will laugh at your failures and mock at your ignorance, infirmities and misery." Until God's Laws of Healing are understood, for woman's body, all so-called healing (?) will continue to fail in nine cases out of ten, of those who seek relief while in the dark recesses of ignorance, fashion and human assumption.

The first requirement for the healing of woman is to free her body from all confinement and pressure, from any direction or in any manner whatever, for "whom the Son shall make free shall be free indeed." As it would be vain to attempt to show the weak victims and slaves of fashion *how* lacing and deforming the female form also defiles body, soul and spirit, we leave these "deeper things of God" for our book on "Christ vs. Antichrist," and simply state herein the known *direct* effects of compressing the "*life*" of woman; viz., it robs the victims of full respiration, by which from one-fourth to one-half of the natural strength and vitality of the body *is surely taken away*. It deforms permanently, sooner or later, the bodily framework, and displaces and diseases and defiles the very organs and functions of the fountains of life; so that all of the skill of man or pity of man, and all of the "blind faith" or "naked faith," with all of the prayers of all of the faith healers and of the ignorant saints of earth, can not heal these Satan-grasped, pinched, deformed and defiled bodies, until the corset bands of Satan and sin are unloosed. Squeezing the waist of woman produces physical deformity and disease and paralysis of every organ of womanhood. It causes club-feet, impotency, and every form of "weakness" and sinfulness in body, soul and spirit of the offspring of such defiled bodies. And finally,

this *sin* of deforming God's temple—woman's body—age after age—has reached a climax in which “medical science” (?) now employs its most skilful doctors to cut open the bodies, and to cut out and destroy the remains of what would have been the power and glory of womanhood, had the victim not “yielded herself to obey” the fashions of “the world, the flesh and the devil.”

Do not be deceived longer by Satan or the doctors, or blind “faith healers,” for, until we obey the physical, intellectual and spiritual laws of God's temple, no man or woman can escape the just penalty, which God has fixed for every sin against His temple—the human body.

“The soul that sinneth it shall die.” See the following Bible references for the cause and cure of all diseases in man, according to God's laws of justice and mercy. Ex. 15:26; Lev. 13:18; Deut. 28:58-61, and 32:39; 2 Kings 20:5; Isa. 38:1-8, 21, 22; Matt 4:23, 24; 8:7, 8; 9:5, 6; 10:8; 12:10, 15; 14:14; Mark 3:2; 16:17, 18; Luke 4:18; 6:7; 7:7; 8:43; 9:2, 6, 11; 10:9; 12:10; 13:14; 14:3; 17:15; 22:51; John 4:47; 5:13; 12:40; 14:9; Acts 4:14, 22, 30; 10:38; 28:27.

As a man “thinketh *in his heart* so is he.” Faith of the *heart* alone can heal disease. Faith of the *head* can not bring healing. Hence, those who believe *in their hearts* that the relics of Roman Catholic priests, the “denial of disease by ‘Christian Scientists,’” the “healing waters of Lourdes,” etc., will heal their diseases, are healed by their *faith*; not by the dead, powerless relics of the priests or by the falsehoods of “Christian Science,” but by their *faith*, for, “according to your faith be it unto you” is the *law* by which *all* healings take place. For this reason the faith of the *head* in “the anointing with oil” or the “laying on of hands” does not heal, because *heart faith* alone heals, through whatever object or “belief” faith is manifested.

CHAPTER VII.

CHRIST'S METHODS OF HEALING.

"AND Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people." Matt. 4:23, 24.

And why "healing all manner of sickness and disease"?

Because Jesus came to redeem man's entire fallen nature of body, soul and spirit.

Jesus devoted His whole ministry to "preaching the gospel of the kingdom" and to healing the sick and casting out devils; to prepare the people to be saved by the Holy Ghost when He should be made manifest to them that believed.

And He declared that "the Comforter, whom the Father shall send in My name, even the Spirit of Truth, whom the world cannot receive, He shall teach you all things."

And not one of the disciples "knew God" or understood spiritually the teachings of Jesus, until the Holy Ghost was received by them. And neither can any soul to-day know God or understand the teachings or healings of Jesus; until after receiving the Holy Ghost.

Jesus said to Peter, "After thou art converted [hast received the Holy Ghost] strengthen thy brethren."

And Peter did "strengthen his brethren," and do many mighty works in the name of his Master, after receiving the Holy Ghost, on the day of Pentecost.

But Peter could not have "strengthened his brethren" before he had received the Holy Ghost. Therefore, "tarry at Jerusalem until endued with power from on high," ere attempting to heal diseases or to cast out devils in the

name of Jesus, or before condemning those whom Jesus has called to this work, "because they follow not after us."

And since the Master Himself, Jesus, "went about doing good and healing all that were oppressed of the devil" (Acts 10:38) condemn not those who to-day follow in the footsteps of the Master, by "preaching and teaching and healing" in His name. But since "the whole world" has turned against Christ, as the Great Physician, for "your whole spirit and soul and body," and given the body into the hands of earthly physicians, and "science, falsely so-called," we invite your "whole spirit and soul and body" to the careful proofs of God's Word and God's Laws, concerning the threefold nature of man; because the spirit alone is not man, nor is the soul alone man, nor yet the body alone man; "for the body without the spirit is dead." And, as in the fall of man, his body came under the law of sin and death, it must also come under the law of Christ's complete redemption, for "spirit and soul and body"—independent of any remedy "invented" by man. Ps. 103:3; Ps. 106: 29-30; Eccl. 7:29.

And in proof of this healing in the Master's name—through "the atonement" for sin and sickness, we bear record that while we have never witnessed one case of conversion (new birth) through the direct agency of "man's inventions"—drug medication, Magnetic Healing, Mental Healing, Spiritualistic Healing, or Christian Science Healing, we have witnessed the "new birth" of a majority of all the souls who have yielded their bodies to God's Laws of Healing, as taught in the plain simple gospel of the Nazarene, and through the "faith once delivered to the saints."

The Lord Jesus Christ left for our example various methods of healing for the sick, according to His wisdom and "according to the faith" and needs of the suffering.

The first case of healing by Jesus is recorded in Matt. 8:2, 3: "And, behold, there came a leper and worshiped Him, saying, Lord, if Thou wilt Thou canst make me clean. And Jesus put forth His hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

"And touched him."

And the next case, that of the centurion's servant, was healed by the faith of the *centurion*; for Jesus said (verse 13) unto the centurion: "Go thy way, and as *thou hast believed*, so be it done unto thee. And his servant was healed in the self-same hour." And the servant was healed, not by his *own* faith, but by the faith of *another*, who said to Jesus: "Speak the word only, and my servant shall be healed." Verse 8.

Praise the Lord! He did not say "Go *claim* your servant's healing," whether he is healed or not; or if you can not exercise *real* faith, trust in "blind faith" or "naked faith or no faith;" but "as thou hast believed, so be it done unto thee." In healing the third case (see verses 14 and 15), that of Peter's wife's mother, "He touched her hand, and the fever left her."

"And He touched her hand." Jesus had no fear to *touch*, even the lepers, on account of "psychic force," animal magnetism, hypnotic influences, or "the overcoming presence" of "the prince of the power of the air." And in verse 16, we read that "they brought unto Him many that were possessed of devils, and He cast out the spirits with His word, and healed all that were sick."

Jesus knew no fear in "laying on of hands" for the healing of the sick, or in the commanding of devils to come out of the souls and bodies of men. And neither does any man whom the Lord Jesus Christ has "called" to heal the sick and cast out devils in His name, *fear the "psychic forces"* of the imaginations of ignorant and superstitious men, or the real forces of "the prince of darkness;" for "perfect love casteth out fear;" and he who *fears* has no right to attempt either to heal disease or to cast out devils in the name of the Lord. Heb. 10:23-27; Rev. 21:7, 8.

Whoever *fears* that "the devil heals through a lie," that the devil heals through "Christian Science," or "Magnetic Healing," or "Mind Healing," is not yet "made perfect in love" or in knowledge for healing (1 John 4:18), but is still in torment; "because fear hath torment."

And whoever fears to "touch her hand," to "lay his hands on the eyes of the blind," to "put his fingers in the ears of the deaf," has no right to claim to be a follower of the Master in *healing disease*. And "by their fruits ye shall know them."

Those who follow *Christ's methods of healing* by "laying on of hands" on the parts affected (if needs be) will reap the reward of their faith and obedience by seeing the deaf ears (into which they have thrust their fingers) unstopped, and the blind eyes upon which they have spit and laid their hands, in the name of the Lord, opened.

And if Jesus Himself put clay, made of the ground and spittle, upon one blind man's eyes (see John 9:6), and put His hands, the second time, on another blind man, whose healing was imperfect after the first laying on of His Almighty hands (Mark 8:23-25), well may we, with our helpless and dependent hands, obey the example of our Lord and Teacher, and again and again "lay on our hands," until the sick recover.

Nor does the fact that Jesus healed by *other methods* than touch of hand, lessen in any degree the importance of the healings which He did make by God's Laws of Healing through the personal touch of the sick.

And however marvelous and miraculous the "healings by faith" recounted in both the Old and New Testaments, they never stand in opposition, either to the physical or intellectual laws of healing for man's soul or body.

Christ obeyed His Father's "Laws of Healing" when (Mark 7:32-35) he put His fingers into the deaf man's ears and spit and touched his tongue, and looking up to heaven, sighed, and said unto him, "Ephphatha"—"Be opened."

And no word of God can justify any soul in the thought (much less statement) that Jesus could have healed *these cases*, over whom He spent so much time in leading "out of the city," and "away from the multitude," by "speaking the word only," or by "anointing only," as those who fear to "lay on hands," do to-day. Ignorance and arrogance and unbelief have *no right to think at all*. If any

man think that he knoweth (of himself) anything (of these laws of Spirit) "he knoweth nothing yet, as he ought to know."

Jesus, as our "Elder Brother"—the perfect Man—was "obedient unto death," to give us a perfect example.

Will we follow that example for healing as for salvation, and be as obedient to His Way and Truth and Life as He was obedient to His Father?

And while we recognize every case of Faith Healing—"according to your faith be it unto you"—to be found in the Word of God, where no physical touch *was* given; Christ warns all men against claiming that the devil (Beelzebub) is a healer or co-healer with him through any means. Mark 3:22, 23.

Let us look at the healings by touch; one in the old dispensation, and one in the new; and see if we can not discern a law of God's healing, in which the spirit and soul and body are all involved in the saving of human life.

In 1 Kings 17:21, 22 we read that the prophet Elijah "stretched himself upon the child three times, . . . and his soul came into him again."

And in Acts 20:9, 10 we read of the young man named Eutychus, who "was taken up dead." And Paul went down and fell on him, and embracing him, said, "Trouble not yourselves; for his life is in him." And he lived.

And still a more remarkable case of *physical* touch is given in 2 Kings 4:32-34, where Elisha brought to life the dead child of the Shunammite woman; for it says: "And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm." *And the child lived.*

Oh, the power of touch! See Matt. 14:36: "And besought Him that they might only touch the hem of His garment; and as many as touched were made perfectly whole."

Oh, the power of touch, when faith is in the hand that touches, or in the soul of the body touched!

Handkerchiefs and aprons *touched* by Paul's body and sent to the sick were the mediums of faith by which the sick were healed.

And not *one* of *all* of the methods used by the Master, or His disciples, for healing disease, has ever lost, or will ever lose, its power; because every method, whether through faith in the healer or faith in the healed, whether by touch or command, is an *eternal Law of Spirit, Soul, and Body.*

And when Ignorance and "the Mystery of Iniquity" give way to Knowledge and "the Love of the Truth," all of God's children will be of "*one* heart and *one* mind," and cry, "Praise the Lord for all of His wonderful ways of healing for spirit, soul and body!" And then all honest professing followers of the Master will be ashamed to say, "We forbade him because he followeth not after us." Who are "*us*"?

CHAPTER VIII.

THE TRIUNE LAWS OF HEALING.

WHAT, then, are the true methods of healing—God's Laws of Healing? and how are they to be applied?

First, teach the truths of healing as they were taught by the Lord and by His prophets and disciples.

If Faith grasps these truths of healing so that to "speak the word only," "saves the sick," as in the case of the centurion's servant, and many others; then, praise the Lord! the work of healing is done, and Christ's last words on the cross—"It is finished"—will have demonstrated their power for healing disease through the atonement.

Second, when "Faith" does not manifest itself in healing power—whatever self-righteous persons may claim for their own faith—then "let them call for the elders of the church," and "anoint them with oil" in the name of the Lord! and "the prayer of faith shall save the sick," if the "faith" of those who anoint, or those who are anointed, proves to be the faith of God, for the faith of God, according to "God's Laws of Healing," is the only power that heals disease or cancels sin.

Third, when the sick or sinful do not find their sicknesses healed or their sins forgiven by the intellectual and outward traditional obedience to the above ordinance of "anointing," then let them "humble themselves" by "confessing their faults one to another," admitting that they had claimed faith which they find they did not possess, and ask a brother or sister who has "the faith of God," to lay hands upon them, for "they that believe shall lay hands on the sick and they shall recover."

In this "laying on of hands" for healing of the body,

no man can dictate, in any case. Only "the Spirit of the Lord can so direct the hands" which play upon this harp of a thousand strings (which is fearfully and wonderfully made), that the healing force may be intelligently and effectually applied for the re-tuning of the disordered instrument, of harmony or inharmony, as health or disease holds possession.

Remember this body of man and "temple of God" is an instrument for the indwelling of God's health and holiness, or for Satan's disease and uncleanness! that the body is a mere spirit battery (instead of an electric battery), with spirit nerves, and ganglia of nerves (instead of electric wires and coils of wires), through which are conveyed all spirit forces (instead of electric forces).

Remember that this most wonderful thought, and highest expression of God in all the earth (man), is governed by as exact mechanical intellectual and spiritual laws as govern the galvanic battery and engine or steam boiler and steam engine.

Remember that whenever "healing hands" are laid upon the head (or spirit boiler) of man, the brain,—which is one mass of spirit coils (nerve ganglia),—responds to that *touch*, according to the power (spirit force or faith) of him who lays on the hands and of him who is *touched*.

By touching the crown of the head, every part of the body of man is affected through the nerve force as certainly as the electric force is transmitted from the electric battery, according to the power of the battery, the condition of the conducting wires, and the distance to be transmitted.

If the spirit force, brought to bear upon the body by laying on of hands upon the head, is sufficiently great, diseases in any part of the body will be removed through the health-giving power and touch of the spirit.

But if the "laying on of hands" upon the head, with prayer, does not effect a cure of diseased organs far removed from the head (the seat of all natural spirit power in man), then let the hands pass from the head and rest directly upon the diseased parts.

For instance; if your hands, on the head, are not "used of God" for healing rheumatism of the shoulder, elbow, or hand, or of hip, knee, or foot, then move the hand down the spine and across to shoulder, hip or foot, and either permit the hand to rest on the affected part, or pass it again and again from the base of the brain down the spine, "to the seat of the disease"—until pain and disease have been cast out; not by the devil and animal magnetism and ignorance, but by *God's Laws of Healing*.

Remember the life force, nerve force, healing force, has its reservoir (battery or boiler) in the brain of man, and from the base of that brain (the cerebellum) the spirit force is distributed through the medulla oblongata (the "third brain division" or upper portion of the spinal cord) to every nerve and organ of man's body; and hence we have the law—*the divine law*—for putting the hands upon the blind eyes for healing, and thrusting the fingers into the deaf ears to "unstop them" (as Jesus did), and for passing the intelligent hands over the base of the brain and down the spine (the great distributor of healing force) for the healing of any diseased organ which ignorance, self-will and self-righteousness fail to heal, through their prejudice and their obedience to "the commandments of men;" because they refuse to believe in God's Laws for Healing.

God's law of touch, in healing disease, is a marvelous and indispensable law which ignorance and fear can not take from God's Word.

Many "fearful and unbelieving" so-called "faith healers" are themselves suffering and dying to-day because of their *fears of touch* (as taught by the Word of God) for healing disease. Always let the Spirit guide the hands in touching the diseased parts to be healed.

Finally and most wonderful of all, God has revealed to His "tried servants," who have exchanged "the wisdom of this world" for "the wisdom of God," that He has provided for Himself another and far grander means of communication than physical touch for His children, whose bodies He has declared were His temples, for the indwelling of the Holy Ghost.

In the very midst of man's body God has created another nerve center, known as the "solar plexus," which is the fountain of "the sympathetic nervous system. God says, "Son give Me thine *heart*."

And God has so created man, by reason of this sympathetic, spiritual organ, that he *can* "give God his heart."

Without this "solar plexus" (sunlight of the soul) man could *not* give his heart (love) to God or any other being.

It is through this organ for speech with God, that all convictions, conversions and miraculous healings are effected.

This organ of the divine love is located in the holy of holies of God's temple—in the center of man's body—and is connected, by touch, with the nerves of motion, sensation and nutrition by coming in contact with them through the spinal cord—the great distributer of the nerve forces to all parts of the body.

The soul, "filled with the Spirit," *feels* the Spirit *in the body*. And the soul *feels* the Spirit *in the body* in proportion to the degree of manifestation of the Spirit in the heart or center of God's temple.

We feel it in the midst of the body—in the breast and bowels—then in every nerve of "the temple of God."

This organ, for the manifestation of the Divine Love, is also the "seat of the human affections." Jacob "yearned in his bowels" because Joseph was not. And "if any man love not his brother, whom he hath seen, how can he love God, whom he hath not seen?"

Let no man expect perfect healing for spirit, soul and body until all is made right with God—until he loves God with all his heart and his neighbor as himself.

And let no woman expect perfect healing of body or soul or spirit as long as she "yields herself" to fashion and the devil to be deformed and defiled in body, soul and spirit. God pity our fallen race! And God pity "the blind leaders of the blind" for both "fall into the ditch."

All "miracles of healing" are effected through the presence of the Holy Ghost in the solar plexus of man's body—God's seat in His own temple—from which every

portion of the human body is quickened by God's Spirit touching man's spirit and giving healing power—that "life more abundant"—which Jesus came to give. John 10:10.

But the miracle of these "miracles of healing" consists in the mysterious way in which the Holy Ghost finds entrance into this sacred, spiritual organ of man's body; for while healing "by laying on of hands" necessitates the touching of the body, the healing by miracle (without touch), whether through preaching the Word, or by prayer, or by speaking the Word only, the Holy Ghost is brought into the body of the sick and the disease is healed without any physical touch, and in some cases where those who pray "the prayer of faith" are at great distances from those who are prayed for and healed, and even when unknown personally one to the other.

Mysterious indeed! But however unaccountable to "man's wisdom" (?), we know that prayer and preaching and commanding disease and devils to depart in the name of Jesus, do result in the healing, "without touch," of "all manner of diseases" to-day, "according to the faith" of him who preaches or prays or commands, in the name and power of Jesus.

May the Holy Ghost use these plain, scriptural, well-approved, and fully-tested God's Laws of Healing for a blessing to all who worship God more than man; and for all who are "lovers of the truth" more than of the "traditions and commandments of men."

All healing is effected by the most exact and invariable laws of spirit, soul and body, whether effected by "the spirit in man," directly through natural laws of man's spirit, or effected by the Holy Ghost through the miraculous operation of God's Spirit through "the spirit in man."

To illustrate clearly: If the man of knowledge places his thumb or fingers over the base of the brain and presses firmly upon the back of the neck, over the region of the medulla oblongata, or makes quick, firm passes from the base of the brain down the spine, he will excite

spirit action (ignorantly termed magnetic action) through the most important nerves and nerve centers of organic life, with the following astonishing results: If there is hemorrhage of the lungs or stomach of the subject so touched, the hemorrhage will be stopped by the hands passing over the pneumogastric (lung and stomach) nerve, by which action nerve force, spirit force, life force, is carried to the diseased or weakened organs.

And the same results will follow the application of this simple "natural law" (God's Law) of healing in asthma, indigestion, faintings, and all affections of the lungs or stomach. And the same pressure or friction upon this sensitive seat of organic and functional life will restore, often instantly, the victim of epilepsy, paralysis, fright, asphyxia, and apparently hopeless cases of drowning, etc., etc.

And while this one simple act of "pressing the electric button," *i. e.*, touching the spirit reservoir, and compelling spirit action, would do more to save life and heal disease than all the "wisdom of the doctors," still there is no miracle in the matter. Neither is there any "miracle" in the case of any healing where, by the act of human touch, the human spirit, in a diseased or weakened part, is restored by the increased natural action of the human spirit, which is increased in power by the sympathetic spirit of another human touch. And while it is true that in every case of healing, God's Laws of Healing are back of the healing and the "healer" (?), still we must not confound or "mix up" "miracles of healing" with "Magnetic Healing," "Mental Healing," or man's healing, by whatever name it may be ignorantly called.

"*Miracles of healing*" only take place through the immediate presence and action of the Holy Spirit.

When a person is instantly healed or saved or sanctified (by whomsoever or by whatsoever means that soul is brought to the healing, saving Light), that Light is the Holy Ghost, and the healing or saving is a miracle of God, and must everlastingly stand to the glory of God; for as "tongues are for a sign, not to them that believe,

but to them that believe not" (1 Cor. 14:22), even so "miracles of healing" are for all, and not for "them only [as some teach] who belong to the churches" and "have committed sins," "as Christians" (?). For more than forty years we have witnessed and studied "all manner" of healings for "all manner of diseases," and as a physician and Christian, we have analyzed in the fear and love of God and with the conscious help and direction of God's Spirit, every system of Magnetic, Mental, or "Faith Healing" known to us in civilized or savage life, and we give in this book of healing the revelations made to us by that "Spirit of Truth."

And while we have witnessed many "miracles of healing" without touch of hand, and have "commanded" the helpless and paralyties, "in the name of Jesus," to "stretch forth the hand" or to "arise and walk," and have seen these commands instantly obeyed, and have "exorcised" devils from human bodies by the same name of Jesus; still the large majority of all cases healed to-day, by whatever "name" man may give, are healed by God's Laws of Healing—natural, spiritual laws of healing—and do not belong to miraculous healing.

And nine-tenths of all healings of tumors, deaf ears, blind eyes, etc., are healed by the physical touch.

No wonder "faith healers," who refuse to follow Christ in touching the blind eyes and deaf ears, do not see one in a score of these cases cured, when they come for healing to those who *fear to touch* them as Jesus touched.

To make the Law of Physical Touch (by which the spirit, the strength, and the life are transmitted from a strong, healthy body to a weak or diseased body) so clear that no honest soul can doubt or misunderstand, we give a case which was given up by a dozen of the "best doctors" of San Francisco nearly a quarter of a century since, but who is living in "good health" to-day in the city of Oakland, California.

In this case not only was the physical force, but the mental force also, nearly "gone out of him." He could no longer talk, and was obliged to re-learn the alphabet.

And although nearly thirty years of age, he was so emaciated as to be "handled like a child upon its mother's knee." And how was he healed?—By taking him in the arms of faith and love and letting "God's Laws of Healing" do their blessed work through "the spirit in man." As we laid our hands upon his head, and passed them down the entire spine, from the crown of his head to the soles of his feet, his poor, diseased body (spirit body) was filled with our God-given health and power and faith, and the gloom and horror of approaching death were changed to smiles of childish confidence and hope and love, before the intellect had any perception of the work being done.

It was purely a work of faith through "the spirit in man," effected by God's *law of love* through the "sympathetic nervous system," as doctors call man's Solar System for the manifestation of God's Spirit, and the affections of man.

Another case—healed just before the above, and still living, as we learned a short time since—was that of a girl of nine years of age, who had been paralyzed for months, and so reduced as to be "nothing but skin and bones," unable to feed herself or stand on her feet. We took her on our lap, saying, in the name and spirit of the Master, "Suffer little children to come unto Me." And in a few moments "the faith of God" set "the bundle of skin and bones" upon her feet, and "commanded" her to walk to her mother on the other side of the parlor; and she walked and was healed from that hour.

CHAPTER IX.

"ADVERTISING HEALINGS."

"BUT does not the *publishing* of these cases of healing and casting out of devils, *look like advertising?*" cry the enemies of *Christ's Gospel of Healing*. Stop and consider. If no one had published—"advertised" (?)—the "miracles of healing" in the Word of God, there would not have been a believer in "faith healing" to-day; for the whole "fallen church" denies Christ's power to heal without man's and Satan's "appointed means" of deadly poisons, which destroy both health and morality, and falsely declare that the days of miracles are past.

And if we had not the sure Word of God and the faithful "advertising" (?) of the disciples and apostles of Christ concerning healing, the enemies of healing could not to-day be brought to this Rock of Truth and be "broken" or "ground to powder," according as they *receive* or *reject* the truth, after being confronted with "the Word of God" against the words of men.

Like Christians (?) who never testify for Christ because they have nothing to testify to, these faultfinders and unbelievers have nothing to "advertise" (?) or publish, either for Christ or for their own "works" in His vineyard.

These "unjust judges" also "wrest the Scriptures unto their own destruction," by quoting (in vanity, prejudice, and ignorance), "See thou tell no man" (Matt. 8:4), but forgetting (Mark 5:19) where Jesus said to him, from whom a legion of devils were cast out, "Go home to thy friends and tell them how great things the Lord hath done for thee." And Mark 7:36 declares, "But the more He charged them not to tell, so much the more, a great deal, they published it."

The *vanity* of humility by which these opposers of God's Word and Spirit seek to hide the "miracles of healing" from being published to the world, is not a grace of the Spirit, but a canker-worm of unbelief; and no soul, filled with the wisdom of God and "Belief of the Truth," can oppose *any* doctrine of the Revealed Word of God.

Let these "weak brethren" read the Acts of the Apostles before reading the following "miracles of healing" and casting out of devils (in the name of Jesus), which are taken from the personal experiences of the authors of this Book of Healing.

The subjoined "healings" are selected as being the most instructive, and as best demonstrating the Spiritual, Mental, and Physical Laws of Healing through Physical, Intellectual, and Spiritual touch.

All of these cases were cured by following God's Laws of Healing, without the use of poisonous drugs or medicines of any name or nature whatever.

1. Consumption (with hemorrhages of lungs).
2. Ulceration of eye, with scrofulous sores covering the entire body.
3. Scrofulous sore eyes, with "granulated lids," both eyes nearly blind, "one just ready to burst open."
4. Consumption of five years' standing; seventy-four years of age; very weak, had to be carried; bronchial tubes so filled as to threaten immediate strangulation; perfectly healed.
5. Nervous prostration; had lost control of both mental and physical powers; ready for the asylum.
6. Heart disease. "Laying on of hands," once only, cured this case of twelve years of agony fear and pain.
7. Paralysis; unable to dress or feed herself; brain affected; required a constant attendant (on the way to the Stockton Asylum).
8. Consumption; "a mere shadow," in the last stages of the disease. And notwithstanding this young man lost a father and two brothers by hereditary consumption, he became one of the champion baseball runners in his city, after healing.

9. "Rheumatism in its worst form," for four years; for ten months the right arm had clung immovable, as if glued, to the side, being so closely drawn (by cataleptic conditions of the muscles) that one's hand could not be crowded between it and the body; "arm withered." In five minutes, by "laying on of hands" and filling the contracted muscles of the arm and shoulder with "the spirit in man," all pain and cataleptic conditions of muscles were removed, and we at once drew forth the confined limb into perfect freedom by breaking up the "in muscular adhesion," which no drug or wisdom of the doctors has ever done in such a case. This action was accompanied by loud "snappings and crackings" of the bound muscles—distinctly heard by all present—though causing no pain whatever. And such was the healing force of the spirit, that after the glued and dried-together muscles were set free to receive again the natural lubricating fluids, we could all hear the excess of fluids "slushing back and forth," as the healed man described it.

10. Double rupture (hernia). This case illustrates the "malpractice" of thousands of our "most eminent physicians" who, guided by their medical books on "Symptoms," instead of relying on the physical examinations with their own eyes and hands and common sense, make fatal mistakes in their diagnoses and "guessings" at disease and physical ailments.

This little three-year-old boy had been treated by the "most eminent" physician of all California; the one who not only stood at the head of the "Medical Society of the State of California," but who also had been sent to Europe to represent American Medicine and Surgery. He had attended the mother when the babe was ushered into this world of sin and science (?), and had made regular "professional calls" up to the time we were brought to examine the sufferer.

We found the little fellow in a sad plight, with cervical curvature of the spine, which had drawn the head backward until the eyes and face were turned straight upward to the ceiling. We told the mother (who had called us

in secret for "fear of her doctor") what the trouble was; but she could not believe it, and declared that her doctor and a council of the best physicians in the city had agreed that his condition was owing to his large head and weak muscles of the neck.

But when we unclothed the boy's neck and spine and stood him by the side of his brother, even the mother could see that her "council of physicians" "knew nothing as they ought to know" in her child's case. Just at this time the little fellow fell suddenly to the floor with a scream of pain; and we said: "What is that? What does that mean?"

"Oh, nothing," replied the mother, "only he has bladder disease. The doctor has been treating him for bladder disease for thirteen months."

"Bladder disease?" we repeated, "undress the child and we will see about this 'bladder disease.'" Lifting him by the arms, one shake of the poor little victim's body revealed even to the "non-professional" eye of the mother a double rupture which had caused, no doubt, through long-continued pain and "nervous irritation" the curvature of the neck.

Of this case the mother wrote us that "the double rupture which you discovered him to be suffering from over four years ago, was cured permanently." Thus we see the results of this remarkable illustration of the power of knowledge over ignorance; of the difference between examining the diseased *body* to see with your eyes and feel with your touch, or the examining by the medical *books* to read of symptoms which may suggest "bladder disease," or rupture, or tumors, or medical dementia. (The above case is introduced, not to show a "miracle of healing," but "a miracle" (?) of "professional error" in diagnosing disease without touch or physical examination.)

11. A peculiar condition of suppressed measles, with the most terrible dreams, gritting of teeth, etc; a marvelous case; for after several weeks of healing, the measles re-appeared and covered the entire body (as they

did before being "driven in" four years previously) and remained on the surface of the skin until thrown off by nature, *i. e.*, "the spirit in man."

12. Lung disease, "a persistent and dangerous cough," healed by once "laying on of hands," and "the assurance of the Spirit" that "it is done." Felt the presence of God's Spirit for days after.

13. Epileptic fits, of two years' standing. We laid hands upon this case while in the paroxysm, when the victim had passed from the epileptic to the cataleptic condition—every muscle rigid as marble and the natural mind in a state of absolute unconsciousness to all worldly sights or sounds; still, strange to say, the "spirit in man" "felt" the spirit in man, and the afflicted person declared that "when you first touched me I felt the magic fire [healing power] thrill through my entire body, and I was healed."

14. A Methodist preacher, "nervous prostration," brought from an insane asylum; fearful of "the diabolical powers of magnetism," yet persuaded to "just try" the laying on of hands in the name of the Lord.

"Every nerve in my body is pressed full of agony," groaned the eloquent preacher, as we laid the right hand over the base of the brain and the left hand over the eyes and forehead, for a moment only, when "the fearful and unbelieving" (through the curse of false teaching) suddenly exclaimed, "Wonderful! Wonderful! Wonderful! the pain has all gone." Healed.

15. Baptist preacher, "great revivalist;" nervous prostration; unable longer to obtain sleep; numbness of limbs—beginning of palsy. Restored.

16. Scrofulous tumor, with erysipelas, which was driven by the spirit in man, *out* of the body through every particle of the skin, even to the toe and finger nails, instead of being driven *into* the body by drug applications, to destroy the life. (This tumor was the result of the scrofulous inheritance in the blood of the child, which had "never either laughed or cried," until the blood poison was cast out and the immense tumor disappeared.—A

perfect illustration of the power of the "spirit in man" to drive out disease.)

17. Another case of erysipelas, where the doctors had painted the diseased parts again and again with iodine (the standard and often fatal remedy), and again and again had "driven in the disease," until the patient was given up to die.

By stopping all medicines, and by laying on of hands, the erysipelas, which is a poison of the blood, was soon driven out by the spirit, which alone can drive *out* all kinds of poison from the blood and body of man. Every outward application which drives back erysipelas, or any other form of skin disease, "falsely so-called" (for all skin diseases are blood diseases), imperils the future health or life of the victim of "medical wisdom" (?).

And so this killing of the erysipelas by killing the skin with iodine, only *appears* to cure the disease—compelling the fiery enemy to leave the dead, iodine-covered parts, to re-appear in another portion of the skin, to again be killed by this deceptive remedy (?), to appear again (if there is still spirit force or life sufficient), or to be retained in the blood and vital organs until death relieves the sufferer from medical ignorance and idolatry of tradition.

Remember, O ye blind doctors and people! that the erysipelas, or measles, or eczema, can no more manifest themselves in iodine tanned (killed) skin than in other tanned skins or leather. All that any skin-destroying, "outward application" can do is to "dam back" and prevent the escape of blood poisons, which the intelligence of the spirit is trying to drive out through the pores of the skin. And the same fatal error is manifested in the use of all "internal remedies" (?). Take mercury ("blue mass"), for instance, which has crippled, distorted and "drawn out of shape" more victims than all other drug poisons combined, and has *literally eaten up the bones and flesh* of thousands treated for loathsome diseases.

Mercury only "scotches"—keeps back and hides the loathsome poison from the skin by its own virulent attack upon the whole body, blood and bones of man, which

compels the whole force of the spirit to fight against this far more deadly enemy (of the doctor's) than the original disease itself. O the cripples and crimes of mercury!

O the millions who have "lost every tooth in the head" from the use of this diabolical remedy (?) and "sheet-anchor" of "the medical profession!"

It was the *seeing* of the destruction of every tooth in the mouths of her father and mother (by mercury) that led my own mother to denounce all drugs *fifty years ago* as "*coming from the devil.*"

18. Paralysis and double curvature of the spine, of many years' standing. Restored by "laying on of hands," and saying, "The truth shall make you free."

19. "A devil cast out." Of all the cases to which we have been called to "exorcise" devils from men and women, the following comes first to mind. A Christian young woman had two lovers—one a Christian man, the other a reckless "man of the world." And when she made her definite decision in favor of the Christian, the "reckless fellow" declared he would shoot his rival on sight. But when they met, the rival shot first and killed the desperate, would-be murderer. From that day the lady, who soon after married her choice, became "obsessed" (as Spiritualists say) and "possessed" (as God's Word says) of a devil, who personified the dead lover and had tortured her until she was ready for the insane asylum, when by "the prayer of faith" and the command to "come out of her, and enter no more into her," she was made free from that hour, and returned to her "church work," from which she had been driven for years, instead of going into private confinement, which her husband had felt compelled to provide for her.

20. Consumption in "last stages;" strangulation; "death expected any moment."

21. Tumor of twelve years' growth, with hopeless opium habit; a revivalist until cursed by the opium, prescribed by her doctors (?). Miraculously healed in an instant by "the laying on of hands."

22. Confined to the bed for sixteen months; given up

by the surgeons; "sinking hopelessly to the grave," from an issue of blood. "Healed by a miracle," and arose at once, freed by the conscious presence and power of the Holy Ghost. Afterward this sister laid hands on an epileptic of many years, and she was also healed by a single "prayer of faith."

23. Issue of blood for three years. Healed by once "laying on of hands."

24. Paralysis; speechless; displaced shoulder for thirty years; healed. Shoulder "snapped like a pistol" when brought to place by the power of the Spirit.

25. "Crippled for life" with hip disease; restored to perfect use of her helpless limb by "laying on of hands."

26. Deaf in right ear from birth; could hear every word with the "deaf ear" after laying on of hands.

27 and 28. Also deaf from birth; both healed.

29. Deaf from measles; healed by twice "laying on of hands."

30. Granulated eyelids of eighteen years' standing; blind, could only distinguish light from darkness; perfectly restored.

31. Blind from granulated eyelids, of twenty-six years' standing. Sight restored instantly.

32. Gastritis, with congestion of the brain; "at death's door;" extremities cold and clammy; stomach could no longer retain even a teaspoonful of water. "Laying on of hands" brought back the life in a few moments, so that the little sufferer drank with impunity, and recovered at once.

33. "Blood poison," all "efforts of nature" had ceased; patient dying; "laying on of hands" brought back the life, and opened a way of escape for the poison, and "saved a life."

34. Hopeless heart disease; patient seventy-three years of age; lay for weeks helpless on her back; could not turn in bed without faintness, palpitation and suffocation; in constant terror, "laying on of hands" healed her.

35. Total paralysis of right arm; healed instantly.

36. "Painter's paralysis," of five months' standing;

healed instantly without touch, by the command, "In the name of Jesus Christ" raise your arm.

37. Displacement of shoulder, with paralysis and helplessness of the arm for fifteen months; was cured instantly, while having hands laid on the eyes for blindness, with no hope or expectation of being healed of the displaced shoulder, as "all the surgeons" had told him that could never be done, for he was "crippled for life."

38. Catarrhal congestion, extending to the brain; compelled to close up business. Cured by twice "laying on of hands."

39. Abscess of liver; given up by five physicians; pronounced to be dying; was miraculously and instantly healed by "laying on of hands," and walked twelve blocks the following day to testify—before "the church"—to his miraculous escape from death.

40. Dysentery from childhood; healed by once "laying on of hands."

41. Deaf forty years, from scarlet fever; healed by "laying on of hands."

42. Helpless in bed ten months, from "childbirth;" was healed by a single "laying on of hands."

43. Consumption, with severe hemorrhages; healed by "laying on of hands."

44. Demon possession; exorcised by the "command," in Jesus' name, to "come out of him and enter no more into him."

(The following cases, with others, were all healed within a few months in the Church of Christ.)

45. An invalid for eight years, bedridden. Healed instantly, converted and sanctified by the anointing. See James 5:14, 16.

46. Dependent on mechanical appliances for twelve years; healed by "laying on of hands."

47. Spinal disease fourteen years; three times bound to the surgeon's table, a hopeless wreck; "wheeled about;" healed by "laying on of hands."

48. Deaf (in one ear) from a baby; healed by once "laying on of hands."

49. Seventy-three years of age; healed of heart disease and "smothering" by the preaching of the Word only, without touch.

50. Internal injury (from broken ribs); constant pain for twelve months; cured in a few moments by "laying on of hands."

51. Spinal disease from infancy; cured by "laying on of hands."

52. Granulated eyelids from infancy, healed by "laying on of hands."

53. Remarkable case, bedridden with spinal disease; had not stood upon her feet for eighteen years; healed by "the prayer of faith" and "anointing."

54. Invalid seven years; kept in dark room; constant pain; night sweats; hopeless; healed by "laying on of hands."

55. Deaf (in one ear) from infancy; healed by faith, without touch.

56. Spinal disease fifteen years; constant pain; healed instantly, by the "anointing."

57. Catarrhal disease, which had closed the nostrils, and caused the eyes to remain half closed; unfitted for study or reading; healed by "laying on of hands."

58. Bright's Disease; great sufferer; healed by "laying on of hands."

59. Chronic sick headache; in bed days at a time; healed by "laying on of hands."

60. Healed of long-standing internal inflammation.

61. Saved from the grave or the insane asylum, a mental and moral wreck.

62. Seventeen years of "nervous debility," hopeless condition of mind and body; healed instantly by the prayer of faith, and sanctified with "joy unspeakable."

(Many marvelous cases of healing of mental and spiritual disorders are not mentioned here, because beyond belief, for the world would not believe "though one came from the dead" to testify of them.)

63. Fifteen years' chronic dysentery; cured by once "laying on of hands."

64. Fearful case of neuralgia, from babyhood; fourteen years of agony; instantly healed.

65. Dying of consumption from "milk leg;" perfectly healed.

66. Deep ulcer and tumor from "milk leg," healed.

67. Marvelous case of healing, where "the whole face was filled with gunpowder," black as coal; swelled until the eyes could not be seen; all pain removed in a few minutes; perfectly healed, not a trace of powder left in the skin. (A perfect illustration of what "the faith of God" can do, through the spirit in man, when we dare to trust to God's Laws of Healing.)

68. Crushed ankle; told by the doctors that he would not be able to stand for six months; healed instantly. A "miracle of healing."

69, 70, 71, 72, 73, 74, 75, and as many more, were all cases of "painless childbirth," under our instructions for trusting the Lord to "bring forth" according to his own laws of birth.

76. Hospital case; "bent double for four years by a spirit of infirmity." Instantly healed; went forth dancing and shouting praises to God.

77. Thirty years paralysis of the lower bowel; perfectly healed.

78. Chronic congestion of brain from apoplexy, with constant fear of a return of the disease; healed.

79. Tumor of the lip "killed dead" by touch of the fingers, with prayer.

80. Cancer of nose; healed by touch of hand and "prayer of faith."

81. Marvelous case of cancer which had "eaten to the bone" in several places and had destroyed many square inches of the surface of the flesh, perfectly healed and the flesh returned as a little child's. Praise His name.

82, 83, 84, 85, and many other cases, were cancers of the breast, uterus, etc., "indolent ulcers," fever-sores, "scald-head," and all sorts of "incurable" (?) skin diseases.

86. Immense internal tumor of the womb, estimated

by her physicians to weigh twenty or twenty-five pounds; venous circulation almost stopped; lower limbs nearly paralyzed; relieved by first "laying on of hands," and soon perfectly healed. Has now remained well for twenty years.

87. "Epileptic fits" for years; followed by catalepsy after each attack; perfectly cured by one "prayer of faith," and "laying on of hands"—eight years since; well to-day.

88. Seven indolent, "dried-up," scrofulous ulcers, were re-opened and "set to running" in a few minutes, by "laying on of hands," to the astonishment of all.

89. Deformed thumb, "doubled up" from birth; instantly straightened and healed by touch. Her pastor condemned her for not *healing herself by her own faith*.

90. Typhoid fever; "death rattle in the throat," instantly healed.

91. Twenty years of daily agony from alkali poisoning; "stomach all raw;" could only digest food with terrible suffering; healed instantly by "laying on of hands."

92. "Doctor's disease"; had taken two hundred strychnine (dog poison) pills, until he could no longer eat solid food of any kind; could neither sit down, lie down, or stand up for more than a few minutes at a time. Ate heartily of beefsteak without suffering pain after the first "laying on of hands," and "slept like a child."

93. Issue of blood; "mere skeleton;" helpless in bed; death looked for any moment; was "miraculously healed"—God's spirit filling the soul and body of both the healed and the instrument of healing with the Divine Presence.

94. Total blindness of both eyes for eight months; excruciating pain; healed perfectly in one moment's "laying on of hands."

95. Blindness of both eyes; kept in dark room for months; eyes covered with black cotton batting; could not bear the least light or sound; kept teams from passing on the street; felt the power of healing, without touch, as soon as we entered the room.

96. "Total blindness" of one eye; healed instantly by touch and command to "look up and see."

97. Chronic inflammation of eyes and eyelids; pronounced incurable; healed by touch.
98. Consumption ; last stages ; healed "by faith."
99. Bedridden from dyspepsia and nervous prostration; immediately arose from the bed, healed by touch.
100. "Scald-head"—the whole head "one solid blotch"—healed by touch.
101. Dysentery; "hopeless condition;" young girl; daughter of a doctor; healed and freed from pain so suddenly that she exclaimed, "O mama, I feel better than when I am well." (What a testimony from a child to God's way of healing.)
102. Inflammatory rheumatism; patient had not been moved or touched, even to change underclothing, for three weeks; immediately healed.
103. Rheumatic gout, with patient sitting for weeks with both feet in a chair—night and day—healed at once. Patient arose and walked, free from all pain.
104. Another case of inflammatory rheumatism, in the healing of which the marvelous phenomenon of seeing the "fiery red" of the disease follow the healing hands (without touching the body) from the hips to the toes, was witnessed by all present.
105. Wonderful healing, in which surgery was subjected to the higher law of faith and spirit. The case was an immense tumor caused by hip disease. Surgeons all agreed that death was certain, but to open into such an immense body of matter would surely hasten death. By faith in God's power of spirit to control and heal, we opened the tumor and took away three pints of odorless pus, the first "drawing off," and healing took place rapidly and completely; for the patient's blood had been purified for weeks by "laying on of hands," before the operation of opening down to the pus (as the harmless, odorless nature of it proved). Remember, all ye who believe (?), that God will restore lost ear-drums, and "set" broken bones, and "drive away" quarts of liquid pus, through the "blind faith" (?) of ignorance (contrary to *His own fixed laws*), that "bone-setting" is an *art*, and

surgery a *science*, although needless cutting and maiming of God's temple is "malpractice," "quackery," and *Sin*.

106. "Spasmodic palsy," incurable by the doctors; perfectly healed by "laying on of hands" and "the prayer of faith."

107. "Demon possession." Among the cases of "obsession," or "devil possessed," which we have been called to "exorcise," none gave stronger proof of the power of Jesus' name than the following, which occurred in the presence of a committee of lawyers, doctors, and preachers, when two "evil spirits" were cast out by the name of Jesus in the same hour. While the first demon was being "exorcised" from one poor soul, another "possession" caught the second victim, and so closed the hands that the strongest men of the committee could not open them. But in this condition of complete helpless cataleptic contraction of all the muscles of the arms, the hands were instantly opened and the "evil spirit" driven out, and the "possessed of a devil" healed from that moment, soul and body, by the simple command: "In the name of Jesus Christ come out of her, and enter no more into her." In the above case the arms turned black from the stoppage of the blood's circulation until restored by the power of "God's Laws of Healing."

108. Both hands and both feet paralyzed; emaciated, helpless and hopeless—"a pitiful sight." We said to her (in our medical wisdom of this world), "We can do nothing for you, my sister"—but before we could utter another word, the wisdom of God spoke through our lips and heart with the "assurance of faith," and said—"but God can *heal* you. In the name of Jesus, arise and walk." And she leaped instantly to her feet, and ran across the hall—a "miracle of healing."

"A miracle" of the Science of God's Laws of Healing.

In the following wonderful case of healing, God's physical, intellectual and spiritual laws were all intelligently and scientifically combined.

The prayer of true, believing, spiritual, trustful faith, and the intellectual knowledge of the laws of "the spirit

in man," and the physical subjection of the patient's body to the "inspiration of the Almighty," which "giveth them wisdom," were all fearlessly and faithfully employed where no medical or theological unbelief could interfere to destroy or maim for life.

During our missionary life among the Indians of Lake Superior, a lost mail carrier was brought to us with both of his hands frozen solid above the wrists, and both of his feet frozen solid from just above the ankle joints. Knowing "the laws of the spirit of life" in man, we were able to control the return of the blood and life to the frozen parts in so gradual and gentle a manner as to prevent the destruction of one atom of flesh—a thing unknown in "medical science" (?) "since the world began." This "miracle" of God's Laws of Healing perfectly illustrates and demonstrates the power and mystery of the life force or "spirit in man," and proves the helplessness of "the wisdom of this world" to even save the frozen limbs of the human body, which need never be lost, if the knowledge of the laws of "spirit," as portrayed herein, were understood.

All intelligent persons know that there is a universal law of "action and reaction," that the greater the *force* by which a ball is thrown against a solid surface, the greater will be the reaction or "rebound."

All doctors (who ever "thought a thought") know that in proportion to the "chill" of the sick person will be the reaction—"the fever." And in proportion to the degree of frost or cold will be also the degree of reaction in the human body.

And if we apply heat suddenly, to cold, dead matter, as earthen dishes or glass, the reaction of *heat* against *cold* shivers the glass in pieces.

But the "curious" eyes of the doctors and surgeons have never yet observed or believed that "the spirit in man" is governed by this same inviolable, universal *law*, the violation of which will bring sure destruction and "shivering in pieces" of the delicate network of capillaries by which the venous and arterial circulation is connected and carried on.

Plainly, then, it is not the gradual "freezing out" of the blood from the nose or ears or hands or feet of the human body that ever destroys those parts; but the destruction always comes from the rebound and reaction of the spirit which fights against the freezing out from the beginning, and which, if permitted by the ignorance of man, will send the blood rushing back with reacting headlong speed and force, sufficient to burst asunder all of the delicate spider-web arterial and venous capillaries and leave the flesh dead without a single channel for nerve action or blood circulation. But if we prevent the sudden return of the blood to the frozen parts, from which it was slowly and gently driven out, there will never be a loss, even of the skin, much less of flesh or bone. But "blind faith" or "naked faith" is not sufficient to control this reaction of the spirit. Snow or grated, powdered ice must be applied until every particle of frost is removed from bone and muscle; then apply ice water; then cold wet cloths, to keep the spirit force from its sudden return of the blood.

We had all kinds and degrees of "frozen cases" in our four years' experience as missionary doctor among the Indians and whites of "cold Lake Superior," from our wife's "frost-bitten," chalk-white nose, to the case herein described, without the loss of a bone or muscle. But still the vanity of medical ignorance goes on feeding the fires of the spirit's reaction with alcoholic fires to hasten the destruction of the frozen parts, oftentimes insuring increased agony by plunging the frozen parts into warm or hot water to shiver them in pieces.

Why, the common sense and common experience of the housewife and farmer has taught *them* that, if instead of putting their frozen apples or potatoes into warm water, or leaving them for the "sun to turn to mush," they only put them in cold water, "the cold water will draw out the frost" and leave them still eatable." O Lord, "how long"?

Harvey was ostracised by "the medical profession" for discovering the circulation of the blood. What will that

profession (?) do to him who has dared to discover and demonstrate, back of all other medical discoveries, the "laws of the spirit in man:" which spirit circulates the blood and creates the blood, builds up and tears down every atom of the human body, repairs all parts, heals all disease and carries on every function of "God's temple"?

No wonder "the wizard," Edison, exclaims: "No man knows what electricity is; we only know what it does;" for we only know what the "human electricity" (?)—the spirit—does, but can not know what it is. So we call it love; for it comes from God, and "God is love."

The laws of spirit touch. Friction, pressure, heat, cold, physical touch, mental touch and spiritual touch will excite action in the spirit force, even as friction excites electricity in "dead matter." And that spirit action can be directed to heal disease or to produce disease, to save life or to destroy life; to serve God or to serve the devil, as we "yield ourselves to obey."

We see the power of heat to change the spirit action in healing rheumatism, etc., by hot water or hot mud baths; and the power of the other extreme, cold, to also "cure rheumatism" by reaction in cases where the afflicted person is accidentally plunged into ice-cold water—a "kill or cure" remedy.

Again, we find helpless, bedridden persons whose spirits are so quickened by fear, in cases of "a house on fire," etc., that they spring to their feet healed from that hour. All of these phenomena are governed by God's laws of spirit action; and the more we *know* of these laws the better we can be used of God for healing the bodies and saving the souls of men. "Blind faith" (?) and "naked faith" (?) are only *names* for superstition and ignorance, and are never found in God's Word.

The "miracles of healing" recorded in this book, were "not done in a corner," but many of them were wrought in the presence of large public audiences, and verified by committees of doctors and ministers of all schools and faiths.

Others were verified by personal witnesses of the high-

est standing in the communities where the healings took place. For instance, in case 24, that of paralysis, with displaced shoulder for thirty years, the best surgeons of San Francisco, Sacramento, etc., were consulted and all declared that "nothing could be done." But, in the presence of an editor, who had previously requested the privilege of witnessing "these healings," the paralysis was removed, the speech restored, and the shoulder returned to place, in a few minutes. Another case of displaced shoulder, with complete catalepsy of the muscles of the entire arm, so that the arm was straightened "stiff as a board," with the hand turned half way around and drawn to the side, perfectly immovable, was brought to us by a Jewish rabbi, and her healing verified publicly by him, together with other remarkable cases of healings witnessed by him. Like the other cases, doctors and surgeons had failed to offer even further hope to the subject, and she "had suffered many things of many physicians." But in a few moments, by "the laying on of hands," the arm was perfectly restored.

In the selection of the above cases from the many healings of all classes of diseases which have come into our own personal experiences, we trust that they may sufficiently illustrate the power of God's Laws of Healing for the cure, by faith in God, of *every disease known to man*.

Those who desire, "in their hearts," to *know* more of this work of the Spirit, may send letters of inquiry addressed, "Faith Healing," P. O. Box 594, Oakland, Cal., and they will be referred to living witnesses who have been healed by faith, and whose cases are most similar to that of those making inquiries.

QUESTIONS AND ANSWERS.

"The wisdom of this world" asks, and the wisdom of God answers. "For the wisdom of this world is foolishness with God." 1 Cor. 3:19.

Question. Why did God create poisonous plants and trees if he did not intend that we should use them as remedies for disease?

Answer. 1. Why did God create man with the senses of smell and taste, which guide all animals in the selection of food from poison, if every vile-smelling and vile-tasting thing was intended for man as a remedy (?) for disease? See Prov. 26:4, 5.

2. God did not create a single poisonous tree, plant, or herb for any purpose whatever, and much less did he create castor oil, strychnine, and other poisonous and filthy drugs as remedies (?) for disease, although the traditions of men teach us that the more vile the remedy smells and tastes, and the more pain and distress it causes us (when first taken), the better it is, so that it only spares the life of the victim. "You must be made worse, you know," by the remedy (?) "before you can expect to be better." And when the God-given senses revolt at the vile taste and smell, we "sugar-coat" the drugs to disguise and deceive the taste, and so poison the whole body.

This is the wisdom of this world. But God's wisdom says (Gen. 1:29), "Behold, I have given you every herb, bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree, yielding seed; to you it shall be for meat [not for poison or medicine (?)]." And He pronounced all that He created good.

But sin came, and then God said (Gen. 3:17, 18): "Cursed is the ground for thy sake. . . . Thorns, also, and thistles shall it bring forth to thee." And not only did thorns and thistles "spring up," as the result of man's sin, but every "evil tree"—the "deadly nightshade," the nauseating castor (oil) bean, and the "dog poison" strychnine tree, etc.—sprang up as the result of sin. The foolish and unbelieving choose the evil, but the wise choose the good. Herein are the children of darkness known from "the children of light."

Q. But did not God use the figs as a remedy for the healing of Hezekiah's boil?

A. Do you believe it? Did you ever try figs for boils? or recommend them to others, or ever hear of the doctors prescribing them for boils and carbuncles? No, you are not honest in the question. You ask it because of your

unbelief. The faith which resulted in the miracle of Hezekiah's healing and lengthening of days was in the turning back of the shadow on the sun-dial of Ahaz, and not in the figs. So if you seek to heal boils with a "lump of figs" do not forget your "sun-dial." 2 Kings 20:7; Isa. 38:21.

Q. Did not Paul prescribe wine (alcoholic, drunkard-making wine) for Timothy's stomach's sake?

A. Did not Paul also prescribe literal milk for them that were weak in the faith, and strong (tough) meat for them which were strong in the faith? 1 Cor. 3:2; Heb. 5:12-14. If Paul referred to literal milk and meat in the above quotations, then he referred to literal wine in 1 Tim. 5:23; but if he referred to the spiritual "milk of the Word" (1 Peter 2:2), then he also referred to the spiritual wine of the Word, or strong meat of the Word, in contrast to the weak water or milk of the Word.

"The letter killeth, but the spirit maketh alive." And the letter, without the spirit, has misled all men through its false interpretation by the wisdom of this world ever since "the falling away" foretold by Paul.

The Holy Ghost alone can interpret the Holy Scriptures spiritually, and any soul who can believe that Paul told Timothy to drink no longer water (an impossible command if taken literally), or to take "a little wine" (literal wine, fermented or unfermented), that soul has not the Holy Ghost for his interpreter of the Word of God.

"Spiritual things are discerned by the Spirit" only.

"Have ye received the Holy Ghost since ye believed?"

Q. Why was Trophimus left sick at Miletum (2 Tim. 4:20), and why was Epaphroditus sick "nigh unto death" when Paul was present with them both?

A. In regard to Epaphroditus, Paul says, "Because for the work of Christ he was nigh unto death, not regarding his life to supply *your* lack of service toward me."

In this one of the only two cases of sickness referred to among the gentile Christians, we see, *first*, that neither of them died; and *second*, that overwork—zeal without

knowledge—caused sickness in the one case (as some fault did in the other); and *third*, that Paul was not Christ, and did not arrogate to himself any power over disease, except that of humbly praying to God for healing, “lest I should have sorrow upon sorrow”—a much-needed lesson for those who claim that if we had been at Miletum, we would not have left Trophimus there sick; for the Word says, “only have faith and in every case he shall recover.” But remember, the “prayer of faith” is subject to the Spirit always; and God does not change His laws for spirit, or soul, or body to gratify man’s beliefs, traditions, or vanity of mind, but holds all alike to the just penalties for violation of His laws, “measure for measure.”

Epaphroditus violated a physical law and received the penalty, notwithstanding Paul’s presence and prayers. And if any violate the law of temperance and wisdom in the use of the “spirit in man,” they will suffer accordingly. And let all beware how they find fault with God or His servants, when healing does not take place according to their conceit of ignorance. When failure or delay occurs in healing by faith, let us become more humble before God, and more wise before men. Perhaps secret sins or ignorant sins, such as overworking or overthinking, the excessive use of salt, tea, coffee, rich food, etc., are the insuperable barriers to the recovery of health; or perhaps “this kind goeth not out but by fasting and prayer.” In any case, in all cases, be humble before God, and never doubt His Word. Doubt your own power and wisdom as “healers,” doubt the wisdom of the sick, but never question God or His justice in any case.

Q. Were not miracles of healing for the purpose only of establishing Christ’s divinity? and are not the days of miracles past?

A. “To the Word and the testimony.” John 2:23: “Many believed in His name, when they saw the miracles which He did.” And throughout the gospel of Jesus and His disciples, miracles (like salvation) “were not for a sign to them that believe, but to them that believe not.”

And so long as there are "them that believe not," so long will the days of miracles never "be past." Are sinners less dear to Jesus now than when He was on earth? Unbelief may cry, Away with "miracles of healing"! give us the poisons of the sin-cursed earth for our remedies, and we will worship them for our "gods of health." But the miracles of healing will be wrought by them which believe. And if those "who believe not" required miracles of healing in Christ's and Paul's time, do not the unbelieving of to-day require the same proofs of "the power of God," when the "blind leaders of the blind" of the fallen churches of men are filled with unbelief, and will neither enter in themselves, nor let them that would, enter into "the faith once delivered to the saints" for healing and holiness of life? The wisdom of God says yes, and the Holy Ghost has returned to do the same "miracles of healing" and casting out devils as were done in the days of the apostles. "Jesus Christ, the same yesterday and to-day and forever." "And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Matt. 21:44.

We have seen many an opponent of this gospel of healing "broken," and some "ground to powder," by death through their unbelief and sectarian mockery of God's Word for holiness and healing.

Q. But is it not more important to save the soul than the body?

A. How can you save the soul without saving the body? Can the soul stop sinning while the body continues to sin? We have been called upon in many cases of sinning against the body, who claimed to have committed "the unpardonable sin," who had simply committed sin, not against the *Holy Ghost*, but against the *temple* of the *Holy Ghost*.

Nearly all of these sinners were members of some "orthodox religious organization" who had wasted the "breath of life"—the "spirit in man"—by secret sins; or by deforming or defiling God's temple through abuse of their

bodies; and who had their souls "saved" by coming again to the foot of the cross and confessing their sins against their bodies, for "he that defileth the temple of God, him will God destroy." Go to the insane asylums, and see thousands and thousands whose bodies and minds are in such conditions that it is impossible to save the soul without first healing the body. And thousands of these were once members of religious organizations; but by disobeying God's laws of living—for the body—through secret vices, gluttony, wine-bibbing, tight lacing and drug-poisoning, became insane; and, with no will of their own, were then compelled to submit to the will of others, because *they* only wanted to have their souls saved, while counting God's temple only a "carnal body, an unclean thing."

Go to the public hospitals and private homes, and see to-day ten thousand mad, delirious, dying persons, whose souls are kept from the power of reason or repentance—from either restoration of the body or salvation of the soul—by drug poisons, deliberately given in the name of medical science (?) and the mock prayers of the falsely so-called Christian (?) faith (?).

Yes, ten thousand souls and bodies perishing—to-day, in our homes and hospitals—made driveling idiots or raving maniacs by the Baal worship of doctors and priests; and the majority of all religious proselytes, still outside of our insane asylums and hospitals, will never have their "souls saved" until their "vile bodies" have first been cleansed and healed. So long as prejudice, ignorance and false teachings control the religious world, so long will soul and body suffer disease and death.

Q. Why, then, do "the leading lights of Divine Healing" say that healing of the body is only secondary to the saving of the soul?

A. Because, through their ignorance of the divine laws of spirit, soul and body, Satan steps in and beguiles their minds and makes them believe it is "charity" to pander to the prejudice and power of their unbelieving brethren.

And so they say, to please their blind followers of the "blind leaders of the blind," that if they can not have faith in God's Word for healing, then get the best physician (one who will dare to give the most deadly dose of morphine, strychnine, arsenic, etc). But if these remedies (?) do not heal you or kill you, they will send you, in thousands of cases, to the insane asylums, homes of the incurable, drunkard's retreats, prison houses, etc. *For drug medication is a license for vice and sin.*

As long as people believe the lie that peppermint, soda, alcohol, opiates, etc., will "cure" the effects of gluttony and all sorts of dissipation and abuse of God's temple, the human body, so long will drug medication stand a "license for sin" and the chief cause of drunkenness, immorality, crime and insanity.

Q. But is not salt a drug, and did not Jesus himself recommend it?

A. Salt is a drug, and, used in quantities, is a disease and death producing poison, and causes to-day more eczema, indigestion, nervous complaints, boils, sleeplessness, ulcers, fevers, kidney affections and general disease than any other drug known to man. And salt-rheum is well named, as the "rheum" is the result of the salt taken to produce the "rheum," scurvy, etc. But Jesus did not recommend the drug "salt" (chloride of sodium). He only referred to salt, to illustrate that spiritual salt which was to save the souls of living men as literal salt saves the flesh of dead animals. "Ye are the salt of the earth." He also referred to brimstone, but did not recommend it.

In the beginning man ate the fruits of the trees; but salt came into use with sin and flesh eating. And the best thing that can be said of salt is that it will preserve meat and many other things from decay, so that man may eat them, if not "too salty," without danger of disease or death. But remember the deadly "scurvy" on ship board, where the victims of "too much salt" rot and die from the poison of salt. And thousands all over the world to-day are slowly dying of "dry land scurvy" and other diseases from the use of too much salt.

And what is salt?

How does it act to preserve meat? Salt preserves flesh, by killing and driving out its natural juices; and its nature is to dry up and destroy, like all other drug poisons, the vital juices of the living tissues of the whole body. And, except for the power of the spirit to drive out the salt, every stomach would soon become tripe, and the whole volume of blood be so "preserved" that it could not circulate at all. Oh, the agony endured from that almost universal poisoning, of the salt habit, which is forced upon all from childhood by the grown-up victims of it, who use more and more of the drug the longer they continue the habit. Salt preserves the flesh exactly as saltpetre and arsenic preserve it; and the only reason why arsenic is not used instead of salt (for it is a far better preservative) is because it would kill the victims quicker, and would be more expensive. Nothing illustrates the curse of ignorance and power of habit more perfectly than the salt habit.

For, while there is no nutriment in this perpetual excitant, irritant, and blood poisoning preservative of dead flesh, it requires the waste, often, of from one-fourth to one-half of all the vital force (spirit) to wash out this fire and fever of the blood, to prevent immediate disease and death. Proofs: Take a saline (salt) cathartic, or emetic, and you will suffer "the after-effects" worse than from lobelia, senna, mustard, or castor oil; and you will have more fever (burning up) and nervous irritability. Again, cut your hand and sprinkle "only a little salt" in the wound, and you will realize, through instant pain, what a cruel enemy salt proves itself to both blood and nerves wherever it comes in contact with them.

Q. But does not salt kill worms?

A. Yes, salt kills worms when you put it on the worms, but never by taking it into your body. On the contrary, if you rob your body of vital force and digestion by using too much salt, you will open the door for worms to breed as scavengers for a weakened stomach and unclean intestines. No prayer of faith or "laying on

of hands" can heal permanently a salt fiend any more than an opium fiend or alcohol fiend until they will "cease to do evil, and learn to do well."

We have seen salt fiends as badly affected by the tremors of nervous reaction when suddenly compelled to leave off their salt as when compelled to leave off opium or alcohol. Sea captains will tell you that they are compelled to keep the "salt horse" away from the scurvy-dying sailors, even after they have reached port, where vegetables and fresh meat are too tasteless for the salt-depraved appetites of the salt-poisoned victims, who, like all slaves of unnatural habits, would continue the false habit unto death, rather than struggle to break from it, when shown "the way, the truth, and the life;" for their will has been broken by habit and false teaching, until they are powerless to do or choose for themselves. God help them.

Q. But can not a little salt be used without danger?

A. Yes, and so can a little dust, a little smoke, a little acid, a little alkali, etc. It is the "too much" that destroys. And we have shown the nature of the dangerous drug, salt, and how not to be injured by its foolish, ignorant use. No healthy appetite can bear the food as salted by nine families and cooks out of every ten. No person poisoned with the salt habit, *can judge* of the injury he is receiving from too much salt until he has been freed from it. Yes, salt will kill worms, and will kill man (the human "worm") also. We have been used for the healing of scores of cases of catarrh, fever sores, indolent ulcers, continual boils, erysipelas, eczema, tetter, salt-rheum, cancers and all manner of skin diseases, where it was impossible to effect a permanent cure until the salt poisoning was kept from the blood, by the absolute breaking off from the disease of the salt habit, *i. e.*, stopping the use of salt entirely until the palate was so restored to its natural taste that even eggs and meat would taste delicious without a particle of salt. Try it, ye slaves to salt, "that have lost its savor." No salt fiend has any conception of the delicious taste of fruits, melons, vegetables,

nuts, etc. (for the salt has paralyzed the nerves of taste, and often of smell, also, as it has paralyzed and palsied thousands of the entire bodies of men and women).

Oh, the sufferings of the helpless, speechless babes, who can not rest nor sleep because of the briny milk, from the briny blood and breasts of salt-preserved, and wine-bibbing, and beer-drinking mothers or nurses. Mothers, have mercy on your babes! Oh, all ye who drink ale and beer to make poisoned milk for your babes, and to prepare their sensitive little nerves for all sorts of alcoholic narcotic and diabolic habits in the future, pity for you, and your doctors, and your religious teachers!

Never, since the "falling away" of the church, has there been one medical school or religious creed that has taught, or believed, in their hearts that the human "body is the temple of God," or women would not have dared to deform and defile that temple, and half destroy their babes before birth, and then complete the ruin by alcoholic and narcotic poison after birth. "Mother Winslow's Soothing Syrup" (extract of opium) has soothed thousands and thousands of babes into death or imbecility, or prepared their nerves and palates for the whisky, cigarette, and opium-smoking habits. And briny alcoholic milk, from the mother's or gin-drinking nurse's breasts, has sent other thousands to quick death, through brain fever from the alcohol, or "running off of the bowels" from the salt. Mothers, will you think? will you believe?

Every instruction to give body and soul destroying drugs is a moral vice, and every claim that the devil can put on or take off disease is a spiritual crime, and blasphemy against the name of our God and His Christ.

Q. But does not God bless the appointed means of man, all sorts of deadly drugs, in answer to prayer for the healing of the sick?

A. What! God bless a curse? This question is a sin against God and all of his laws. God has never blessed opium poison, or alcoholic poison, or any other poison,

so as to change its nature of destruction for soul or body, whether taken by accident or as medicine (?). And all of the faithless prayers of the fallen churches for the "appointed means" of man have never healed one body. Individual members of all creeds, if themselves "branches of the True Vine," have prayed "the prayer of faith" (which is the prayer of the Spirit), and bodies have been healed; but no church, as a man-made creed, has ever had or ever will have, power with God to heal by prayer. And the "wisdom of this world," with all of its medical schools and religious creeds, if combined together, would still be powerless to save one poor sick child if all united in one faithless prayer for its recovery. This faithless prayer of unbelief was so made by all classes while President Garfield was being probed and poisoned to death by the "appointed means" of the medical and theological "wisdom of this world." God has never given the "gifts of healing" or any other "gift of the Spirit" to any church of man's making, but only to His own church, the "Church of God, the Church of Christ." And He can not "share His glory with another" by stooping to bless, contrary to His own laws, that which in its very nature is a curse.

He will not put "bitter for sweet," though the doctors of medicine sugar-coat the bitter, and doctors of divinity (?) pray ever so earnestly for such a miracle of dishonor against Christ, who alone is the Great Physician. All creeds are the branches of the fallen church; but only individual souls are the branches of Christ's body. "I am the Vine, ye are the branches," and only the individual branches through whom runs the life "of the Vine" can heal by the prayer of faith in any age. Every question asked above or ever to be asked against God's Laws for Healing has its origin in the serpent of unbelief. And every miracle of the devil yet to be performed is to be a lying wonder of destruction, and never of healing. Satan is the exact opposite of God; and it would be as impossible for him to do good as it is for God to do evil—as impossible for him to change his nature as for cold to become heat, or heat to become cold.

Q. But if Satan can not heal disease what is meant in 2 Thess. 2:9, 10, which says: "After the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish?"

A. This foolish question answers itself. It says "lying wonders," not healing of disease; to deceive, not the children of light, but "them that perish," "because they receive not the love of the truth." See Rev. 13:13, 14.

Q. How about those who were oppressed of the devil? Acts 10:38. Does not that mean that the devil had put diseases upon them?

A. If you are induced to go on the water and are drowned as a consequence, does it follow that the person who induced you to go drowned you? Or, if the devil or one of his children induces or seduces your son to go where loathsome diseases are contracted, does either the devil or your son's "bosom friend" and "chum" put the disease upon him? or does he receive the penalties which God's holy laws visit upon man's lust? The devil and his children can only beguile and seduce our sons and daughters to "*yield themselves*" to sin and disease. But God only can fix the penalty for sin. Gen. 3:24. "So he drove out the man." The devil did not drive out the victims of his seduction, though they were sorely oppressed of the devil when turned out of the garden to toil among the thorns and thistles of the sin-cursed earth.

Q. But the woman "whom Satan hath bound, lo, these eighteen years" (Luke 13:16), what of her?

A. Satan had bound and oppressed this woman, which had a "spirit of infirmity," by beguiling, seducing, and blinding her, to violate God's laws of physical and spiritual life. And not until Jesus laid hands on her was she "made straight, and glorified God."

And every soul that has not "the love of the truth" is bound and oppressed of the devil in spirit or soul or body.

To believe God's Word that the devil can only tempt and beguile man through the soul, the intellect, the reason (?), the desires, as he tempted and beguiled Eve, gives

to man the conscious power over the devil through the mind and wisdom of Christ; and we cry out, in the face of the devil and all false teachings, "For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death."

But to believe that the devil can put on disease directly of his own power, without man's "yielding himself to obey" sin, or that in any case the devil can heal disease, i.e., do away with God's penalties for sin, is to exalt Satan "above all that is called God." 2 Thess. 2:4.

For if the devil could remove God's penalties, he would indeed be "above all that is called God." And to believe in the devil's power to do anything without our consent, or God's permission, is to come into the bondage of fear—fear of the devil instead of "fear of the Lord."

Q. But haven't I as good a right to my opinion as you have to yours?

A. No man has any right to any opinion concerning spiritual things and the Word of God; for "spiritual things are discerned by the Spirit" only.

We *think* about the things of this world, "the wisdom of this world," but we must *know* about the things of the Spirit—"the wisdom of God." 1 Cor. 8:2.

Every thought is either from God, and "brought into captivity to the obedience of Christ," or is from the devil, and brought into captivity to the obedience of sin. Every question asked above was suggested by Satan through ignorance and unbelief, and every question answered by the Word and wisdom of God. Rom. 6:16.

EPIGRAMMATICAL STUDIES.

LESSON I.

THE LAW OF CAUSATION AND THE CURE OF DISEASE.

EVERY thought which you have received and accepted from childhood unto the present hour has become an integral part of your conscious mind, swaying your life for good or evil, joy or sorrow, health or disease, life or death.

This accumulated knowledge is your individual mind, and the source of your present state of thought, and consequently, present state of bodily harmony or inharmony, because the physical nature ever gives responsive action to the higher power—thought. The present state of mind (the more immediate thought), although the cause, in part, of the present condition of the body; does not account, in full, for ailments which rest further back in life's history—in states of thought, which at the present time we may have entirely lost memory of, but whose undercurrent, unconsciously, is still influencing the nervous system. Feeling and nerve action are the results of consciousness and spiritual force playing upon the nerves. This consciousness is either the intelligence of God, or the seeming truths of human thought, *viz.*, man-assumed knowledge, the unwise product of sinful self-assertion.

All strong emotions, frights, shocks, griefs, fears, disappointments of heart, or of the will, hold sway over the body, circulation and nerve action, long after the incidents which caused them have disappeared from memory.

This is shown by a recall of events through similar scenes, association of ideas, etc., when we half consciously sigh, shudder, weep, or suddenly find the heart still swayed by bitter feelings of unforgiveness, or of remorse of conscience, and we become conscious of a desire to quickly banish the unbidden thoughts. And this is a revelation of the hidden power of thought to affect the physical life.

Secrets, secret sins and all powerful mental impressions that reveal a disturbing influence in the life, must be removed from the heart and brain, according to this law of thought, through a correct analysis of their assumed power, their fallacy, if from error only, or by repentance and confession if from sin (God's appointed way), thus freeing the soul and body from bondage to fear and disease, engendered through sin or ignorance.

Fears for the body, of disease and of death, the power of the elements, climatic changes, etc.; fears of poverty, of public opinion and criticism, verdicts of physicians or of friends concerning our welfare (statements of years gone by), form a bondage, to daily contend with, due to the universally-accepted belief that life and intelligence, health and strength, reside in the body, independent of God. Life and true intelligence are alone in Spirit: "For in Him we live, and move, and have our being." Acts 17:28. And in Him is found the fullness and perfection of love, which casteth out these false and sinful fears. "For He is thy life and the length of thy days." Deut. 30:20.

God is love, light, spirit; immutable, eternal, invisible, omnipotent, omniscient, and omnipresent. "Draw nigh to God, and He will draw nigh to you." James 4:8.

God is revealed in His character of Spirit, in the nature of spiritual omnipresence, as the creative cause of all existence. And this *presence* is forever inseparable from His children. He breathed into man the breath of life (His spirit), and man became a living soul, and ever breathes from the life and intelligence of God.

The nature of God is love. In His character of love,

truth, wisdom, joy, mercy, justice, peace, purity, righteousness, etc., is revealed the personality of God, the Lord God, Jehovah, Christ. Christ alone gave proof of the fruits of the Spirit, in their perfectness, in personal life. Jesus, our Saviour, Redeemer and Example, exacts of us obedience to His divine law of love—the law of life: “Be ye therefore perfect, even as your Father which is in heaven is perfect.” The Saviour looks for perfect fruits in us. What shall the harvest be? Man is created by the omnipotence of God, through Christ: “Let Us make man in Our image,” etc. Gen 1:26, 27; Col. 1:15, 16; Eph. 3:9.

Man is a spiritual creation, and his life is ever from God; but immortality comes through Jesus Christ—the only quickening power of the soul: “And this is the record that God hath given to us eternal life, and this life is in His Son.” 1 John 5:11, 12; Rom. 6:23.

Man is a threefold being, a spirit, soul and body, and by the law of his creation the spirit and soul (when spiritually quickened) have dominion and control over the body; and the humanly acknowledged power of earthly inheritance, *i. e.*, the weaknesses of human thought, unwise fears, false education, sin and sickness; and through Christ, power also over the second death. Rev. 21:5-8. “Jesus is the Author and Finisher of our faith”—from the faith manifested through Abraham to the full measure in Jesus. Jesus says: “I am the way.”

“Marvel not that I said unto thee, Ye must be born again.” This new birth, or the soul’s quickening, reveals in us a knowledge of the Father and of the Son, whom to know is eternal life.

This knowledge is the power and the wisdom of God. Man must reflect this true intelligence concerning life, by manifesting the same in thought, speech and act. Thought, speech and act are the results of mind. Divine mind produces divine thought. Thought reveals mind, whether true or false. To know God is to know thyself—whether true or false to the divine wisdom. “Thou shalt love the Lord thy God with all thy heart,” etc., is the first commandment.

LESSON II.

THE CHARACTER OF MIND AND THOUGHT.

UPON the premise of a statement, if reasoning be correct, depends the conclusion. The premise must therefore be divine truth, if we are to reach a divine conclusion. The divine mind is the only Source of true intelligence. It is boundless, eternal, real, substantial, the moving power of the universe and of man.

Man possesses this God-given knowledge in proportion as he voluntarily, or unconsciously, turns to the Source of intelligence, and, facing God, reflects the divine wisdom, in spirit, soul and body.

Analyzing divine mind by qualities and properties, known as the eternal powers, or living forces, we distinguish the divine wisdom from that great abundance of self-assumed "knowledge of the world," which has been transmitted from generation to generation, regarding the life of man. As God is manifested through attributes, so, likewise, is His infinite wisdom, embracing the qualities and powers of love, light, truth, intelligence, mercy, purity, joy, rest, justice, faith, etc.; and when reflected (enacted) in man, brings him in close relation with God; and true intelligence is revealed as ever resting in God.

Life independent from God is worldly wisdom; a delusion of human thought. The essential principles of God are life powers, the creative forces, the everlasting will of divine love, immutable, invisible law, obedience thereto bringing the blessings and promises of the Father, as set forth in John 7:17: "If any man will do His will he shall know of the doctrine."

"Whosoever will, let him take the water of life freely." Rev. 22:17. "Where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17. "For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death." Rom. 8:2.

Searching the Scriptures, we find the following attributes of divine wisdom, with their revealed qualities and accompanying blessings and promises, to all who will follow in the law of righteousness.

NATURE AND ATTRIBUTES OF GOD'S SPIRIT—LIVING FORCES.

- Spirit: John 4:24; 6:63; Rom. 8:10.
- Love: Mark 12:30, 31; Matt. 5:44.
- Truth: John 14:6; 16:7; John 17:17.
- Justice: Psalms 89:14; 1 John 1:9.
- Light: 1 John 1:5; John 8:12.
- Order: 1 Cor. 15:23; Col. 2:5.
- Wisdom: Psalms 111:10; James 3:17.
- Purity: Psalms 12:6; 1 Tim. 4:12; Matt. 5:8.
- Goodness: Psalms 107:21; Rom. 2:4.
- Kindness: Isa. 54:10; Col. 3:12.
- Charity: 1 Cor. 13 (the law of charity).
- Equity: Psalms 98:9; Mal. 2:6.
- Holiness: 1 Cor. 3:17; Heb. 12:9, 10, 14.
- Power: Matt. 28:18; Rom. 15:13; 1:16; 1 Cor. 4:20.
- Meekness: Matt. 5:5; 11:29.
- Lowliness: Phil. 2:3; Prov. 11:2.
- Humility: 1 Peter 5:5, 6; Prov. 22:4.
- Unity: Eph. 4:1-7; John 17:21.
- Impartiality: Acts 10:34; 1 Peter 1:17.
- Compassion: Rom. 9:15; 1 Peter 3:8.
- Righteousness: Heb. 1:8, 9; Rom. 8:10; Acts 10:35.
- Patience: Luke 21:19; Rom. 15:5; Jas. 1:4.
- Forgiveness: Eph. 1:7; Luke 23:34; Mark 11:26.
- Obedience: Rom. 5:19; 6:16; Heb. 5:8.
- Peace: John 14:27; 1 Thess. 5:23.
- Peacemakers: Matt. 5:9.
- Honor: Matt. 15:4; John 8:54.
- Mercy: Matt. 5:7; 9:13; Psalms 136.
- Trust: Isa. 26:3, 4; Psalms 40:4.
- Thankfulness: John 11:41; Matt. 11:25; Eph. 5:20.
- Faith: Mark 11:22; James 5:15; 1 Cor. 10:13.
- Hope: Rom. 5:5; 1 Peter 3:15.
- Agreement: Matt. 18:19; Amos 3:3.

Glory: Luke 2:14; 1 Cor. 3:21; Col. 1:27; John 17:5, 22.
 Chastity: 1 Peter 3:1, 2; 2 Cor. 11:2.
 Grace: 2 Cor. 9:14, 15; Heb. 13:9.
 Cheer: Matt. 9:2.
 Courage: Josh. 1:6; Psalms 31:24.
 Rest: Matt. 11:28; Heb. 4:3.
 Strength: Ex. 15:2; Psalms 18:2; 19:14.
 Gentleness: 2 Tim. 2:24; Psalms 18:35.
 Sincerity: 2 Cor. 2:17; 1:12.
 Temperance: Gal. 5:22, 23; 2 Peter 1:5-7.
 Willingness: 1 Cor. 9:17; 1 Chron. 28:9.
 Honesty: 2 Cor. 8:21; Heb. 13:18.
 Pity: Matt. 18:33; James 5:11; Psalms 103:13.
 Endurance: 1 Peter 1:25; Matt. 10:22; Heb. 12:7.
 Forbearance: Rom. 3:25; Eph. 4:1, 2.
 Belief: Gal. 3:22; Mark 1:14, 15; John 14:1.
 Judgment: Rev. 16:7; John 5:22.
 Joy: Rom. 15:13; Neh. 8:10.

Let us believe and receive His Spirit—our God-given inheritance in Christ—and its omnipotence will enable us to rise above, or to destroy, all human weakness, sickness, disease or infirmity, supposed to be inherited through earthly parentage. Open the door of the soul, and permit the presence of the Comforter, the Holy Ghost, for healing.

This spiritual presence is our only true Teacher on earth, whose first work is to convince of sin, of righteousness and of judgment, mirroring to us the soul of man (see charts), otherwise we should forever remain blinded as to our errors, weaknesses, follies and sins.

Stumbling in spiritual and mental darkness, we mistake "the doctrines of men" for Christ's Christianity, and religious morality for the spirituality of God.

Love stands supreme, as the source of all qualities, of the divine attributes, and, alone, reveals God's sense of justice, patience, peace, power, etc.

Love reveals a knowledge of that wondrous life of our Lord, whose command of, "Be ye therefore perfect," leaves

no claim for the freeing of man from sin through other than the appointed way of God—the forgiveness of sin and the sanctified life. His Spirit alone transforms us into the same image, from glory to glory, until we awake with His likeness.

THE MIND OF SELF-ASSERTION.

Confronting us, in the analysis of intelligence, are opposing qualities, and assumed powers, whose operations are through self-will, and are prompted by self, viz., *self-interests, self-happiness, self-praise, self-justification, self-sanctification, etc.* These are recognized and admitted into our lives, at first through sin and ignorance, then willingly. These qualities centered in self, give rise to fear (the greatest enemy of the life of the body). And our dependence on material laws, through our belief of life in the body as an independent existence, reverses the entire order of the truth of God.

Paul speaks of this condition of mind as the "fleshly mind," the "carnal mind," declaring it to be enmity against God and incapable of receiving the things of the Spirit; for spiritual things are foolishness unto the carnally minded. Man's thoughts, the product of this falsely-assumed intelligence, have no life in them, but are misleading, bringing forth as their fruits sin, sickness, disease and death.

Yielding to the unhallowed laws of unrighteousness, we become the servants of sin, under bondage to the powers of darkness and death.

In the following list of qualities, born of sin, we trace the sorrows, sufferings, and destructive beliefs, of *human thought*.

DESTRUCTIVE FORCES.

Anger: Matt. 5:22; Eph. 4:26.

Avarice: 1 John 3:17; Luke 16:13.

Arrogance: Prov. 8:13.

Bitterness of spirit: Eph. 4:31.

Changeableness: James 1:8; 4:8.

- Covetousness: Mark 7:22, 23; Ex. 20:17.
Cruelty: Prov. 11:17; 12:10.
Deceit: Prov. 12:20–22; Jer. 17:9.
Dishonor: John 8:49; Rom. 2:21–25.
Dissimulation: Rom. 12:9.
Distrust: Jer. 17:5.
Discord: Prov. 6:16–19.
Disorder: 2 Thess. 3:6.
Doubt: Luke 12:29.
Disobedience: Rom. 5:12–19; 1 Peter 2:6–8.
Darkness: John 3:19, 20; 1 John 2:9–11.
Enmity: Rom. 8:7; James 4:4.
Envy: James 3:14–16.
Fear: Matt. 10:28; Heb. 10:26–32; 1 John 4:18.
Foolishness: 1 Cor. 1:18–20; 3:19; Prov. 24:9; 9:13.
Heartlessness: Matt. 9:4; 18:35; 19:8.
Hopelessness: Prov. 11:7; 13:12.
Haughtiness: Prov. 16:18.
Hatred: John 15:23; 1 John 3:15; 4:20.
Contentions: Rom. 2:6, 8, 9.
Injustice: Luke 16:10; Job 16:17.
Ignorance: Rom. 10:3, 4; Acts 17:23.
Impatience: Heb. 10:36.
Indecision: 1 Cor. 14:8.
Intemperance: Rom. 14:21; Gal. 5:21; Eph. 5:18.
Shamelessness: Phil. 3:18, 19.
Insincerity: James 2:14–16.
Impurity: Titus 1:15.
Idolatry: Eph. 5:5; Rev. 21:8.
Jealousy (godly jealousy): 2 Cor. 11:2, 3; Prov. 6:34.
Malice: Eph. 4:31.
Mercilessness: James 2:13.
Pride: 1 John 2:15, 16.
Partiality: James 2:8, 9, 10.
Prejudice: Eph. 4:17, 18.
Powerlessness: Rom. 13:1.
Quarrelsomeness: Col. 3:13; Eph. 2:2, 3.
Rudeness: James 3:8–10; 1 Thess. 5:14.
Revenge: Rom. 12:17, 19, 20, 21.

- Subtlety: Acts 13:9-12.
Temptation: James 1:13-17.
Unchastity: Titus 1:15, 16.
Unforgiveness: Matt. 6:15.
Uncharitableness: Rom. 14:1-17; 1 Cor. 13:2, 3.
Untruthfulness: 1 John 2:21, 22; John 8:44, 45; Rev 21:27.
Unkindness: Prov. 21:13; Matt. 7:2.
Ungratefulness: Luke 17:17, 18.
Unrighteousness: 1 John 1:9; Rom 1:18; 2:6, 8, 9.
Unrest: Psalm 39:6; 42:5-11.
Unwillingness: John 5:39, 40.
Unbelief: Heb. 3:12, 15, 18, 19.
Viciousness: Isaiah 32:6, 7.
Vanity: Prov. 21:6, 7; Jonah 2:8.
Willfulness: Heb. 10:26-32.
Superstition: Acts 17:22, 23, 30, 31.
Self-righteousness: Matt. 5:20; 15:9; Isa. 64:6, 7.
Carelessness: Isa. 47:8, 9, 10, 11.
Indifference: Heb. 3:12-19; James 5:1, 2, 3.

The law of death reveals the ultimate result of man's ways and human inheritance. Man ever seeks to blend the contradictions of truth with the everlasting truths of life, and calls the result intelligence. From thence arises all worldly wisdom, false estimates of life, worldly desires, worldly fears and dependence. Thus we have drifted from our Father, never to be united with Him until all sin is cancelled by the one and only power that overcomes the world and delivers from bondage and brings man into the glorious liberty of a child of God. "Ye must be born again"—born of the Spirit.

In the following truths we find the application of the laws of good and evil:—

"Whatsoever measure ye mete shall be measured to you again," also, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of *sin unto death*, or of *obedience unto righteousness?*"

The love that casteth out fear comes from obedience to the intelligence of God.

The reward of love is a conscious power, a trust and faith in the ever-presence of the invisible Spirit, to save and to heal, and to guide and protect us during our earthly pilgrimage. But the effects of anger, malice, pride, envy, fear, uncertainty, doubt, unbelief, etc., are clearly shown upon heart-action, nerve-action, digestion, premature aging of the body, mental weakness, and moral and spiritual blight, which are visited "unto the third and fourth generation" of those who live under the bondage of sin.

LESSON III.

THE TRINITY OF LIFE.

THE Scriptures define the powers of God as manifested by the Father, the Son and the Holy Ghost; a truth clearly perceived by the spiritually-quickened intellect, because felt by man.

The presence of love and truth is essential to a knowledge of the Father, as God is love, incomprehensible to the intellect alone.

This work of the Holy Ghost (the quickening) is the power of love to reveal true wisdom to the heart of man. The Scripture states that "he that hath the Son hath life, he that hath not the Son hath not life." 1 John 5:12.

"I am come that they might have life, and that they might have it more abundantly."

To truly know one of the Divine Trinity is to know all three; and, conversely, without a knowledge of all, we know neither one.

The Holy Ghost is the spiritual power and revealer of the Lord Jesus Christ.

Jesus Christ alone reveals the Father. Jesus Himself

declares that he that 'climbeth up some other way the same is a thief and a robber.' The triune manifestation, therefore, is positively essential to a knowledge of the Christian doctrine as taught by Jesus.

The office of the Holy Ghost—

First, as Teacher, is stated in 1 Cor. 2:10-15.

Second, as the Comforter, in John 16:7-15.

Again, first, to reprove the world of sin.

Second, "of righteousness;" and

Third, "of judgment."

"Of sin, because they believe not on Me" (Jesus). "Of righteousness, because I go to My Father and ye see Me no more." Of judgment, because the prince of this world is judged (God having set His judgment in the beginning of good over evil).

As "Teacher," the Holy Ghost reveals man to himself as in a mirror; shows man himself as unworthy, a child of unrighteousness. This revelation is an inward conviction when man turns to God, desiring to know the truth of his life. "The Spirit of truth" alone has the power to do this work, and is the only power that can truly convert man from sin. And even this wondrous power is subject to the will of man. "Whosoever will."

If man heeds the warning, the Spirit intercedes, and true conversion takes place, and man's will is given to the Lord, and self-will is set aside for the will of righteousness.

Paul describes this state of man in the following terms: "Old things are passed away; behold all things are become new." The search henceforth is for "the things of God," for peace and righteousness and joy and health in this ever-present Holy Ghost.

THE OFFICE OF CHRIST.

First, His acknowledgment that He is the Lord, the God-appointed Saviour: "I, even I, am the Lord, and beside Me there is no Saviour." Isa. 43:11.

Second, all "quicken" power is through Christ.

Third, all "judgment" and power to execute the same.

John 5:22-30. All power to bestow life. John 10:10;
1 John 2:25.

The Bestower of the Holy Ghost. John 15:26; 16:7.
Christ Jesus alone reveals the Father. Luke 10:22.

As "Mediator," having through personal life shown by a living example the way and the truth of life, by destroying the works of the devil, and by teaching the love that casteth out fear, His voice within our hearts pleads for a recognition of His presence and power to save. Isa. 61:3; Rev. 22:13.

THE TRIUNE NATURE OF MAN.

Man is a threefold being of spirit, soul and body.

The spiritual nature, wherein lies the power, wisdom, and light of that which is governed by the spirit (the soul) is the creation of God, perfect and complete in its nature, as His workmanship.

The soul possesses free-will, that which alone can make it responsible and free to accept or reject any and all things, and is capable of self-destruction or of choosing life. Although in itself without wisdom, yet, through the natural "spirit in man," the wisdom of God is manifested to the soul, and it becomes conscious of the "still small voice" that ever speaks the law of right unto man.

Wrong-doing and neglect and unbelief alone can quench this wisdom of the spirit which will ever guide and warn man more perfectly than the reasoning faculty of the mind.

How readily we may trace many earthly sorrows to a direct violation of conscience; how many heartaches and heart-breaks, how much physical suffering, we lay upon others, blaming the world, fate, circumstances, and even God, when an honest look at ourselves reveals the great sin of disobedience to the Word of God, a misuse of our God-given free-will, and the appropriation of our God-given spirit to selfish purposes, pleasures, and worldliness.

Therein lies the law of evil; the soul's power to turn, at will, *to* God or *away* from Him, as in Isa. 45:7 we read, "I make peace, and create evil" (not sin). God could not bestow free-will under any other condition.

God asks of man his love, his heart, which involves obedience to his commands. But it must be a free gift; nothing compulsory. In our voluntary offering lies the gift of God to us—life, health, happiness, and guidance, here and now, and eternal life in His Son. Such is the mystery of Godliness. "Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." "Blessed are they that do His commandments, that they may have right to the tree of life."

The body is subject to the law of righteousness, which frees from fear and liability to sickness. Paul states in 1 Cor. 3:16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." And again in 1 Cor. 6:19: "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

The body is a symbol expressing the soul, character, and spiritual nature, and their revelation in act, revealing man as "a living soul," or a "quickened spirit."

THE TRINITY OF MIND.

First manifestation, the common mind of personal sense.

Second, the intellectual or unquickened mind.

Third, the spiritual or quickened mind.

The mind of personal sense, or common mind, constitutes knowledge in common with humanity; information gained through the avenues of personal sense, viz., seeing, hearing, tasting, feeling, and smelling.

The error of knowledge thus obtained is the receiving of seeming truths as realities. The sun appears to rise and set; the stars seem to appear and disappear; the sky and ocean appear to touch at a remote point; parallel lines, as the rails of a railroad track, appear to converge

at a point in the distance, etc. Opinions based upon this delusive knowledge ever lead into errors of action; and that which is true of external life is also true of opinions thus formed concerning man himself.

The intellectual or reasoning mind. This unquickened mind embraces, to a large degree, the mind of personal sense and opinions and knowledge gained from this source, viz., the mind of self-happiness, self-interests, self-motives, desires, theories, beliefs, and self-assumed worldly wisdom.

It is logical, shrewd, calculating, tyrannical, domineering, self-asserting, subtle, deceptive, inventive, destructive, full of fear, politic, seemingly wise yet grossly ignorant, adapted to "the kingdom of this world" (pride and self-aggrandizement), whose highest attainments can only be a morality, too often mistaken for Christianity, an attempt to blend the law of love with the will of man.

This spiritual darkness, or the soul's idolatry, is the work of sin and unbelief. The body is sacrificed to intellectual wisdom, that which is "foolishness with God."

The awakening comes, if at all, through suffering or life's disappointments, when man, realizing, as did Paul, that "if any man think he knoweth anything he knoweth nothing yet as he ought to know," asks God to reveal His wisdom unto him.

THE QUICKENED MIND.

The wisdom of God bears the stamp of righteousness, peace, purity, justice, and love, bringing forth fruits of the Spirit, and an increased knowledge of God, to all who seek the Spirit of Life.

The quickened intellect readily discerns the true from the seeming true. The will, controlled by the Spirit, is capable of guiding the body aright, rendering it a fitted vessel for the indwelling Spirit, thus protecting it from disease and accident.

The quickening Spirit reveals faith, and gives the power of trust, and a desire to lean upon the infinite resources rather than upon "the arm of flesh." This

reliance awakens love, and, like a helpless child, we learn to cling to the Source of all earthly blessings and love—to the Giver of life.

SOURCES OF KNOWLEDGE.

There are three avenues, or sources, from whence to obtain a knowledge of life, viz., sensation, intellect, and phenomena.

SENSATION.

"Sensations," in character are spiritual, intellectual, and physical. All sensations are mental conditions and are constantly revealing the attitude of intellect to spirit, and of spirit and intellect to body.

If sensations are from spiritual truth, harmony is the result, and peace, rest, satisfaction, and contentment are ours, although external surroundings and conditions may seem tumultuous; and through faith the body partakes of this quickened life and is sustained by its living presence.

"Sensations," in the intellectual realm or the unquickened mind, are fleeting, changing, uncertain, vague, restless; fear and doubt constantly filling the mind. Fears of disease of the body and of death, uncertainty of the future and consciousness of inability to meet these conditions successfully, affect both the spirit and body, and inharmony reigns. "Sensations" in the physical life are purely of the senses, under the dominion of personal or intellectual mind.

These feelings are earthward, resulting in enslavement of will, suffering, sin and death. Paul exclaims, "Who shall deliver me from the body of this death?"

INTELLECT.

The intellect is governed by triune forces, viz., the spiritual or quickened mind, the reasoning or unquickened mind, and the mind of physical sense. Accordingly, as we reason from true or false premises of love or hate, we are peaceful or fearful, and are filled with life, or are yielding to the destroyer, death.

PHENOMENA.

Phenomena, as revealed, are always effects or results, and should ever be held as effects, and never be considered or treated as causes.

That which is termed health or disease is the result of these varied forms of mental states or spiritual conditions.

The body is the revealed spirit and soul (not the man). Man is spirit, soul and body, a spiritual being and never material only, for the body without the spirit is dead.

LESSON IV.

THE PHYSICAL BODY.

"The body is the temple of the living God." 2 Cor. 6:16.

Gen. 1:26 reveals creation as spiritual; Gen. 2:7 reveals the formation of the body as the work of the Lord God. An account is also given of plant creation, before it was in the earth.

The formation of the body as the work of the Lord is spoken of by the prophets Isaiah and Jeremiah, and by the apostle Paul. The phenomena, termed the body, is the substance of spirit (made manifest). And all visible creation is the result of the workings of spirit—through law.

Spiritual force is one (manifested in degrees). Substance is one (manifested in properties). "Law is the application of force and its relation to substance in creation."

So long as spiritual law is maintained we are directing force aright, and have life and health.

To violate the laws (of God) consciously or ignorantly, results in disorder and death. Quoting from a late

writer the following description of a cell, we see its marvelous nature and law of expression.

"The ultimate element of organized matter or substance is called a cell, microscopic in its proportions and wholly invisible to the unaided eye, identical in vegetable and animal, the primitive representation of life individualized."

"A cell is a mass of organized living matter, having a determinate form, constituting an individuality capable of nourishing and reproducing itself."

"Primarily spherical, this fundamental substance is known as protoplasm, highly complex in construction, and containing the elements of oxygen, hydrogen, nitrogen, carbon, sulphur and phosphorus, and distinguished from all other modes of matter by the manifest vital qualities of absorption, appropriation, reproduction and disintegration."

"This cell is the basis of every living economy, and of such entities are composed the fluids and solids of all organic bodies, animal or vegetable. The cuticle, muscular-tissues, nerve-tissues, cartilage, bone, blood, and lymph are all built up and constituted of cellular entities."

"A complex cell is triune, consisting of the highly vitalized nucleolus, or center, the surrounding nucleus, and the outer portion, known as protoplasm."

Cell life increases by subdivision, no two cells ever coming in contact, but they are held to each other by a law of spirit attraction.

The impartation of healing for soul and spirit, as well as for the body, is the gift of God, to such as desire earnestly this power; for in 1 Cor. 12:7-9 we read: "The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit."

Can one, by the application of drug medication, add anything to a cell, created by the infinite wisdom, and whose inherent law, by the word of God, sustains and

controls all conditions and all organic action of its own creation? Scripture says:—

“He forgiveth all thine iniquities and healeth all thy diseases.” Ps. 103: 3.

The manifest intelligence of God, in cell life, is shown in the marvelous work of nutritive action by which the nerves select, appropriate and absorb from the blood properties for the constant rebuilding of the body, and this rebuilding is only interfered with by the ignorant or unrighteous will of man, by his unwise attitude towards God and his own body.

Nerve-action is according to states of consciousness (spiritual conditions). Either the truth of life or the seeming truths of acquired knowledge and human beliefs are constantly playing upon the nervous system.

The brain formation is also triune, viz., the cerebrum, the cerebellum, and the medulla oblongata.

The intelligence made manifest, however, is of the spirit, and is reflected by the brain substance. So in reality, man's brain and man himself is nothing but the servant of spirit, through which God's intelligence is reflected. Man has nothing therefore by which to exalt himself. “For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” But for the overpowering of the natural spirit, man would never resort to false aids to increase or stifle brain action; for our freedom is found in the spirit; and we must retrace our footsteps and learn from the one and only “Teacher” God's freedom for spirit.

The channels of circulation of the blood are the arteries, veins and capillaries, each a perfect system, yet dependent on each other for the perfect action of the blood.

And, we find the triune thread running through the nervous system, represented by nerves of motion, sensation and nutrition. “The harp of a thousand strings,” upon which the entire powers of conscious life play, is capable of responding to all conditions of the spiritual, emotional and mental life. Man is indeed “fearfully and wonderfully made.”

Again, the substance of the body represents the three qualities of matter: "Ethereal, fluidic and solid." As the soul appropriates, absorbs and reflects either from the divine or the human nature, even so do the bodily functions respond to either.

Digestion is the material revelation of the invisible law of spirit, in changing both solids and liquids into a condition for the nutrition of the body.

There is but one power of action (the spiritual), and only as the will of self-assertion seeks to control the works of infinite love do we interfere with perfect digestion, nutrition, circulation, etc.

As the mind of man acquires habit, or continuance of action in any one direction, but is subject to change by an act of the will unconsciously or consciously; so likewise does the body act unconsciously from habit, but is also subject to the higher mandate will.

LESSON V.

WILL POWER.

PERFECT and absolute will is inseparable from the Spirit of God; and is therefore the manifestation of the nature and the divine attributes of the character of God: Wisdom, intelligence, compassion, sympathy, justice, mercy, power, goodness, light, truth, harmony, etc.

True will is one. (There is but one true life, one true mind, one true will.) Therefore, when man comes into true relation with God, he can have none other will than God's, and will say as did Paul: "Lord, what wilt thou have me to do?"

Obedience to the essential principles of God is the only avenue through which man can obtain the promise of a knowledge of God.

Divine will is based in love and truth; hence the Master's great compassion and repeated statement, that

love was the fulfilling of the (divine) law; and that upon the conscious understanding and enactment of the first two great commandments, rests all knowledge of God's relation to, and judgment of, man. "Thou shalt" (ever spoken in mercy and love) implies obedience to the divine will. Man is an action of will.

To will is to consent to or refuse whatever is presented to the mind for choice, whether from the promptings of the spirit, or soul and body of man.

Will we, or will we not, confronts us every moment of time (the omnipresent choice). The soul of man embraces the will, which yields itself unto righteousness, and becomes the servant of the Master, and is filled with the peace and joy of righteousness, and the blessedness of freedom in the Spirit of truth; or, yielding to sin, becomes the servant of idolatrous worship, resulting in suffering and death.

The soul, tortured by an enslaved will, enslaved by affections, appetites, desires, passions, pride, self, and chained by a world of spiritual darkness and unbelief, and by feebleness of mind and body, may well cry out, "Who shall deliver me from the bondage of this death?" And blest is that soul who can echo Paul's cry, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The strength of the will to manifest righteousness is the measure of our spiritual power and faith. Know thyself.

Jesus refused the kingdoms of this world, and said: "Watch and pray, that ye enter not into temptation."

Search deeply the heart, with unswerving purpose, to know the subtle power that binds and weakens the will; and with prayerful spirit endure the chastisement from the Lord, which comes often in response to a desire for a clean heart and the renewal of a right spirit, which alone enables man to yield his will to God.

Only in the armor of God, so beautifully described by Paul in Eph. 6:13-18, can the soul rest from temptation, and be fully equipped for the warfare of this life.

Thus only, can we meet the foes of the soul, and calmly

walk in the Spirit, fulfilling not the law of the flesh, but "the law of the Spirit."

Will is the basic principle of all power and of all soul development; therefore the power to enter the spiritual kingdom depends on man's voluntary obedience, and co-operation with the Spirit of God, and a willing following of Christ. Involved in this obedience are the inevitable blessings and promises of eternal life.

"For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." Matt. 12:50.

"He that doeth the will of God abideth forever." 1 John 2:17.

Paul, by willing submission, was led by the Spirit of Christ. Are we, or are we not, willing to be led?

The will of man receives its qualifications or direction from self-assertion.

Self-gratification is the root of human action and the fundamental principle of all creed; the present condition of all individuals being the state of their wills and their affections, as these two powers sway the life for good or for evil.

Will power, seemingly, has a dual manifestation, the quality, however, consists in dual or contradictory qualifications, viz., qualities of God, or of the powers of darkness. One or the other of these two powers must necessarily clothe the will with desire, which is the impulse of action.

Self-will embraces self-desires, self-interests, self-happiness, self-praise, etc., and is by nature arbitrary and destructive; and the fruits thereof are cruel acts, hasty speech, retaliation, unjust and unrighteous judgment, self-vindication, self-justification, heedless infliction of mental and physical suffering upon self and others.

Paul says in Eph. 6:12: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The most subtle foes are those of hypnotism, mesmerism, and psychology

(falsely so-called) when directed by the unrighteous will..

The divine or pure will, revealing the law of suppression or the restraining power, was shown in fullness by Christ Jesus, in His wonderful spirit of forgiveness, in the overcoming of evil with good, leaving all judgment to the Word, as stated in John 12:47, 48: "He that rejecteth Me, and receiveth not My words, hath One that judgeth him; the Word that I have spoken, the same shall judge him in the last day."

And again the law of suppression of the active will was shown by the Master in His portrayal of the spiritual grace, "humility," under the terrible oppression of sinful and earthly rule.

Thus we are shown "the way" that the will power may meet life's vicissitudes, and gain the power to triumph over them, by yielding all desire to express any manifestation of will contrary to divine law.

Good acts are inseparable from spiritual power, which is strength to the physical body.

Disease is overcome by our confidence in the inseparable power and strength of the Holy Ghost in our spiritual nature. The Spirit is the Great Physician; man's acceptance of this truth, through the avenue of God's principles, gives the Spirit access to the body. Principles of truth, of faith, of love, of wisdom, etc., will open the door for healing of the body.

Concentration of will power, for the healing of disease, is manifested through the passive will; for the greater the realization of truth, and the greater the power of true love, the stronger the healing power.

The crucifixion, death, and burial of self is the law of the soul. From out of these ashes arise the true man (the quickened soul, the redeemed child of God). We must die to the body of sin (to prove the will), as is stated in Rom. 12:1, 2.

"Many are called, but few are chosen," because of unwillingness. Close self-analysis will reveal the most subtle forms of temptation which destroy life, whether of worldly or spiritual pride, falsehood or cowardice, or

from yielding to human judgment, with its logical reasonings and false assumptions, idolatrous love and worship, covetousness, envy, jealousy, or unbelief.

Sin is acting against, or without, divine sanction; and "sin, when it is finished, bringeth forth death."

LESSON VI.

SUBSTANCE.

"In Spirit exists, and from Spirit proceeds, all substance. Creation is the work of God's hands, the product of divine wisdom." Only as the quickening power reveals to us God, can we know the substance whereof we are made; only through a knowledge of God—Spirit—can we know ourselves.

Created by His word, in His image and likeness, and formed by His will, of the dust of the ground, "any science which restricts our investigations to phenomena, can give us no accurate law of the substance of life; as a materialistic theory reveals no evidence of Spirit."

To know God, alone reveals the nature, character and law of this most mysterious and wonderful creation of the Spirit, man.

All substance is spiritual. That which is denominated matter is but the visible effect of Spirit.

THE BODY OF MAN IS SPIRITUAL SUBSTANCE.

Visibility, or solidity, is a necessary condition to creation; but in no wise are the two conditions separate, as one implies the other. Spirit evolves matter; matter is involved in Spirit.

Creation is the manifestation of God in act, the force of infinite will, the wisdom and love of the Spirit. "He spake, and it was done." "The wisdom and love is revealed in the sustaining, perfecting and perpetuating

laws of creation." In God is all fullness and perfectness of life.

Phenomena, or visible substance, exists because of motion, or degree of force, acting by laws of magnetization or attraction, on spiritual qualities, of the one and only real substance—Spirit.

Hydrogen and oxygen, in the proportion of two volumes of H. to one of O., produce water. The power and reality lies in the unerring, unchanging, spiritual law of true substance (eternal principles of God).

The phenomena, water, being subject to change, we reduce the force, and the result is ice; increase the force, and the result is steam; remove the pressure, force, and again water appears. "Matter, therefore, is spiritual substance, under the attribute of densification. Mind is spiritual substance under the attribute of thought."

The material universe reveals substance as ethereal, fluidic and solid, manifesting the infinite qualities and properties, degrees of proportion and force, with which substance is endowed.

From the tiny flower to the star, the mineral, vegetable, floral and animal kingdom, each and all are the revelation of spiritual power, substance and laws of God. God alone creates, man utilizes, or re-creates and combines from that which God hath made already.

Paul confirms the statement that the entire nature and character of God is involved in Spirit substance, and that we are not to depend on the evidence of the senses for our knowledge of substance. "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Also in the mental realm (the soul realm) the spiritual quality, faith, proves the substance (the underlying power) of things hoped for and the evidence of things not seen.

Man, being the most perfect manifestation of substance, is the aggregate of all mental qualities (through spiritual inheritance), thus possessing the power to reflect the true substance or spiritual power of love, harmony, purity, holiness, etc. Any violation, therefore, from any

cause, conscious or unconscious, of the law of spiritual substance, is productive of moral and spiritual blight, or physical disease and death.

It is not to fear disease, because the body is seemingly matter, but to fear God, because the body is of spirit, subject to spiritual law, yet spoken of as a natural body because of its visible form.

The will, mind, heart and soul, must be united in love, to preserve the man of God's creation, a triune being of spirit, soul and body. Every attribute of the heart must be exercised from love, to fully reflect the image of God, as anything less involves liability to change (ill health, or out of health, as we express the bodily condition).

Worldly prosperity, flattery, praise, the affections, worldly wisdom, or human beliefs may produce harmony in one's soul, and consequently happiness and health, but the basis being self-happiness and of the senses, passions, or intellectual beliefs, the sudden removal of these conditions and the result, as is too often the case (particularly the will's enslavement through the affections), is invalidism, insanity, disease and death, proving that health that rests in mental harmony or physical happiness is fleeting and changeable.

Animal, or purely physical, health is easily, rudely and quickly broken by fear, fright or accident; but health resulting from spiritual knowledge of God and man's relation to him (through sacrifice of self) is freedom from bodily fear, and the sicknesses resulting from the powers of darkness, unbelief, ignorance and superstition.

Anything less than spiritual health, that which rests in Spirit—God—is a delusion of human wisdom, unworthy of the marvelous powers of the soul, which comprehends its origin and purpose of creation.

Humanity is constantly expressing physical, intellectual or spiritual conditions of life, so-called health. Health is embraced in the Word of God; we can not add to or take from His Word and retain the perfectness of the union of spirit, soul and body, which is health.

Unity is in God.

"YE ARE COMPLETE IN HIM."

Creeds of men, schools of law or medicine, all cause division, all separate from the Spirit, and cause strife, inharmony and unbelief, and the inevitable result is spiritual and moral blight; increased sicknesses, sin, disease, and death.

Let patience do her perfect work (possess the soul, the will).

Let faith prove the substance hoped for—a sound mind in a sound body.

Let harmony reign in spirit, soul and body.

Let purity of heart and mind occupy the life.

Let truth set her seal upon the brow.

Let justice mete her perfect measure.

Let mercy's claim be recognized and manifest in daily deeds.

"Wisdom is justified of her children," therefore glorify God in your body and in your spirit by making the life a living prayer; for by conforming to the law of the Lord of glory, the spiritual health of God will be maintained.

Peace and rest are the result of meekness and lowliness of heart; for the spirit of humility alone conquers pride, egotism, envy, vanity and ignorance, with their consequent soul unrest and bodily sicknesses.

The merciful spirit in man alone obtains mercy and strength for the ruined and wrecked body—God's mercy to man. Matt. 5:7.

Power comes by abiding in the Vine. John 15:5-7.

With righteousness comes freedom from sin, and its consequences. Yet the crown of rejoicing is won through the sinless suffering—the suffering Paul speaks of in 2 Cor. 11:24-27, also 1 Cor. 4:11-13.

The sufferings of the body, from broken law, may or may not lead to God; but the sufferings of the body, from spiritual chastisements, will ever draw man nearer to the Father.

"Godly sorrow worketh repentance to salvation, not to be repented of. But the sorrow of the world worketh death." 2 Cor. 7:10.

LESSON VII.

THE CRUCIFIXION AND ATONEMENT.

THE crucifixion was an essential element in the life of Christ, and all who follow Christ must be "crucified with Christ." Gal 2: 20. Jesus says, "He that taketh not his cross and followeth after Me is not worthy of Me."

The sin of *unbelief* would separate the teachings and *life* of the Master from bearing *directly* upon our lives. Man has no spiritual life apart from Christ. "He that hath the Son hath life," having passed (consciously) from death unto life. This life is ours through the crucifixion. "Christ, our Passover, is sacrificed for us."

Unbelief caused the first-born of all Egypt to be slain in a single night. And *unbelief* turns our eyes from the way of life and health and strength, because of the cross and the life of our own *crucifixion*, by which, alone, we realize "the exceeding sinfulness of sin," and its terrible work of destruction in the soul and body of man. "Lord, save, or I perish." This cry of anguish, wrung from human hearts, must find an answer. And the human heart yields, in gratitude, to God, for His merciful provision of a Saviour. "Those that seek Me early shall find Me." The Saviour has bequeathed us His will, a healing, saving love, which speaks to us from Calvary's cross. Jesus, the *sinless* One, could not die, as the law of death is sin. Therefore, to fulfil the law, the cross became the central figure in His life.

Jesus could only become sin—a curse—and thus pass through the portal of death, by accepting the cross, as in the first testimony it is written, "Cursed is every one that hangeth on a tree." Jesus became our sin-bearer—a curse—willingly bearing the sins of a world by carrying them through the gates of death, in His own body. And by the command of God He *lived again*, in whose resurrection life lies our freedom from the law of the curse. Thus the power of loving *obedience*, even unto death,

conquered the terrible results of *disobedience*; conquered sin, disease, enmity and death.

The crucifixion, as represented by the Scriptures and realized by all true followers of Christ, is of two characters: The crucifixion of the sinful nature, and the crucifixion (by the world) of the redeemed man. In the first crucifixion, it is the struggle of the soul with temptation; the *presenting* of the body "a living sacrifice;" the *bearing* of the daily cross; the *death* of self, which alone permits the union of the human *will* with the divine *will*; the unconditional surrender of all we have or are; the walk through the fiery furnace. And only the knowledge that "One like unto the Son of man" walks with us, would render it possible for us to endure this crucifixion.

Truly does the Saviour say, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."

Through this crucifixion all redeemed souls must pass. The knowledge that this is the only way, enables us, silently, to endure ourselves, or to see our loved ones suffer these purifying fires. "Marvel not that I say unto you, Ye must be born again."

The nature of the second form of crucifixion is that spoken of by Paul, where he states that to share Christ's sufferings is to share His glory. But those who seek this crucifixion are to the world "fools," and the world will crucify them. "The straight and narrow path," that leadeth unto life, is followed only by true souls, who gladly endure the thorns and bear the cross which the Master bore before them.

Remember the pearly gates hinge on sacrifice and suffering. Yet the blessed words, "Enter thou into the joy of thy Lord," become our hope and life of rejoicing. "He that loseth his life shall find it."

The following lectures, embodying the principles of the epigrammatical studies, necessarily contain frequent reference to, and sometimes repetition of, the fundamental principles first laid down in the above lessons, which are used as texts, in the presentation of the laws which govern the spirit, soul and body of man.

LECTURE I.

THE LOVE OF GOD.

"DARKNESS was upon the face of the deep." And God said, "Let there be light, and there was light." The beginning of creation involved light. The beginning of wisdom involves light.

Creation and wisdom are alike revealed through light. As light and shadow constitute the beauties of creation, so the soul of man, as it comes under the full light of God's love, sees more perfectly its own true image and the darkness out of which it has been called, and, by contrast, sees how dwarfed and deformed the fallen "image of God" has become. The spiritual vision reveals the reasons why we oppose the truths of God.

By this light we are taught to see the true image of God.

We teach our children emulation, to strive to represent or to excel some strong character, some noted personage; to mold their future according to *man's* representation of nobility, power and honor. For the mental vision reverses the spiritual, and man sees not the perfect model given by God.

The voice of God still declares, "Let there be light." And out of the darkness the Psalmist cried, "I shall be satisfied when I awake with Thy likeness." On the Mount of Transfiguration the Divine Image was manifested through the glorified form of Jesus.

To Daniel, Ezekiel, Peter, James and John was revealed the glory of God's image. And the light of love, touching "the sensitive plate" of their hearts, left the spiritual

impression, which became the power to mold their lives.

As God prepares the heart yielded unto Himself, He flashes the light of the Holy Ghost upon that heart, and, lo, the divine image is stamped there to become the inspiration of the life. Then the mental vision takes upon itself the spiritual character of the likeness of Christ, and as the eye becomes single, the whole body is filled with light. The face brightens with the revealed glory of God. The flesh also becomes a partaker of the divine life, and the transforming power of love is revealed unto man. In this work of grace, character is slowly tested. But with the face turned to catch the reflection of love, we rest, knowing that, as out of the silence is revealed more perfectly distinct sounds, so out of the silence "the still small voice" cries, "Be still, and know that I am God."

Love alone reveals love. In the silence we find our true strength—strength that restrains all impulsive thinking and acting.

In the silence we learn the inestimable value of non-resistance of evil. In silence we realize the power of the passive faith which wins the victory over every trial and temptation, and which brings strength for daily living. Out of the silence is brought forth the armor of God, "the breastplate of righteousness," "the helmet of salvation," "the gospel of peace," "the shield of faith," "the Sword of the Spirit," and those powers that reveal the character of the Son—"the mind of Christ."

In character is involved all the principles of divine love. The right use of these principles reveals the omnipotence of love. Love makes justice lovable, mercy possible, and wisdom desirable. Love embraces all of love's ways, love's laws, love's methods. Love has the same language for all. Desire is a motive for seeking; an extremity is a greater motive, yet man, believing that, as his nature now is through circumstances of birth, he must so remain through life, justifies himself in the thought of his heart that love is afar off, and finds, if ever, the life of love when forced through pain and trial, sorrow and suffering, disappointment and gloom, to cry out

for help. Love never covers sin, but love reveals and forgives and casts out the barriers that separate the lost soul from love. Love casts out the traditions of the world and the sin and disease that quench the natural life and destroy the body.

To appropriate this love is life, and makes it possible to know the things of God, and to be found "blameless and holy before Him in love." Love reveals the omniscience of God in creation, in the floral kingdom, in the stars of heaven, in the rocks and in ocean's grandeur, and mountain scenery. Love reveals man as the crowning glory of God's handiwork—a creature created "subject to vanity, but in hope." Love places within that creature a spirit which is capable of leading him to understand the creative hand, a spirit which partakes of the nature of love, for the breath of life is from God and partakes of the nature of God; so man in his spirit life has implanted within him the very nature of God, "the omniscience of love."

Love is the controlling power of his life; love holds the principle of his life, that love itself should be the motive of his living. The natural spirit holds within itself the manifestation of God's love, in the voice of conscience, "the still small voice," so that the child may know right from wrong. Oh, the wisdom of God! Oh, the love of God! which hath designed man in so marvelous a way, that in his own breast there rests the power which reveals unto him, long before the mind is capable of thinking or directing his own footsteps, right from wrong,—God within, guarding and caring for His children. Have we ever thought that it was God's love that enables us to do right, to distinguish the right from the wrong?

Resting within this spirit of man is more than the voice of conscience. There is the very nature of love itself. The power to distinguish the merciful act from the unmerciful; the honest act from the dishonest one; truth from falsehood; kindness from cruelty—revealing the very wisdom of the Creator in the created—man. The

omniscience of God is revealed in the intellectual capacity of man, through the power by which man thinks, and yet knows not how or why. He only knows that he is a thinking being. He knows that he can not stop thinking. He knows often that he should and could change his thoughts, by the voice of conscience, which is the controlling power of thought. Man can think virtuous thoughts, or impure thoughts; godly thoughts, or evil thoughts. He can shape his course of life to-day so that the thoughts of to-morrow will be born of the efforts of right to-day, or he can shape his course to-day so that evil thoughts to-morrow will reveal the actions and habits of to-day. But *why* he thinks, or *how*, he knows not yet. God hath so ordained that both the heart and brain may receive the knowledge of God. The omniscience of God is revealed in the perfect construction of the physical organization. Man knows that he moves with perfect ease; that the eye has the marvelous power to adjust itself to light; he recognizes the wonderful flexibility of motion of wrist and ankle joints; and yet he realizes not the love of God, in creating the form in this perfect manner. When disease or accident comes upon us, and we find the joints stiffened, the limbs immovable, the power to think feeble, then we begin to realize what we have lost. But even then we do not recognize the fact that it was God's love that created this human form in its perfection of motion and power. We do not think of God in the days of ease and prosperity, and of worldly triumphs. We do not receive the blessings as coming from the hand of God; for we think it is perfectly natural to have all of these "good things," without a thought of gratitude to the Giver. It is only when trouble, infirmity, or disaster comes to us, and robs us of the power to enjoy these gifts, that we begin, perhaps, to open our eyes to inquire why we are so created. It is not an uncommon thing to find humanity blaming God when they are in trouble. It is not uncommon to find man even cursing God when in disease and pain. Aye, he knows not the love of the Father, he knows not God's

wisdom in creating him just as he is, subject to both pain and pleasure.

God hath said, "Ye are My workmanship, created unto good works." Did we but know that in our youth, we would realize that when we step aside from good works the penalty of evil works must follow, sooner or later. But we believe we were created for our own happiness, our own life, that we have a perfect right to think as we think, and to act as we act; that we are not responsible to any one, but are capable of caring for ourselves. Divine wisdom has so decreed that "man is not sufficient unto himself." But he thinks he is. God says, No. The voice of conscience says, No. This physical organization says, No. Can we conceive of anything more marvelous, or more loving, from the hand of God, than the fact that He designed these bodies to become His temples, to be controlled by His Spirit, that the joy of God might be made manifest in the body of man? Oh, wonderful love! Let us look, for one moment, and see with whom we have to deal. We say that God is love; omnipotent, omniscient, omnipresent. Is it possible that we can be free from our fears, helplessness, and weakness, by faith in the power of God, who designed that His light and love and Spirit should inhabit these temples?

No man can say that Jesus has come in the flesh, save by the Holy Ghost. Aye, but to have saving faith is to say that Jesus has come in *our* flesh. This is the mystery of Godliness; and herein lies the manifestation of the love of God.

The Scriptures declare that "Christ is the power and wisdom of God." The love of God was manifested in revealing in personal form the nature and character of Himself, in Christ Jesus. More marvelous to us than this is the wonderful power and love of God, that enables Him to bring into our spirits and bodies, the combined love of God and Jesus, through His Spirit, the Holy Ghost, who is the ever-present representative of both Father and Son.

"For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will

be their God, and they shall be My people." The Word tells us "the way of the wicked is as darkness; they know not at what they stumble." But do we think that we are in darkness? "He that walketh in the light stumbleth not." We may *know* whether we are in the light, or whether we are in darkness, but still *believing* that we are in the light. "Ye are My workmanship, created unto good works."

The love of God was manifested when He declared that "light has come into the world." The light is here! The light has come into the world, but "men love darkness rather than light, because their deeds are evil;" and they want them hidden from the light. Those who are born of the Spirit, who have received this light, can see the darkness in others. The most difficult thing is to make the natural man believe that he is in darkness; he can not see that he stumbles. God revealed His love when He placed within the breast of man His Spirit, to be as "a light" in a darkened world. The purpose for which God created man was to draw him unto Himself, and to reveal to him the glorious riches and joy of salvation. The marvelous love of God was manifested when He sent Jesus in the likeness of sinful flesh. And Jesus manifested the same love when He took upon Himself that likeness, that He might come in contact with all sin; that He might be tried in the flesh by the full powers of sin, that He might "condemn sin in the flesh." And we know how He withstood every temptation. We know the pity and compassion shown, when the Magdalene was brought to Him. Love was in His heart. We know the wondrous power of humility manifested by Him when He stood before Pilate, spit upon, mocked, and scorned.

He knew why they hated and maltreated Him as they did. He knew that they were in spiritual darkness, bound by Satan. And every child born of His Spirit, the Holy Ghost, knows why men do wrong, why their hearts are filled with evil thoughts and evil works. And all "children of the light" ever treat "evil-doers" as Jesus did, in a spirit of forgiveness and humility, that they

may "walk in the light, as He is in the light." We must have such a horror of sin that there is no desire for sin; well knowing its terrible consequences in disease and death to the body first, and after that, in the destruction of both soul and body, which is "the second death."

Oh, the mystery and the love and the wisdom of God in the giving of His Son for the redemption of man from sin! There is but one power that can cancel darkness, and that is light; there is but one power that can cancel wrong, and that is right; there is but one power that can cancel death, and that is life. Jesus gave His earthly life to save man from death. In giving that life He was glorified of God; and He became the Saviour of all men who will accept His life. When we are willing to give up our self-life for the salvation of others, to "lose our life that we may find it," we gain eternal life. God asks us to give up our self-will, that is all. But this self-will must die, that the sinful life, the human passions and desires, may be destroyed by the divine love which makes us free. The natural will must yield its life to receive the divine will; and in the death of this self-will we find life. Our will must be yielded up, that the divine Spirit of the Father and Son may enter in, and we then find that sin hath been condemned in our flesh; for this life which we give up is only a life in sinful flesh. We yield it up and receive His sinless life. Praise be unto God! it ends forever the desire to sin. Sin hath been condemned in our flesh. We have died to sin, and are alive unto righteousness.

Oh, the wonderful wisdom of God in planning salvation for man! It is His power and wisdom that does the work in us, and we become partakers of His divine nature. No more wonderful awakening can come into man's life than to see himself die unto sin, and feel his sins cast out, and feel the Spirit of Christ Jesus enter in. This is the manifestation in our life that "God is love." The very moment this Spirit hath entered in we are filled with love; and for the first time we know what love is. Man may have known the pleasures of human affections; he

may have known the strength and power of human passions; but he has never known love until he has received it from the hand of God. It is a divine presence, glorious in character, and is the only power that brings to our hearts eternal love. We love everybody; we love them with a true love; we love them with a love that will make wise sacrifices, but not foolish ones. The sacred nature of Jesus is implanted in our soul; we know that we have received the Holy Ghost.

It would be difficult to tell *how* we are "born of the Spirit," for we only realize *why* He came in the flesh, after "we have passed from death unto life." All that man realizes of good or evil is made known to him through his body, through *feeling*. We are unconscious of hatred until we have *felt* it. We are unconscious of anger until we have *felt* anger. We are unconscious of *mercy* until we have *felt* *merciful*. We are unconscious of sin until we have *felt* the effects of sin in our body. We feel pleasures and pains in the flesh; and it is through the nervous system that man feels both good and evil. We are indeed fearfully and wonderfully made. And how thoughtlessly we abuse and misuse this temple of God! We say we are nervous, broken down, etc., but do not consider how or why, and seek ignorantly to "tone up the nervous system" by traditional remedies, and so begin the process of drugging and using deadly poisons to give us power to go and sin more, and carry out the desires of our own will, never considering that the body can bear only just so much abuse before "reaction" must come, and we must "go, and sin no more," or die. And when pain, weakness, and sickness come, and God hath spoken and said, "Enough," we still shut back the voice of conscience, and go on in our disastrous way, until the nervous system is wrecked and ruined.

This wonderful power of intelligence within ourselves is too often destroyed through the desire to have our own way, and to live our own life. How can we recklessly destroy these nerves, when God has designed them to reveal *Himself* unto man? But not knowing this mystery

of God, we think they are only to reveal the pleasures of this life. "For ye are the temple of the living God." But what profiteth it if man can not *see* or *hear* or *feel* God within the temple? The God of our education, the God of our creeds, the God of our theology, may be far away; but the God of Jesus is in the body—His temple.

We may *know* that Christ dwells in us, and that His very love is stirring our love with the same pity and compassion with which He spoke to sinners, when He again speaks through us, as His obedient children, to all men in whatever condition of sin and despair. The spiritually-quickened brain and intellect, as well as spirit, recognizes God.

We can declare God's love, for we know it. By the wisdom of the Spirit we become "oracles of God." Man has tried in many ways to devise plans for himself by which he may be saved. But the Word of God stands sure. "The Scripture can not be broken." The words of men may be broken—all their theories, beliefs, laws, and dogmas. We know when Jesus is come in our flesh, that He condemns sin in our flesh. How does He condemn it?—By bringing it to our knowledge, that we may know what is standing between us and God. Sin must be condemned in the flesh if we would know God. God's Word does not say that "when we die we go to heaven," but Jesus says, "I will come again and receive you unto Myself." The new birth is the condemning of sin, that the love of God may be manifested in our flesh here and now.

Let us yield ourselves into the hands of God, that He may condemn in our flesh, not some sin, not a few sins, but *sin*—the very power by which man has the *desire* to sin. This is God's wonderful love, His wonderful light, His wonderful Spirit, His wonderful salvation—"Christ in you, the hope of glory."

LECTURE II.

Read

THE POWER OF THE LIVING TOUCH.

JESUS said, "Who touched My clothes?" Mark 5:30.

"And when the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased; and besought Him that they might only touch the hem of His garment; and as many as touched were made perfectly whole."

God has so constituted man that without a knowledge of himself he can not know his Creator. Therefore any doctrine or theory or belief that confines us to the physical organization alone, or to the mental and physical only, gives no true knowledge of man, as it does not reveal the trinity of his nature; for man is a trinity of spirit, soul and body, and is a reflection of the divine nature; for God said, "Let Us make man in Our image, after Our likeness."

What is this spirit that we have so ignored in our search for health, and in our desire to know *how* and *why* we are diseased? Prov. 20:27 says, "The spirit of man is the candle of the Lord." The Word of God declares that "without the spirit the body is dead." The body has no intelligence, no existence, except through the spirit. Every time we move, speak, think, or act, it is by spirit. This spirit, so wonderful in its nature, and so intelligent in its action, reveals to man the power of thought. Man's body was formed of the dust of the ground, and God breathed into his nostrils the breath of life, and man became a living soul. The soul is the

result of the union of the spirit and the body. How does God breathe this wonderful spirit into the body? We will look at the babe. The very moment it is ushered into the world we listen for its first cry, the recognition of life. Why the cry? It is the result of God's breathing into the body the breath of life; for without that cry we fear there is no life. The act of crying compresses the lungs and expels the air, which God first breathed into them; and then the air re-enters the lungs and the babe holds the breath a moment, and again expels it. Again and again this is repeated until life is established. God has breathed into the child the breath of life, and it has become a living soul.

And what do we do with this "breath of life," which God Himself has breathed into the body of man—"the temple of God"?

God has so marvelously constructed the lungs, into which He has breathed the breath of life, that if the air-cells contained in the small compass of the lungs were opened and spread out to receive the air, they "would cover a space [say the anatomists] of fifteen hundred square feet." What do the mothers and nurses and doctors do with this mystery of the breath of life?

"The father of lies" says, "God has made a mistake in the creation of the human body. You must never trust to His wisdom, but turn to 'the wisdom of this world.' Call the doctor; he will tell you that unless you bandage the mother tight enough to close up one-fourth of these unnecessary air-cells you will have a misshapen body; for God can never restore the natural shape without man's aid."

The babe, also, must be bandaged "too tight to breathe." And as soon as it is old enough, it is laced tight, if a female, until one-half of the air-cells are closed, or she will never have a fashionable form.

And so doctor and nurse and mother all combine to do the terrible work of deforming and defiling the human body from its birth, until many a woman becomes a helpless victim of the "wisdom of this world"—a weak and

wretched wife, unfit for either marriage or maternity, "a man-hater," a useless "butterfly of fashion," or an inmate of an asylum, to which she was sent by the demons of fashion and ignorance, which controlled her.

Mothers, will you think? Be sure your doctors will not think for you before you think for yourselves.

And what of the record of this "breath of life"? What use has man made of this natural spirit as manifested in his physical life? What of this body? Truly wonderful is the work and intelligence of God when He forms of the dust of the ground man's body, and breathes into it the breath of life by which he becomes "a living soul." It is the work of the Divine Chemist.

Into man's control has God yielded this spirit, the power of the circulation of the blood, the power by which the food of to-day becomes living tissue to-morrow through the creative power of that most wonderful of all secretions, the gastric juice, upon which depends all digestion and blood-making and organic life. Remember that "the blood is the life," and contains, in liquid form, all the substances of the body—the nerves, bones, skin, flesh, hair, nails, etc., etc.

And yet we ignore the laws of God concerning us, and turn from Him and strive to manage this organization for our own selfish purposes and pleasures.

We live for self. If we have an interest in any other person, self-happiness is involved in it. We never think that this wonderful spirit in man is intrusted to us of God, and that at death it returns to Him, carrying the record of our life with it. The voice of conscience is involved in the breath of life. Do we heed it? It speaks to the child, to youth and to age, and warns of evil and sin. It speaks to the woman at the altar, and says, "Be thoughtful of marriage and whom you marry." God speaks to the conscience of man and woman; but, too often, the self-desires and human teachings of what constitutes marriage and life's happiness, overpower the voice of conscience, and they go to the altar without the sanction of God; physically, intellectually and morally unfit to enter upon the duties and responsibilities of married life.

Man's body—"the harp of a thousand strings"—when struck by the divine hand, must vibrate to the divine harmony, if we would know our Creator.

If the hands that strike these strings have the love of God in them, the instrument will respond to the touch, and will sound forth the divinity, of love. The more perfect the instrument, the more exquisite the music, and the more perfectly it will reveal the love of God. "If any man defile the temple of God, him shall God destroy." And truly, as we look around us, we see the work of destruction everywhere.

The physical organization is that which individualizes man, and separates one from another. The spirit is the life. What is the soul?—The soul is the *I*, the *ego*, the *myself*, the intellect. Whatever the spirit and body have revealed in us, *is* the soul. Has it revealed *God and life*, or *self and death*? The mind of man is triune in character. Its first manifestation is through the senses. What we see, and hear, and think, and reason upon, constitutes worldly knowledge with us all.

The child acquires its first knowledge through the physical sense of touch, taste, smell, hearing and seeing. The babe sees a bright light many feet away, and tries to reach it, and cries for it. After *seeing*, the child desires to gratify its *feeling* by touch; then wants to see and feel the inside as well as the outside of its playthings, and will break the watch, looking-glass or any other object, by dropping or striking it against another object, to hear "what it sounds like."

We laugh at the *babe* for reaching out for an object forty feet distant from it, but *we* have learned all we know in this simple way of beginning. And we are still reaching out for things which we can never reach through the physical or intellectual touch; for the things of the Spirit are obtained through the spirit only. The physical touch comes from physical resistance, as when we touch stone, wood, water, etc.; for all *sensation* of touch is the result of various degrees of resistance; and mental touch is realized through seeing, speaking, reading, writing, etc.; while

spiritual touch is reached only through the nerves of sympathy or *feeling*, which were created for the divine love in God's temple—man's body.

The child asks many *wise* questions, and we give many *foolish* answers, not realizing that the soul is being built up by the questioning of the child. The mind of the child is not developed sufficiently for thought. It can not *reason* out the problems of life, and so asks and believes, and the answers given lay the foundation for its future life. When the brain is more developed, it begins to reason and weigh and measure what it has been taught, by what it now sees and hears and feels from a study of the world without, and from the consciousness of self within. And so thought-building begins in the intellect of the child. And what of the intellect's powers? Do these thoughts lead us aright in the investigation of life's problems?

The intellect may show us the laws of color blending, account for the rainbow hues of beauty, and show the laws of musical harmony and of mathematics. It may reveal geometrical proportions in the measurements of the earth's surface, or open to our view, through the telescope, the grandeur of the heavenly bodies, or bring to light the secret things of the sea, build cities of architectural magnificence, span rivers, unite continents and accumulate libraries. The intellect may enable man to touch all created things, but the spirit alone can touch spiritual things through the nerves of sympathy, created for the divine love, that man may come in touch with the Creator Himself.

The eye sees by mental impressions. We all look, yet we all see differently. The eye, of itself, sees nothing, but the spirit sees through the eye, as we look through a telescope. If the eye would see spiritually, the mind must be spiritual, and the "eye single" to God. We know that the brain of a mesmerized, or hypnotized, person does not reveal his own true thoughts. In the brain of a delirious person, none of the senses are exercised correctly. Are we seeing to-day intelligently (spiritually),

or according to man's education, and hypnotisms of customs, schools and creeds?

Jesus said, "Ye make the Word of God of none effect through your tradition." No greater evidence of the power of the senses was ever manifested (to reveal untruth) than in the question of disease. We believe that we are the helpless victims of any strange condition that takes possession of our minds or bodies. And we do not realize that we have any responsibility in the matter; or that God calls upon us to give an account of our life to Him. It is His Spirit that gives us life; but what have we done with it? Do we recognize our body as His temple? Do we live for God, or for ourselves? The body will never know righteousness and life until we have received the living touch of God and see disease as unrighteousness and sin. The power of touch—what is it? The physical touch carries with it the natural spirit; the intellectual touch carries the natural faith; and the spiritual touch carries with it the intellectual and spiritual faith of God. We come in contact with some persons, and are startled, and shrink from the touch of their hand. We are drawn towards others. Where is the power in the touch of man? Is it the body or spirit? "The body without the spirit is dead." Back of the physical organization is the spirit of the touch. What is the condition of your spirit?—Does it touch with a living, God-like touch?

We know the record of the world's life; how men all over the land to-day are touching one another in the great political questions of the hour, trying to overpower each the other by the spirit of mental and physical touch. Religious, business and social life are all swayed by touch. Back of the physical touch is the mental, which is more powerful, and more subtle. We see and feel something come forth from the eye. Back of that look is a soul power, a spirit and will that thinks and desires and wills to rule. We can never fathom the depths of the subtlety of a mental touch. We touch mentally, unconscious that it is a living force and be-

comes an active power in the life of another. The very power by which we think is based upon spiritual and intellectual touch. We often hear the expression, "Oh, how touchy she is!" What do we mean? "How sensitive she is." Sensitive to what?—To mental states, feelings and conditions.

The mind is easily affected, and controls us and fills us with dejection and unrest, or with joy and peace, through this intellectual touch.

The third form of touch is the spiritual, which affects the physical, mental and spiritual life of another. The Spirit of God never touches us, except through our spirit, and is then blended with the intellect and body. Therefore, man, to know God, must know himself. He must be acquainted "in the Spirit," and in the intellect, with the mystery of his own creation, before he can know *himself*, or teach *others*, spiritual things. He must understand the marvelous powers of the great sympathetic nervous system, through which we *feel*. We speak of feeling; of being moved; of the emotional nature; but how does the emotional nature act? We think it is through the intellect, but it is the spirit which plays upon the nerves of emotion. Nerves of sympathy, we call them; for man, in his worldly wisdom, has given names to some portions of God's temple, which were "the inspiration of the Almighty's" wisdom. The sympathetic nerves act through spirit; and it is through these nerves that the great sympathetic world moves to-day. When we touch one another, it is through the spiritual, intellectual and physical life. When among intellectually-gifted people, we catch the spirit of their thoughts, and they touch us through our intellects, and we feel in harmony with them intellectually.

Again we find others who are incapable of arousing our intellects harmoniously. We feel that we are not "in sympathy" with them. And the same law is true of the spiritual harmony between souls. *How do we feel?* We feel through nerves of sympathy in the physical body. God constructed our body (His temple) so that we might feel

Him in our body, for God is love. The great sympathetic nerve-life of man is appealed to through love; for love appeals through sympathy. We say we feel all manifestations of love in the heart. What is the heart? The heart is the natural "spirit in man," before its "fall," and through its sympathetic action we feel love.—But the sins of the soul have clouded the purity of man's heart, so that to-day it represents both good and evil, both the birthright spirit and the fallen soul.

We feel the first awakening of love in the heart. We say we give our hearts to one another. Why do we say heart?—Because the heart is the sympathetic life, the spirit; and when we yield our spirit to the sympathy of another, we give another the power to play upon our life. We yield it either to be destroyed or to be blessed, according to our wisdom in yielding it, or the wisdom of another in playing upon it. When we yield to the will of another, we yield without knowing the results of so doing. We have laid down our will, and another has taken it; and we have no longer power over ourselves. Another holds us in bondage.

We should have a strong will, a firm and determined will, but not a stubborn self-will. A stubborn will is inflexible and unyielding, while true will is a power and possession over self which enables us to yield ourselves in righteousness to the love of God.

God says, "Son, give Me thine heart;" while man says, "Give me thy head." The enemy of souls, who spoke to our first parents, appealed to the head. He had no power over the heart. All that is wrong, that is deceitful, that is not of God, is spoken first to the head. We obey the subtle suggestions of the intellect, and our spirits and bodies become enslaved to intellectual thought.

In the fall of man, man yielded his head to Satan, and he lost consciousness of the voice of God. And the record, from that day to this, has been that "the heart is deceitful above all things, and desperately wicked; who can know it?" And who does not feel that the human hearts round about us are answering to this Word of

God? We say of man, he is good, kind-hearted, benevolent, etc., but do we see the heart as it is, or do we judge from outward appearances; from the world's standards of right and wrong? Would we know the deceitful heart, and be honest enough to say, "That is my heart"? See Sinner's Chart. Again we see the divine heart. See Saint's Chart. In it we see the character of the divine nature. We see the attributes of the heart of meekness. Jesus was tempted in the wilderness by Satan, but He had the spiritual courage and power within to resist and overcome all temptation. And by His death and resurrection life, He gave to all who will receive it, the same courage and power. And He gave to man, also, a knowledge of his own sinful heart.

I did not know my own heart until the search-light of God's love was thrown upon it. Then I saw myself. I saw the worldly, cold, unjust, untruthful heart. I was unmerciful, unwilling, unthankful. I saw this in my soul; and my heart cried out, "Who shall deliver me from the body of this death?" When we are honest with ourselves, we will be honest with God, and with one another. We will then want to know the truth of life; why God made this organization; why He gave us this form; why He placed us here; and what are His purposes of life for us.

Just as man seeks, intellectually, standard works on mathematics, mechanics, art, or science; and selects the best teachers, that his mind may be enriched; even so when he desires to know the way of life, he will seek the only standard *Work* which can teach the "way, and the truth, and the life." We can not teach that which we do not know. We can not teach anything until we are conscious of the principles that govern it. We can not show man the way unto eternal life unless we ourselves know the way. The image of the natural heart is not pleasing to look upon when seen as God sees it.

God moved me, when sick and helpless, to look into my own heart, and I saw the powers of darkness there. I noted every attribute of sin, every power that swayed

the life for evil—anger, wilfulness, pride, etc. After I had written out the long list (see Sinner's Chart), I was moved to see if it agreed with the Word of God—the one Book that I knew so little about. I had been taught it, historically and theologically, as being of great value for the *future* life; but I had never been taught that God had given me a perfect standard for this *present* life. I searched the Scriptures, and found what God had said about anger, and felt in my heart that it was true.

I searched for "bitterness of spirit," in the Word of God, and found it there, with the penalty. I found covetousness, with its penalty; and in like manner I went through the list of the attributes of the sinful heart, and found that every one of the attributes were recorded in the Book of books. And my soul cried out: "Why is it that man has been in darkness so long, with this perfect standard of life open before him?"

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." I did not know that all wrong-doing was sin, until I cried out, "Search me, O God." And He searched me and showed me myself. I looked at my life, and said: "What is to be the end? Is there no way of escape?" For then I saw that with sin came death. I knew I was doomed to death. I saw death doing its work in the physical organization; and that the breath of life that God gave, was being used to manifest those destructive qualities that lead to death. I saw the will of man enslaved. He might know the right, but be powerless to do it. I saw the children of men, with their souls filled with anger, jealousy, and pride. All around me was sin and death. But God is merciful.

He who hath created us, hath provided a way of escape from sin. The Son of God was manifested in "the likeness of sinful flesh," that He might receive in man's stead the curse of sin. He bore that curse of sin for you and for me. That wonderful nature withstood every temptation and trial—forty days without food, and no place to lay His head. And all that man could put upon

Him, in the way of persecution and distress, He suffered for man's sake. Everything that Satan could devise to tempt Him was tried; but He failed not. And what of all this? Is it anything to *you*? It was nothing to *me* for years, until I saw, in spirit, that "Sinner's Chart," and saw myself filled with its attributes of sin. He said, "Come unto Me, and I will give you rest." Could He give *me* rest? Could He take away remorse of conscience, and the penalties of all these sins? Could He take *my* heart, and make me clean in His sight? He said He could. Then I cried, "Lord, I give my heart unto Thee." And His glorious Spirit was given to *me*. And I felt the great sympathetic heart of Jesus thrilling with love, throughout my entire spirit, soul and body.

And I realized that the object of our creation was that we might know the power, and unspeakable sacrifice of love, as manifested in the sinless life of Jesus, and become like unto Him. Any soul who believes the Word of God, can prove that "they that believe, . . . shall lay hands on the sick, and they shall recover." If by the touch of hands flows rest and healing from the natural body and spirit of man, how much greater the healing power when God's Holy Spirit has taken possession of "the spirit in man;" and we have the knowledge that His Spirit is in us, and moves us to do the things that Jesus did; to lead the same self-sacrificing life that He led. The light of God's love becomes the light of our soul; the strength of His Spirit, the strength of our spirit; and "the peace of God, which passeth all understanding," controls the whole nature; and we *feel at rest*. The Spirit of God controlling the spirit of man, transforms the mind and body, until we realize that we are "children of God," and are no longer of the flesh, or of the world, but "born again." This is eternal life. As with sin came death (enslavement of the will and destruction of the physical life), so, with "newness of life," comes health and strength. And when we have *felt* this love, we have awakened to a knowledge of God, and the mystery of our creation. No longer can we say that "we have no responsibility" in the question of sickness and sin.

God has done all that love can do for man. He has given us "The Book"—the record of the laws of life. Have we rejected it because we were taught incorrectly? The Holy Ghost will teach us all things; for He teaches from within, and appeals to our hearts, while man appeals from without, and leaves the heart untouched. "God is Love," and love alone touches the heart, and saves spirit, soul and body.

LECTURE III.

THE POWER OF THOUGHT.

THE power of thought reveals the danger of wrong thinking and the blessings that result from right thinking; for God has not left man without a standard of thought; for if we were left in ignorance as to what constitutes right or wrong thinking, truly we would cease to feel that God was just, or that God was love. Thoughts are reflected in the physical organism, resulting in health and strength, or in disease and death. Thoughts are woven in the very tissues of the brain and flesh, in facial expressions, bent forms, contracted muscles, etc. We are but images of thought, made manifest in our bodies. We read a strange statement in Matt. 12:32 to those who have not learned to think and speak wisely; for Jesus says, "And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." And in verse 36 He says: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." In John 15:26 we read, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me."

And when He came He did testify of the Saviour, and no man knows the Saviour to-day until the Comforter has revealed Him; for the greatest stranger in our life is He who came to save us; and no one can know Him until the Holy Ghost has revealed in his

soul both the Father and the Son. Again, Jesus says, "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." These were the words of Jesus. When we receive them into our thoughts they become our life; for Jesus said, "My words they are Spirit and they are life." Are we to-day living that life? What is thought?—Thought is the revelation of mind. Man's thoughts of to-day are the result of thoughts which he has received and decided upon in the past. Man pronounces his own condemnation or his own justification from thoughts through speech. Our words proclaim whether we are to enjoy life, health, strength, and peace, or to suffer the penalty of idle thinking and evil speaking.

What is language?—It is the symbol of our thoughts. Thought is the expression of the soul, and our thoughts are controlled by our spiritual condition. If the thoughts are evil, the heart is evil, because "out of the abundance of the heart the mouth speaketh." "As a man *thinketh* in his heart, so is he."

What are we *thinking* in our heart to-day? Our thoughts are presented to us through the physical senses of sight, hearing, etc. There are many thoughts that are death-dealing, and many thoughts that are life-giving. Do we know how to weigh our thoughts, that we may find health and strength and life and joy and peace? We know the terrible power of the imagination, which often brings pain, sorrow, and agony of soul, by controlling the action of the heart, the circulation of the blood, the respiration of the lungs, and the entire physical life. We imagine many ailments that have no foundation, except in the imagination; many slights and wrongs; many strange and foolish things are imagined, for the imagination is too often born of ignorance, prejudice, and spiritual darkness. But whatever we falsely *think* to be true is as *real* to us as if true; for God has said of man, that "every imagination of the *thoughts* of his heart was only evil continually." Gen. 6:5. There is in the nature of thought that which must ever find expression. In some

way the thoughts are expressed or shadowed forth; for man is continually giving out his thought. Oh, the power of the *thoughts* of suspense! We know what anguish they cause in the heart, and their terribly destructive power to both soul and body. Thoughts of suspense take away the appetite, and make every nerve feel their evil effects; they produce headache, indigestion, and even paralysis of the whole body.

We know the power of pride, enmity, jealousy, and prejudice, to bring sorrow and sickness, and the corresponding thoughts to which they give birth. Such evil thoughts control the life, until verily we are victims of disease and despair, not knowing *why* we *think* as we *do*, nor the power of our thoughts—true or false. To-day we have lines of care upon our brows; marks of sorrow upon our faces, with weak and trembling frames, which are the result of wrong thinking. Shocks of the imagination, the thoughts of which, at the moment, appeared as real and as true and as marked as if they had foundation in fact, often destroy health, or even life itself; for that which we *think* falsely governs us as truly, as deeply, as profoundly, as if it were really true. The imaging faculty of the mind is its most wonderful power over man. Every thought has its image, its character, and its power. Every image and thought is conceived in the heart, and takes form in the intellect, and expresses itself through the body. Peter asked Ananias, "Why hast thou conceived this thing in thine heart?" Acts 5:4. But the effects of the imaginations do not stop with the present moment, but the imagination uses the intellect to picture out the future, full of fear and torment, saying that it will be a long time before we are healed or saved or sanctified—if ever. And what of the education of these imaginations of "the wisdom of this world"? What of this education for our children? What of the results?

The child builds intellectually through images of mind. Its religious education we foolishly permit to be made through false, pictorial biblical illustrations of angelic life as the result of death. and of such false and foolish

songs as "I want to be an angel," etc. Do we realize the power of untruthful ideal songs to implant error in the childish mind and fill the young soul with the seeds of falsehood and spiritual death? Do we think how we are educating these young grasping minds that are so readily receiving life-long impressions of truth or error, upon their "sensitive plates" of thought? Were we satisfied with such instructions? What are the impressions we make on our children's thoughts of God, of truth, of justice, of mercy and love, which alone can efface every past error of thought and false teaching? Are they receiving these true impressions, or are these wonderful, glorious, divine attributes lost sight of? Man lays down the laws for our being. Man makes the laws to govern man, ignoring the great Lawgiver and His laws of life. We disregard the great law of laws—Jesus' commandment that "ye love one another." We make the laws of ignorance and imaginary justice, to decide for the happiness of another by unequal and unjust laws of marriage, divorce, property rights, etc. And by laws, customs, and social etiquette we decide upon another's morality or immorality; another's spirituality or want of spirituality; another's intellectuality or lack of intellectuality.

There is but one Lawgiver, the One who created us in His own image, and gave us the only law of His being—the law of divine love. Any *human law* that violates the *divine law* will bring upon man's intellect, spirit, and body, bondage, disease and death.

We are creatures of birth, subject to the beliefs of our day. If we are born of Methodist parents, we are subject to *their beliefs*. If we are children of Catholics, Protestants, infidels, or heathen, our belief is subject to our birth and education. Whatever our belief is, it governs us; and we come under the dominion of it. How may we measure our beliefs?—By the Word of God only. If they "weigh in the balance" with the Word of God and are not found wanting, they are true; if not true, they must necessarily bring into our life and the lives of others pain and sorrow and disappointment and final death.

We say we may decide for ourselves—*myself*. “Myself” is ever ready to decide and be well satisfied with self-judgment, but it is God who passeth judgment upon our thoughts and our beliefs. Are we sufficient unto ourselves to judge of truth? Is God as satisfied with our faith, our philosophy, our creed, as we, in our self-sufficiency, are? Do we know the nature of God and His divine law, that no human soul can violate a truth of God and be free in spirit or soul or body? The truth alone shall make us free. Whatever the form of doctrine, faith, creed, school of law, or school of medicine, as we believe so are we governed. We are governed by our everchanging beliefs in our theological, medical, political or social systems. But one by one, as our faith in these beliefs are shaken, we turn from them and at last turn to God, and He reveals the love that saves and makes us free indeed.

What of the methods of the world? or of the interpretations of man? The Scriptures admit of no private interpretation; for men filled with the Holy Ghost, and ordained of God, wrote the Scriptures.

“Whosoever speaketh against the Holy Ghost, it shall not be forgiven him;” because the Holy Ghost is the “Spirit of Truth.” In so far as we decide against the Spirit of Truth we must bear the consequences; for if freedom is in the truth, we can never find it in error.

We are creatures of thought, governed by what society will think of us, and we judge and think accordingly. We are under the laws of etiquette, and we sit at the table and pass judgment upon one another whether another meets our ideas of education and refinement. All nations have different modes of eating, different ways of dressing, dissimilar social laws and customs; still we judge and smile when others do not agree with our views as to what constitutes culture and good breeding. We look at the Chinese and laugh at their quaint customs and peculiar manners, and they laugh at our folly, pride and foolishness.

A woman who claimed to be an earnest Christian, once

remonstrated with a Chinese woman about her deformed feet, and told her that it was sinful, and stood in the way of her salvation. The woman laughed, and quietly pointing to the compressed waist of the "Christian," answered that she only pinched her *feet*, but the Christian pinched the *life itself*.

Any woman who believes she has the right to deform her body, knows not the will of God. If she compresses the waist and deprives herself of the free action of her lungs and digestive organs, and ruins, forever, the "cradle of maternity," she will reap in the future the results of her sinful thoughts and acts. And she may live to see the cruelty not only to her own being, but to that of others; and that thoughts of pride, vanity, folly and fashion were the foundation upon which she built.

— When we learn that *every thought* finds *expression* in some way, we will be careful what we *think*.

The great guide for thought is love. "God is love." And only as we know the nature of God can we love wisely. Why do we stand in the way of God, who gave us our power of feeling and acting, and say, "Let me have my own foolish way of thinking? The young girl is deceived because she *thinks* foolishly, because she *trusts* and *believes* in a heart hardened against God. There are strong powers at war against our physical organism, and our intellectual and spiritual life.

Do we know why we think as we do? Do we realize that the thoughts and acts of to-day give birth to the thoughts of to-morrow? Whatever the thoughts will be a week hence may depend upon the thoughts of this very hour. Thoughts of the *future* will depend upon the thoughts of the present. Shall we receive or reject the thoughts of our Creator, whose very name is love? Would we separate the spirit of justice from the spirit of love? or separate faith and truth from love? Would we separate mercy and pity, gentleness, tenderness, kindness, all the divine attributes that are born of love, from the spirit of love? The wisdom of God is revealed in accordance with the divine laws of love.

Thoughts are the powers that sway and move our lives. They are not merely characteristics of mind nor mere intellectual powers, but are living forces in our being. God said, "Let Us create man in Our image and likeness," and our birth is in Him. The "breath of life" that He implanted in us, by virtue of which we "became a living soul," carries with it the divine stamp of *God's thought*. We know when we do wrong, for conscience tells us when we violate God's laws; when we told the first falsehood, when we acted the first lie, "we know." Man in his fallen state quiets the voice of conscience, which is ever with us, to point out our evil ways, and to bring us back into God's image and likeness.

We carry with us more than conscience. We carry also the false teachings of the world concerning the laws of our physical life, of taints of blood and of disease. We have a nature that wars against love and truth, for every soul has known what it is to stand where we would not speak the truth, but justify ourselves in falsehood.

We know there is at war, within us, two natures—one of God and one of the enemy of the soul—"the prince of the power of the air"—who fills us with suspense, fear and forebodings, and leads us to the worship of other gods, which results in disease and death.

The world has taught us much, but has not taught us the power of the Holy Ghost, or that immortality is in the truth. Thought that is born of *this* power of truth is as unchangeable as God himself; but thought that is born of error is vacillating and changeable. Truth is immortal. Jesus said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again." When death lays us in the grave?—No. "Now is the day of salvation." That which is born of the flesh and will of man must perish; but that which is born of the Spirit hath everlasting life. Will we be born of the Spirit now? Will we open the door of our hearts, and say: "Lord, come in, and take possession of my spirit, and guide my soul and will until I voice forth thoughts which are born of love"?

The great commandment is, "Thou shalt love the Lord

thy God with all thy heart and mind and soul and strength, and thy neighbor as thyself." Can we love one another with jealous, angry thoughts in our hearts? Say what we may, no human soul can obey that commandment of love until the love of God is in his heart. How are we to get this love? Jesus says, "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Have you opened the door of your heart, and have you there enthroned the great loving heart of the Saviour? Has He taken possession of your spirit, until your spirit is filled with the love of God, until you feel and live over again the life of the blessed Redeemer?

Look where we may, no other perfect character than Jesus was ever given to the world. See Jesus before Pilate; Jesus when he spake to Mary Magdalene; Jesus who "healed them all;" Jesus at the tomb of Lazarus; Jesus at Gethsemane and Calvary. Have we that spirit within us? We sacrifice for those we love. Sinners do the same. But Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." No doctrine save the simple doctrine of Jesus can transform the heart and fit it for the kingdom of heaven.

If we receive the Spirit of Jesus, we will be filled with "joy in the Holy Ghost," and be able to tell "the glad tidings" to others. God is gracious in His gifts to His children. Do we realize that every good and perfect gift comes from God? Do we realize that even as we walk across the floor, that spirit alone moves us? Do we think, as we open our eyes in the morning, that God opens them for us? I realized it when I once lost the power to open my eyes, when, in my youth, I was leading a worldly life. Then I was taught my dependence on God. The power of fright had rendered me incapable of raising the eyelids. Oh, the anguish of that moment. Then something within me turned my thoughts to God; and my spirit cried unto Him: "Lord, if ever I open my eyes it will be through Thy power and goodness." I realized

the next day what it was to have the blessed privilege of awaking in the morning, and opening my eyes again. Do we realize the wisdom of God in the construction of the eye, and its self-adjustment to light and shade? How wonderful the construction of the human frame, to be moved in its perfection of motion, by spirit. All that we have of life, is of God. All that we ever will be in righteousness is of God; for He alone created life. So if we have evil thoughts in our hearts, let God cast them out, and let us learn that He will come so near to us that we will never fear again, never murmur nor distrust nor doubt again; for when we find His great heart of love, we find God's truth. This "Spirit and life" brings praise and peace; for God hath said He gives "the garment of praise for the spirit of heaviness." Reader, have *you* been "born of the Spirit"? Do you *know* that you have "passed from death unto life"? "I walked in the world with the worldly, I sought what the world never gave." I grew tired of human voices, of human thoughts and feelings, of pain, distress and anguish; but even then I knew not God was so near, or had such "joy unspeakable" for me, until I had reached the place where I said of the world and its wisdom, "*I am done with you.*" No more will I try to reason out God—for God in His word has asked, "Canst thou by searching find out God?" Who by reasoning can know mother love? Never until the child of our love is laid in our arms, can we know "mother love." It may appeal to our intellect, but we will never *know* until we have *felt* "mother love." Never can we know the love of husband or wife, brother or sister, until we have *felt it*.

Man appeals to our intellect, to establish the fact of these human loves; but until we *feel* them, we do not *know* them; and so with the love of God. We may appeal to the reason of man; we may search everywhere, and say He is in the rocks, in the streams, in flowers, He is everywhere; but never until we find Him *within ourselves* can we truly say, "God is love." We are "born of the Spirit" when the Spirit of love is awakened in us. Any human

soul who has been "born of the Spirit, will realize that he has come into newness of life, and newness of *love*; not for father or mother or wife or child, only, but love for the whole world. It is something new and strange when we can say, "I know I love every human soul." No human heart can say it or feel it. *The heart given by Jesus alone* can declare it. Then when this Godlike love is awakened in us, we go forth with His message of love, to awaken another with the same glad joy.

As the magnet magnetizes the steel, so it is with one who is filled with the Holy Ghost, the Spirit of God's love; and when we come into the presence of such an one we feel the Spirit and power of healing; and the words of God are then realized: "They shall lay hands on the sick, and they shall recover." Truly the Creator is manifested in His creation—man—when by faith the healing power of God's own Spirit goes forth from man's touch, for the cure of "all manner of disease." *Love, only, heals and saves.*

LECTURE IV.

THE BONDAGE OF FEAR.—THE POWER OF THOUGHT,
CONTINUED.

"LET no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men." 1 Cor. 3:18-21.

We have spoken of the origin of thought—how we might distinguish thoughts that are born of the Spirit of God, from those natural to man. We have shown that in the human heart there rests, by virtue of our birth in the image of God, thoughts that have somewhat of God's wisdom, and somewhat of His character; and yet there rests within the same heart, thoughts of the world, and the world's wisdom; thoughts of sin. So we find in the intellect to-day, a blending of good and evil, wisdom and ignorance, truth and error, light and darkness. As we learn the effect of thought upon the nervous system, and realize that thoughts are a continual source of health or of disease, we will seek to distinguish between thoughts that are born of evil, and those that are born of God.

The intellect of man must ever reason. It is natural to decide for self in all that self desires. We reason for self. We become self-opinionated, and we originate theories for self, permitting ourselves to be governed thereby. The basis of the intellect is the character of the heart; for

out of the heart proceedeth evil thoughts or good thoughts, according to its nature. An evil-inclined, hardened, worldly, proud, vain or selfish heart will give forth thoughts of an evil character, and those thoughts play upon the nerve-life of man, influencing the circulation of the blood, the action of the heart, the nervous system and organic life.

We are continually thinking. We are creatures of impulsive thought; creatures of desires that are born of self; and as we learn that every thought, by a law of its creation, is expressed in some way, we see the wisdom of thinking wisely. For either through the physical organism, or in language, music, art, mechanism, or science, thoughts take form. *In some way* the thoughts of every soul find expression. It may be but an impulse, but a momentary thought, but often, in an instant of time, it is expressed. For instance, under an impulse to do a certain thing, we start and make a movement forward; the next instant we draw back, and say, "I have changed my mind." We see an article on the floor; the moment the eye fastens upon it we think either to take it up or to leave it alone. The thought is brought to bear upon the physical organization, and we find ourselves moving in response to thought.

All the day long the body and every nerve and muscle are constantly in motion, responding to thought. We say, "I have a perfect right to think as I please," not recognizing a divine law, that if we think wrongly we must necessarily pay the penalty of wrong thinking, which may result in disease or death. We have no right to think as we please. The right of man is limited to *right thinking*. God's divine law is *righteous thinking*; for God created man in His own image, and God's design was that our thoughts should represent the likeness of God's thoughts. God reveals His Spirit to man, and this revelation must be through the heart and intellect.

It is a common belief that health and strength and life are independent of God. This thought leads to death. It leads man away from his Creator, to rely upon himself,

to depend upon "the wisdom of this world" for health of soul and body.

Wrong thinking produces *wrong acting*. Every disobedient thought toward the Word of God fills the heart and the intellect with fear. We become a world-fearing people. The spirit of fear is upon us and in us. The spirit of fear has dominion over the life, as all sin involves fear. The *first fear* of man came from *sin*, from disobedience to the words of God. If we would be free from sin and fear, we must become obedient unto God—not only in heart, but also in thought. We must know what that perfect will of God is concerning us. We must know the mind of Christ, as only in His wisdom rests life and peace and strength.

The great power of worldly thought is the spirit of self. We say, "*My religion*," notwithstanding the Word of God holds forth but *one* religion—the religion of our Lord and Saviour Jesus Christ. We hear the expression, "*My faith*." There is but one true faith, "*the faith of God*."

Wrong thinking will ever produce wrong living in daily life. It is "*my creed*," "*my church*," "*my faith*" and "*my belief*"; yet the voice of God proclaims the religion of Jesus only.

We hear of "*my school of medical practice*"—"my profession," etc. We place ourselves in the power of those whom we believe have the wisdom to satisfy this "*my faith*," "*my practice*," etc. If my profession is allopathic, all my thoughts are controlled by that school; if homeopathic, my thoughts are subject to that belief; if eclectic or magnetic, I am governed accordingly. I become a slave of *another's thought*, of another's belief; a servant of the faith of *another*. *I am lost* in "*the wisdom of the world*, which is foolishness with God."

We find we are not satisfied with one school of medical experiment, and so turn to another; but we are disappointed, and again we turn, ever seeking in worldly wisdom for something to satisfy. We have nothing that we can depend upon, for that which satisfies to-day is gone to-morrow, and we are ever looking for something new to meet life's disappointments.

Out of sin cometh fear. Our first parents became disobedient unto God, and fear entered into their hearts. Fear controls the heart of man to-day. He is filled with fear, and yet the only fear that saves is a godly fear. This fear he knows not of, and he seeks it not. He fears the world, he fears himself, and the whole nerve-life is constantly quivering with fear. The circulation of the blood, the action of the heart, are controlled by fear. Fear, in its action upon the physical organization, produces all forms of functional and nervous diseases—ending in paralysis and death. Fear blanches the cheek and distorts the features, gives indigestion and unrest. Sudden fear frequently results in immediate death.

Is fear doing its deadly work in our physical life? or are we looking to God for relief from this enemy's power? Fear produces suspense, and all know the terrible feelings of a heart filled with suspense. We feel that God has forsaken us, not realizing that the true secret of life is in a "godly fear," which is love.

Pride is involved in fear, and fear in pride. How misleading are the paths of pride! how subtle her forces! Pride produces disease in every vital organ. These diseases we seek to eradicate through worldly wisdom and worldly remedies (?), not understanding that the diseases of *pride* can not be destroyed until *pride* is taken from the heart. Pride leads to foolish exposures, colds, coughs, consumption, etc. Pride of life, pride of possessions, pride of physical form, all lead to sinful fashions, to disease and death. Man's whole life and heart is filled with pride. We go beyond our mental powers and strength for the sake of pride, and become the unhappy victims of false ambition, which carries us to destruction. Fear is involved in "superstition." The superstitious thought, born of ignorance, controls us and our physical life. Even though we say we are "Christians," superstition rules the most of us. The feeling of impending fate comes of superstition, which plays a strong part in our life.

We are afraid to start on a journey on a certain day of

the week for fear of disaster. We are tortured by the fear of accidents, and look ahead in dread of them. We are constantly looking for "signs." Singing before breakfast, wearing of certain gems, crossing of hands, picking up of pins, giving presents of sharp instruments, etc., fill us with fear and affect the circulation of the blood, and prevent the various organs of the body from carrying on their functions healthfully.

We wear coral beads to keep off evil spirits. The crescent of gold and ivory is also worn as a "charm" against evil spirits, and amber beads to ward off erysipelas. We fear to eat with thirteen at the table, for fear that "one of the number will die before the year is out." Cares of the mind result in disease and death. The appearance of any form of disease on the body tortures us through images of thought, from the harmless rash to the eruption of the most deadly contagion.

All of the above thoughts are of earthly origin and come from fear. The spirit of haste destroys life. The spirit of anger, envy, or jealousy, affects organic life. The great power of the emotional nature is swayed by thought. Notice the facial expression, the change of the muscles of the face during moments of surprise, or fear, or grief. That which takes place in the muscles of the face also takes place in the vital organs, under the impulse of thought and emotion. Joy will restore circulation, aid digestion, and bring life and health and strength, while thoughts of sadness or fear will have just the opposite effect, and all of these powers of evil war against the body and soul of man.

True thoughts are born of the Spirit of God. Jesus said, "The words that I speak unto you, they are spirit, and they are life." If the *words* of Jesus are life (and words are only the outward expression of thoughts), then the *thoughts* of Jesus must be life. We are separated from God through this world's thoughts. We have to learn God's *thought* when He says, "Son, give Me thine heart." Man ever says, "Give me thy head, and I will teach you," never realizing that the power to receive even

intellectual knowledge comes from spiritual force, for thought is itself a spiritual force. The wisdom of God is revealed through the Spirit. The wisdom of man is acquired through the intellect. We are seeking health and strength and thoughts that lead unto everlasting life. The mind of Jesus was filled with the thoughts of God, and He held within Himself immortality—eternal life. Why were the words of Jesus lifegiving?—Back of the words of Jesus was the heart of Jesus. Never can we speak the words of life to the *heart* of man until our *heart* partakes of the “nature” and character of Jesus.

The yielding of the heart unto God is the secret of life. Then the heart, transformed and filled with the love of God, with the “eye single” to His glory, the body becomes filled with light, and power is given over sin and disease. Jesus healed because He trusted in the living God. The natural heart is filled with distrust. The thoughts are filled with self, self-reasoning, self-exaltation, and self-assumed power. They can never rise higher than self. They die with self. If we would be used of God for healing by divine grace, we must believe in and receive the nature of God. It is not enough to *say* that Jesus is my faith and belief. True belief in Jesus is a *knowledge* of Jesus, and the power to live His life. It is only when our belief has risen to a faith and trust in God that we receive the Spirit. Jesus trusted absolutely in God, and therefore His thoughts were free from the world. He never put faith in anything created, but in the Creator only. Our faith must rest in the Creator. Why turn from Him and try to maintain organic life by following the wisdom of the world? We say He is the Creator of the soul, but that nature created the body, and the very *use* of the word “nature” is foolishness with God, and death to the physical organization.

We hear a great deal about “nature” and what it will do in the physical life. When we learn that Spirit is the only creative power, the only true intelligence, we have learned the true source of organic life. God's Word says, “Thou shalt have a perfect and just weight, a perfect and

just measure." An unjust weight or an unjust measure produces finally disease and death to both soul and body. Does man believe this? Why is an unjust weight and measure death to the physical life?—Back of the *unjust weight* is the *deceitful heart* and the evil thoughts, the lying thoughts, that are destructive to life. And yet we *think* that unjust business transactions have nothing to do with sickness or disease; but the body reveals, sooner or later, the sins of the soul (see Sinner's Chart). We do not think that God has aught to do with the body, or that our thoughts have to do with the physical life.

That which belongs to *us* is that for which we fear. We do not fear for others unless we are interested in them. It is for self that we fear; *my* possessions, *my* loved ones, *myself*. We fear that these may be taken from us. The thoughts go out in fear for to-morrow. The Bible says, "Take no thought for the morrow." How few could comply with that statement. Only those who have faith and trust in God. Why does He say, "Take no thought for the morrow"?—Because fear fills our hearts, and there is no rest for the physical life. If we did not sleep, our earthly life would be short. God's only opportunity for repairing the organization of man comes through silencing his thoughts in sleep, thus preventing him from utterly destroying himself. God's restorer from the daily waste and weariness of the human body is sleep, "balmy sleep."

There is a "spirit of rest" which God offers us, and any soul who has received it can testify that even while we are awake we are conscious of this same perfect rest all the day long. The words of Jesus are, "My peace I give unto you." Why does He offer us this peace?—Because of the destructive power of unrest. "My peace I leave with you." Yet we have not sufficient wisdom to take the gift He offers. How we have strayed from God!

When we learn the power of thought to destroy our physical life, we will seek the peace of God. God hath so created us that our spirit is capable of receiving thoughts of God. If God created this physical organization, His thoughts are the only ones that are capable of controlling

it in wisdom. He points us the way when He says, "Give Me thine heart." When God is enthroned in the human heart, out of the abundance of the heart there will proceed words of life. The very words of Jesus will be spoken by those in possession of the heart of Jesus. Those who are born of the Spirit are conscious that God Himself is the Healer of man. When God called Abraham, He gave him His faith, that he might believe and obey God. If we have "Abrahamic faith" that God can provide for us—spirit, soul and body—we will trust all to Him.

Heathenism was the source of the doctrine of drug medication. Man does not know it, or believe it. The Jewish nation appealed to wooden idols, to false prophets, to Baal-zebub (2 Kings 1:3), when they became disobedient to God; and we are to-day followers of heathen superstition and idolatry. The children of God have ever been taught to turn to God for health through prayer and obedience. From the call of Abraham there has ever been healing through "the prayer of faith."

In James 5:14 we are told: "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord." But alas, to-day when we are sick, for whom do we send? for the elders of the church?—No, but for the "god of natural causes"—the physician—to ascertain the disease and prescribe the remedy (?). When we strayed from God we lost faith. But where is the church or the elders to whom we could appeal to-day for healing, for anointing with oil? Where do we find a church obedient unto God? Has the Word of God no meaning for us? Why are we left to our own devices as to what we will do with the body? "If any man defile the temple of God, him shall God destroy." Do we not defile the temple when we subject it to drug poisons? When the enemy of the soul took the doctrine of healing from the church, he knew he had control over the life of man. He left us with only a religion for the soul, nothing for the body. "Know ye not that the body is the

temple of the living God?" We think our body is our own to decide for, to care for as we will, according to our own thoughts and desires. We see destruction marked in the face of all mankind. Alas, how many of us have been the victims of man's reasoning on this question of health and disease. How few of us know the origin of disease, and that the body is but the representative of the soul—the index finger which reveals what man thinks and what he does! We have most surely fallen from the divine image. The Scriptures say, "Present your body a living sacrifice, holy and acceptable unto God, which is your reasonable service." And if we give Him our body, we will be no longer subject to the ways of the world for the treatment of the sick by drug poisons.

We can not safely take our body out of the hands of God and place it in the hands of men. Pain and sickness are the outward expressions of wrong thinking and wrong-doing. When we feel that pain is God's warning voice, we will turn to the living God, and ask where we have strayed, in thought or deed. Thought is voiced through soul and body. Religion is that which binds man to God. Jesus spake as never man spake. He spake the divine will and law of God. He lived His life for others. His words were, "Follow Me." Do we follow Him when we give ourselves into the hands of the physicians to be drugged and poisoned and experimented upon? Jesus offers health, and strength, and joy, and peace to every soul that will follow Him.

(Wrong thinking is disease and death. Right thinking is life and peace.)

LECTURE V.

CREATION.

IN Ps. 90:10 we read: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow." The Bible gives the record of man's natural life. God measures out the time that He has allotted for us to remain here. Is it not wise to realize the limit of life, that we may use our time wisely? Creation is a momentary expression of the divine wisdom. Every second of time is an expression of God, in action. The entire universe is the revelation of God as expressed by creation. Man has striven for ages to comprehend the mystery of his creation. He has looked into the heavens, sounded the depths of the ocean, and descended into the bowels of the earth, seeking for knowledge. He has sought, in dissecting the human body, to discover how and why we are created. He knows the anatomical structure and pathological conditions of his body, but he does not know how or why we live. He can not comprehend or see the vital force—the spirit.

Man can prove that water is composed of two gases—oxygen and hydrogen—and he will give their proportions, but he can not find the subtle force that unites the two, and forms water. Man can take the fluid (water) and subject it to heat or cold, and change its nature into gas or solid; but he can not find the subtle force by which it is done. He has the capacity and intelligence to reconstruct and recombine from what has already been created; but he can not create. He searches for the hand of God in substances that are made manifest; but

loses sight of the subtle force of spirit, which is the life, the intelligence, and the power that unites and combines them; for this force is invisible to man and beyond his comprehension, because the natural man can not comprehend God's Spirit—the creative force of all things. When God created man, in His own image and likeness, the divine stamp was placed on this most wonderful and perfect expression of God's handiwork. We talk of magnetic life, and of electric forces that we know are involved in creation, but we know nothing of their origin or laws until we know the nature of God who created them. Every cell of man's body is a perfect trinity, and has a perfect work to do for itself. Yet each cell must work in harmony with all other cells composing the body. Physiologists define these cells as composed of the nucleolus, the nucleus and the protoplasm. These are but names by which we separate one portion from another. From the nucleolus is evolved the life of the nucleus. From these two comes the life of the outer covering, or protoplasm.

From the very center of the cell radiates the life of the cell. From the center of our being also radiates our life—from our spirit—through the soul and body. So in the construction of one cell of the physical body, the same divine law is manifested as in the construction of the whole body. To look at your flesh, you would think it was solid, but no two cells ever touch one another. Even physical science—through the X-ray—is proving the non-solidity of man's body. Each cell is in motion too rapid for detection by the sight of man, even as the earth's motion is not recognized by man's senses; for it seems to stand still.

This is true of the cell life of the entire body. The motion of the cells within our bodies is something wonderful, the result of which gives rise to the name "magnetic current" (spirit force). Man calls it magnetic force, and talks of healing by "personal magnetism," etc. All the healings ever made by human touch were the result of spirit action. For God is the life of all physical force, and if our life is communicated to another for healing, it

is through spirit force operating by the laws of love and sympathy. When the Spirit says, "They that believe shall lay hands on the sick, and they shall recover," it is because that in everything which God teaches us there is not only a divine command and will, but a divine law. If depressed in spirit, or joyous and happy, we affect one another accordingly. Something is continually passing from one soul to another. It is the spiritual presence, and is whatever we have made of our life—a life-giving or soul-destroying power.

We say "mesmeric" and "magnetic" power. It is all spirit force. It is only the way in which this spirit force operates, that gives rise to the name we give it.

When we are sensitive to these influences and are drawn to follow one another as the needle follows the magnet, we must know the law of their power, in order to protect ourselves from their possible evil influences.

We are compelled by this law of spirit attraction to choose our companions wisely, that we may escape the dangers of evil companionship. When we associate with those who live only in the world, we are conscious of a worldly influence. It is only when we turn to the Spirit, and ask God to protect us, that we learn His power to protect from evil. This natural spirit power can be used through so-called "mesmeric" will either to heal or to destroy. But the word of God stands sure, for "with what measure ye mete it shall be measured to you again." God's decree is such that we can never escape one of God's laws. But many think that He leaves us free to accept or reject them, regardless of penalties. God said that "the secret of the Lord is with them that fear Him." What is the secret?—The knowledge of *His Laws*. So if we would know the secret of the Lord, we must fear and obey Him—fear to digress from His law—to turn from the truth. We must fear to offend the creative law, for whenever we trample upon one of His laws we must inevitably suffer. His Word says that those that disobey Him ignorantly are beaten with "few stripes." If we disobey wilfully we must suffer "many stripes" for breaking the law and for

violation of the conscience. God says, "Forgive as you would be forgiven." The natural mind says, "Why does not God forgive me first, and then I will forgive?" God has already forgiven all through Christ. Again there is a law: He can not forgive us first, because He can not reach our hearts while our will stands between Him and us. Never until we open our hearts to forgive can God's Spirit enter in to forgive us. The *human will* stands as a closed door between God and us.

He says again, "Blessed are the merciful, for they shall obtain mercy." We want mercy, and plead for it, and ask and do not receive; and get tired of praying—not realizing that the divine secret is in first becoming merciful. It is a question of the *will*. *Will* we be merciful? The moment we become merciful we receive mercy. As ye give ye shall receive. If the doors of our hearts are shut we may go to God again and again and receive no answer. When we strive to pray "the prayer of faith" for the healing of the sick, God can only use an instrument that knows the law of faith and that has opened the door of his heart that God's Spirit may flow into the very life of his being with healing power. For "they that believe shall lay hands on the sick, and they shall recover." Our spirit, augmented by God's Spirit, will flow from our fingers, our lips, our body—a life-giving force from God.

Man can strive with his intellect to comprehend creation, but not until he has opened his heart will he know anything of the Spirit. Physiologists will tell you of the construction of cell life—how cells divide and form other cells and result in physical life; but they can not tell of the spirit force, from which is evolved the cells themselves.

The Spirit of God must act through man's will before he can comprehend his own creation.

To-day we are all seeking for wisdom. But the natural mind knows no wisdom until the inspiration of the Almighty gives it. The wisdom of the natural spirit is from God, but is dwarfed and crushed and held in

abeyance by pride, selfishness, egotism and folly, until it is incapable of giving man even that rare gift of "common sense." We know that humanity in general have not common sense. As an example, at twenty years of age as a mother, I did not have common sense sufficient to care for my first child. I had a mother's selfish love and affection for it, yet all the while I worked contrary to God's laws and knew it not, because I had no wisdom of the Spirit.

It often occurs to me, how cruelly we wrong our children in infancy and childhood, by not having common sense. Think how Mother Winslow's Soothing Syrup or other opiates and stimulants lay the foundation for sin and sorrow in our helpless infants, by stifling the very brain life and checking the physical growth. We have not common sense. We are only creatures of education, following, like flocks of sheep, leaders who are as destitute of wisdom as ourselves.

It is pitiful to see children at five years of age wanting the cigarette; at ten, the lager beer; and at fifteen, the excitement of the gambling table; all because their mothers lacked common sense in preparing their food in infancy and childhood, and destroyed their natural taste by the use of unnatural condiments, etc. In every phase of life—the high, the low, the middle classes—thousands and thousands have been ruined, all for the want of common sense. Mothers and fathers have not common sense nor "natural modesty" to educate their children from babyhood, in purity, concerning the most vital questions of their moral and physical being. But they do have a "false modesty" (?) by which they turn them over, in ignorance, to be educated, in impurity, by the world, the flesh and the devil, because the consideration and study of the temple of God—the human body—"is such a delicate question," notwithstanding they well know that their own sins and sufferings came chiefly from their own ignorance or *false education* concerning their own bodies.

The human body was created to become "the temple of the living God." If from every pulpit in the land was

sounded forth these truths, mothers to-day would not do the things they do. They would be afraid to do them.

This wonderful temple (man's body) is but the visible expression of God's creative power, and created for the purpose of revealing Himself therein. But before God can take the brain, the nerves, the body of man, and reveal Himself to man, man too often has ruined his body beyond the possibility of God's so doing. God is merciful, and at last, when we do go to Him and want His wisdom, what do we take?—A body full of sin—the very flesh full of sin, corruption and disease; the mind full of foolishness, selfishness and folly; the intellect weakened and dwarfed by human teachings and "wisdom of this world." We take these to God. Think of it. Our offering to the hand of love. But, through violation of His laws, it is all we have to give—a broken-down mind and body—when we ask for His life in exchange. We may know the mercy of God, who will take this wreck of ruin and destruction, of folly and despair, and make it like unto Himself. Truly God is merciful and all-powerful. We can not rid ourselves of one sin; we can not see our own folly. We are perfectly helpless and must depend on God. When Christ came He declared (Heb. 10:5), "A body hast Thou prepared Me." And Jesus walked the earth in that *prepared body* "in the likeness of sinful flesh." All the sins of the world, all the sicknesses of the world, were to be borne in that sinless body. That is why in the Garden of Gethsemane Jesus "sweat as it were great drops of blood."

And in His body on the cross He bore our sicknesses and our sins; and "by His stripes we were healed." His sinless life revealed to man the possibility of the Spirit to come in contact with every sin and overcome it, with every disease and overcome it. His love was so great that neither sin nor disease could touch Him. And that *love* is the only healing power of man to-day. It is love that heals. Love can not sin. When His love was manifested, having come in contact with sinful flesh, and won the victory over it, He laid down His life to give

us His sinless Spirit, by which *we also* can overcome sin and disease. We can reason, strive, plead, pray, but nothing but the love of God can save the body and soul of man. When that love is received into our souls and hearts and flesh we are given power over sin and disease.

"No man can say that Jesus is the Lord, but by the Holy Ghost." We can not say it, nor believe it, nor understand it, until we have opened the doors of our hearts and let divine love in. The moment we do so we can say, Jesus is the Lord. But until that moment it is beyond the comprehension of the intellect. Love can never be known through the intellect, but must be felt first through the body, and then recognized by the intellect.

The Spirit is tested in the flesh, for it is the healing power. The natural spirit may heal the body of physical or mental disease. It will operate through mental law and physical touch; through compassion and pity. But the divine Spirit is as far above that of the natural spirit as the Creator is above the created. Divine Healing heals not only the physical body, but also takes away grief and sorrow and sin and makes us like unto the Son of God. That is the difference in being healed by divine power, or by the natural spirit. We may believe that we are healed by a Spiritualist, or Magnetic Healer, or by a "Christian Scientist." *Our belief (?)* has very little to do with the divine laws of God. All these healings are done through the natural laws of spirit that flows from cell life.

When the natural spirit has been touched by the divine Spirit, the whole character and life of man is changed, and we will no longer be the natural man only, for our spirit has been quickened by the Spirit of God, and God will reveal Himself through the "natural body." When we know the Spirit and its nature and law and divine power, and learn to submit to God, He will take care of the body. Paul says, "Bodily exercise profiteth little." And yet look at the gymnasiums and all kinds of exercises for bodily health. You can take physical exercise year after year, and you will never get

well while being defiled from within. It is the same with diet, with anything that man offers you. It is not a question of the *outward* but of the *inward* life. If you are right with God you will have His life and strength. For months I tried to keep alive with all kinds of "nourishing food"—everything that humanity could offer. The more I tried the less strength I had, until I could not walk across the floor. The Spirit of God made me strong in one moment. The Spirit is easily grieved, so when received, we must become obedient unto God, that we may keep it. We can grieve the Spirit more quickly than human love is grieved. We are disobedient to the Word of God, and the Spirit is gone, and we are left stranded. We are compelled to live His way and under His laws, or we soon go back to our own old ways and habits. Will we hearken to God? Like the child whose brain development is incapable of receiving the wisdom of manhood while a child, we too must follow in the order of God's law and first be born of the Spirit before we can discern spiritual things. We can never *grow* into the Spirit; don't try it. It will only end in disappointment. We are first *born* of the Spirit, and *then* grow in the Spirit. John 3:7-8. We begin like little children; for we are totally ignorant of Spiritual things when born of the Spirit. All we know is that we love. We feel that we love all the world. We love everybody and every feeling of envy or bitterness of spirit has passed away. We begin to grow by obedience to the voice of the Spirit.

Little by little we grow, and our faith increases, and we become just and merciful and strive to have all our dealings with mankind in the wisdom of God. We find ourselves talking to God with the simplicity of a child. We tell Him all our troubles, and as we make a confidant of Him we will learn to know Him. He loves to have us confide in Him and ask His advice, for He says, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." We have to throw aside all our calculating worldliness, and all theories and "wisdom of this world," and come humbly before

God. We can not *grow* into the kingdom of God, but must be *born* into it. Then God radiates His Spirit through all the mental faculties and the emotional nature—holding all in obedience to the divine Spirit of love. And thus the *soul* is saved, and the will is subdued to God. Self is lost in love. With God in us, Christ in us, the Holy Ghost in us, we have *Divine Healing power* according to our faith. Why not believe God instead of man. We will find the happiest life known to earth in believing and obeying God.

We must believe His *Word* and *will*. How do we know that the Bible is His will? Suppose we were to make *our* will. It would be of no value to any one as long as we live, as death alone establishes its validity in law. It required Jesus' death to make valid His will. He died to give you and me this will. We can have it in Jesus' name. He says, "Hitherto have ye asked nothing in My name; ask and ye shall receive, that your joy may be full." John 16:24. Jesus came, that we might all have His Spirit, and His life, and His intelligence. Ask in Jesus' name and Jesus' Spirit, then every prayer we pray will be a wise prayer. He may not answer our *human prayers* immediately; for He may have something to correct *in us* before He can answer our prayers. Pray in Jesus' name, and patiently let God do His work in us. "For it is God which worketh in you both to will and to do of His good pleasure."

LECTURE VI.

THE TRINITY OF LIFE.

In looking to God for wisdom concerning the great question of health and disease, we turn to Gen. 1:26, 27: "And God said, Let Us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them." Man has been given dominion over every creeping thing that creepeth on the earth. Man through Christ has been given dominion over himself also.

In John 16:7 we read: "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." We have lost our dominion, and this Messenger from God comes to tell us where we lost it, and how it may be regained. Since God said, "Let Us make man in Our image, after Our likeness," we must study the triune nature of God to understand how man was created in His image. The Scripture gives the record of the Son, who represented God on earth as having a natural spirit. "Father into Thy hands I commend My spirit" were the dying words of the Saviour.

At the tomb of Lazarus He groaned in *spirit*, and was troubled. In the Garden of Gethsemane He declared, "My soul is exceedingly sorrowful, even unto death."

Again, He said of the body: "A *body* hast Thou prepared Me." Jesus Himself makes the statement of the trinity of His own being—a spirit—a soul—a body. "With sin came death." With sin, therefore, came disease and all sickness that leads unto death. Was this sin of man's spirit, or of his soul, or of his body? What was it that sinned? "The serpent did beguile me." Did the serpent appeal to the soul, or the spirit, or the body, of the woman in order to beguile her? She listened. It is the soul that listens. She listened, and the spirit became enslaved by the soul, no longer having the power to hear and understand the voice of God, no longer having the power to control the body. With the listening came disobedience to God and fear and shame—the body taking part by *act* with the *thoughts* of the soul. For "she took of the fruit thereof and did eat." We see in this first sin, that sin entered through the *soul*, dragging down both spirit and body. The body is the victim of the sin.

"The soul that sinneth, it shall die." Is there a soul on earth to-day who has not sinned? Is there one who can say, I am righteous in the sight of God, as a natural creation? If not, the stamp of death is upon every soul—not the body only but the soul also.

What is the spirit?—The spirit is the life, for "without the spirit the body is dead." The spirit is the life not only of the body but also of the soul. The spirit holds within itself the life force of the will, intellect and body. Take away the spirit, and man has no intelligence, and no body. The spirit is the source of all organized living substance, and directs, with Godlike wisdom, the functions of the body—breathing for man, and carrying on digestion and nutritive action; and it is the motive power of nerve and muscle, brain and body. The spirit is the revealer of thought and of the conscience, which controls—excuses or accuses—man. The spirit is the breath of life, and after the death of the body, goes back to God who gave it, with the record of the life of man. The spirit is the light of the soul and life of the body. We are dependent upon the spirit for all there is of man.

Our very power of thought and all organized life is the work of the spirit. What is the soul then?—The *ego*; the *I*—myself. The soul is the intellect and the will. The soul is that which individualizes man; that which is quickened into eternal life, or dies forever. What is the body?—The body is organized life, in personal form. The union of the body with the spirit, *reveals* the soul. God breathed into man the breath of life, the spirit, and he became a living soul—an intellectual, thinking, *willing* being. The soul is that with which we have to do. The soul is that which rejects or accepts the divine life. The soul is that which sinneth. The body does not sin. It has no life, no intelligence, apart from spirit. That which sins is the *I*—*I*, myself. The soul is the God-given free will, for which God holds us responsible. The very life is not our own; it is of His breath. What will we do with the life God gives us? with the form He has created? What we do with them constitutes the salvation or loss of the soul; for we are judged “according to the deeds done in the body,” not according to our motives, not according to our good intentions. The judgment of God is passed upon this *will*, this *intellect*. Man has sinned. He has turned from the Spirit, the true source of life, to the world, and is received and educated by the world, until his spirit is no longer capable of caring for the body, save while the intellect is silenced in sleep. The intellect wars against the spirit, and the spirit against the intellect, continually, for the control of the body. The Holy Ghost alone can control this strange creation of spirit soul and body. Man is not capable of controlling himself. He is not competent to grapple with sin and disease. They have overpowered him. His will is weak; his conscience is burdened. He knows not where or how to go. He is sunken in sin. But as man fell—spirit, soul and body,—so has he been redeemed—spirit, soul and body—by the crucifixion and resurrection of Jesus Christ.

Ask mankind at large to-day, “What is your soul?” and they have no answer. Ask the great theological world: “What is the soul that sins? What is my soul that God

wants to save?" and the answer is, "Your soul and spirit are the same," giving no knowledge of that which is to be lost or saved. "The *spirit* shall return unto God who gave it." The *body* returns to dust. But "the *soul* that sinneth, it shall die." The will of man is enslaved. He has no power over his own will. He may recognize sin, and comprehend its destructive nature, but has not the power to escape from it.

We may preach and teach to the intellect of man, and it will remain in spiritual darkness, for the *will* is under the control of *Satan*, and involved in the sins of the world. The senses have deceived us, and we are in darkness. The child is educated through the senses. The Spirit of God also appeals first to the senses, to teach man of the things of God. How strange! how wonderful! We teach our children through sight, hearing, feeling, tasting, etc. God has to teach us the first principles of spiritual life through the physical organization, and yet the great world to-day rejects the body as having nothing to do with salvation. We talk of saving the *soul* independent of the *body*; while the breath of life, breathed into the body, gave man his soul. God reveals Himself unto man through the *physical* body by the sense of *feeling*; for no human *soul* ever comprehended *love* except through *feeling*. No intellect, no head, no mind, ever grasped love. It is of the feelings of the heart. We all *feel love*; and no soul knows God except he *feels His love*. The moment we *feel His love*, we *know His love*, which is the beginning of salvation for the soul. The first thing the soul ever knows of salvation is what the body has first revealed to it. How does God enter the body?—He enters through our spirit. We must *feel him first*. God must touch the conscience, the heart, and the consciousness, through the body; and the result is a quickened soul. No longer a "living soul" only, but a *quickened soul*. The natural spirit quickened by the touch of God's Spirit, reveals to man a knowledge of God, and a knowledge of himself. From that moment we can grasp the things of God, and lay aside sin and unbelief, and seek

the truths of the Spirit. This constitutes the salvation of the soul.

One asked me: "How can I get rid of anger? Can anger be taken from my child, for I see the mortal inheritance in my child?" I said: "Yes, God can take anger from you if you so will. It is your *soul* that is lost. Give your *soul* to God, and He will take away anger, and all the other attributes of sin (study 'Sinner's Chart'), for these attributes of sin are the powers that cause the destruction of the soul." Rev. 21:8 says, "All liars shall have their part in the lake which burneth with fire and brimstone; which is the second death." Yet men and women think nothing of lying, of telling "a white lie." But a lie is a lie, and no liar shall enter His kingdom. What would God do with liars? The lie must be taken out of the *heart*. The desire to misrepresent things must be taken out of the *will*.

Salvation is the united work of the Father and the Son in the heart of man. The Holy Ghost must enter into man's spirit and begin the work of salvation. He begins His work by canceling past sins; but until man's *desire* to sin is taken away he will sin again. Salvation is something more than to have the sins of the soul forgiven. To have the inbred sin rooted out of the heart is salvation. The natural man is filled with fear, because of his sins. He believes what he sees, yet the natural eye gives no evidence of spiritual truth. He believes what he hears, yet the natural ear gives no evidence of spiritual truth. These avenues of the senses govern man through his false and worldly reasoning, and he follows them to the destruction of both soul and body.

The great question of disease and death lies herein: Man says, I feel sick, feverish, weak. Having been taught that disease originated in the physical life, the intellect of man looks to the physical life for the origin of the disease. The wisdom of God says, Disease does not originate in the physical life, but in the *soul*. And salvation brings a *spiritual* intelligence into our lives, in which there is neither sin nor disease. The healing of

disease by the power of Jesus is to recognize that the Spirit He gives is the Spirit which has warred against sin and disease and death, and won the victory. And when the soul becomes quickened, we are no longer afraid of disease, or of death, or of the world. But until the soul is quickened, all the fears of the intellect are of the world, but we have no fear of God. When the intellect is quickened, the fear becomes a godly fear, a fear to do wrong. And God's Spirit then reveals to us a knowledge of the Father and of the Son, and we see and understand that the life of man is not independent of God. The intellect, when it has received the truth, is no longer separated from God, but is united to the Father forever. The will is yielded to the Spirit, and has the power of the Spirit. Consequently, the will has the power to do the right when the intellect knows the right. This is salvation from sin.

So we become a quickened spirit, soul and body. We are no longer afraid of disease, for we know if we are true to the Spirit, that the life of the Spirit will overcome disease of the body. We have much to contend with in this question of disease. We have many inheritances, many weaknesses. We have all kinds of diseases to combat, but God has given His promise that He will "show mercy unto thousands of them that love Me, and keep My commandments."

We learn to walk in the Spirit. There are some persons who were never strong, or healthy, or robust, and had "but little strength to begin with," and there are those who were strong from the beginning. But those that are weak may receive added strength from the fountain of God's strength, and so realize that we are strong in Him only. There are some who have been so injured through drugs, and the surgeon's knife, that it is impossible for the functions of the body ever to be perfected again. But God has given us His Spirit, and we can rely upon that Spirit day by day, and let God do His work in the soul and in the body. Let us accept this Spirit, and we will have no fears of the world, no fears of man; nothing but godly fear and love.

LECTURE VII.

THE TRINITY OF SUBSTANCE.

In Heb. 11 : 1-3 we read: "Now faith is the substance of things hoped for, the evidence of things not seen." "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." And in Gen. 2 : 4, 5, we read ". . . the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew. . . ." And in verse 19 we read, "And out of the ground the Lord formed every beast of the field and every fowl of the air, etc., showing that spiritual substance must precede physical substance. See Ps. 139 : 16.

What is this substance, known as flesh? God formed man's body from the dust of the ground, and breathed into it the breath of life. And it is marvelous in its construction and wonderful in its nature and possibilities; for God created it, and it is the highest manifestation of His work on all the earth—a temple for His own habitation.

We see the trinity of life manifested in the creation of the physical form of man, as in all other creations. In physical life the substance is of three kinds, gaseous, fluidic and solid. Take the diamond, one of the hardest known substances, and heat it in oxygen gas and it burns to carbonic acid gas. Here we have an illustration that the hardest substance may become invisible—not destroyed, but changed in its form. The same is true of all things. For as they came from Spirit, they are all reducible back to Spirit. "He spake and it was done."

"God is a Spirit," and out of Spirit is evolved all forms of creation; and the only laws which can control these creations of Spirit, must be spiritual laws. But the senses of man are so delusive that he does not recognize the source of creation, but is recombining and reconstructing from substance already evolved from Spirit, and loses sight of the fact that all is of Spirit; all is of the chemistry of God.

Involved in creation are three profound forces. We call one, "substance," one law (or attraction), and the third, spirit or dynamic force. Here we have in operation a trinity of forces—resulting in continuous creation. We take, for instance, a tree. We see in it peculiar substances, and a law of natural growth, or the law of proportion. When the proportion, which is the result of the harmonious blending of substance through the law of Spirit, is perfectly maintained, we have the perfect expression of a tree. But take the tree, and add to it a foreign force (fire), and we have thrown aside God's law of proportion by adding a new force, and the result is a change in the nature of the substance of the tree, but the tree (as spiritual substance) is not destroyed, but its nature and form have been changed, and it has been reduced to ashes and gases. The law of proportion has been violated; the law of attraction changed by another force; and the Spirit itself, which created the tree—through law—has reduced the tree to ashes by law. It is the same with the diamond; the laws of Spirit have reduced it to an invisible gas.

We take water and subject it to high pressure of heat, and we have steam. Subject it to low pressure, and we have ice, showing that man has power only to change the visible form. He can not create, for creation is of God—Spirit. Again, take mercury (quicksilver), a liquid at ordinary temperature, and reduce it to a low degree by freezing, and it becomes a solid substance that can be handled as lead; but raise the temperature sufficiently, and it changes to gas—a marvelous illustration of the trinity of substance.

Take the physical organization, the most perfect form of substance, and look at its marvelous construction. No two cells of the human body are ever in direct contact, but are separated by Spirit. Each cell is held in its place by a law of attraction. For all that is created is held in place by attraction and motion. We do not realize that the earth itself is in unconceivably rapid motion; yet it is the law of all creation that motion is essential to life. The substance of the body is continually in motion; and when motion ceases the nature of the substance is changed.

The physical body is held by the same law of proportion and attraction as the tree, and the perfect substance of the Spirit is involved in it. Take the eye, so wonderful in its construction, and we see that the substances involved in it differ in structure from those of the lungs, spine, or any other portion of the anatomy of man, but are all of the same origin, and are held by the same law of attraction, in perfect proportion with the substances involved. The eye is self-adjustable to light, but if we increase the force of light sufficiently, it has the power to destroy the substance, and we say the eyesight is lost.

It is the same with the ear. If we remain close to the firing of a cannon or to the continuous noise of heavy machinery, the delicacy of hearing may be injured or destroyed—showing that whenever we violate God's law of proportion the penalty will follow. The nervous organization is so constructed that the force that plays upon it, and the law that acts through it, may be that of love.

When in perfect health we are not conscious of any painful sensation in the physical body, for the law of proportion is maintained. It is only when disease attacks us and something is "added to or taken from," that we feel the results of the violation of God's law of proportion. When God breathed His Spirit into "His [only earthly] temple"—the human body—and made it "a living soul," His care and love for man were guaranteed

forever by his very creation "in the image and after the likeness" of his heavenly Father. And when the hand of the Creator is swept aside by man, man must suffer the penalty; for "if any man defile the temple of God, him shall God destroy." 1 Cor. 3:17. And there are many ways of defiling "the temple" and destroying the body when man violates the laws of God. Paul says that "faith is the substance of things hoped for." Whether in spiritual things or physical things, *faith is the substance.*

If we hope for strong, intellectual powers, faith must become the very substance of this hope. In the physical also, perfect faith is the law for the revelation of that which we hope for. Faith must be the substance for spirit, soul and body. If we truly desire *anything*, all our faith turns in that direction; all our energy is concentrated and exerts itself for the thing desired, until faith becomes the very substance, and brings forth the things hoped for. Look at the artist, scientist, acrobat, "tight-rope performer," athlete or mechanic. His faith becomes the very substance of whatever he believes is attainable. In the *human body* we see the substance of God's faith. The desires of men are the powers that stand between the soul and the substance, or faith, of God. "As a man thinketh in his heart, so is he." While his desires are earthly, he can not rise above earthly things, but if they are spiritual, faith will bring forth spiritual fruits in the physical life.

The body is to be redeemed from death by the faith of God, which becomes the substance of the spiritual body and immortality. The nerves of the physical body are the organs through which we come into a knowledge of all things, as the wisdom of God is revealed through the substance He created.

We speak of the sympathetic nerves, nerves of motion, and nerves of sensation. But they must all be evenly balanced to carry on the manifold functions of the physical life, for when they are unbalanced, and we go beyond their powers in either direction, we are violating

the divine law of proportion, and must suffer accordingly. Mind without an organization can never be manifested. Neither can human or divine love be manifested without an organization, and "the sympathetic nerves" are the organs through which is revealed God's love to man. If love is the keynote of God's life, love is the power that must play upon the sympathetic nerve life of man, to reveal God's substance in man. In the transfiguration of Jesus, when Moses and Elias stood with Him, the perfection of spiritual substance was manifested in divine glory.

Through the nervous system we feel the emotions of love and sympathy. When God Himself strikes the instrument which He has created, then the substance and the law involved in it, and the spiritual forces, are in harmonious action, and the perfection and joy of physical and spiritual life are revealed.

The powers that are playing upon man's organization are both *for* and *against* him, from within and from without. As it is impossible for the eye to be placed in an atmosphere of smoke without feeling pain, so it is impossible for the redeemed soul to be in the atmosphere of sin without feeling spiritual distress, through the sympathetic nerves of feeling. We will always be subject to the atmosphere of sin, disease and death while we are in this world; and can only trust in the Son of God, that He will keep this substance from being diseased and destroyed.

Man's body will never reach the perfection of substance in this world of sin, but God has promised that man's "natural body" shall be changed to a "spiritual body" when man "shall awake in His likeness." Through disobedience came death. So in the reversal of disobedience to obedience comes life. We are violating the law of God continually, and when its effects are seen in the physical life, we are sometimes brought to our senses, and see that we have sinned. Take the triune thread again. We find it runs through the body in the circulatory system. We have three great channels for circulating the blood; the

venous, the arterial and the capillary. And through each of these channels the blood flows, unconsciously to man, by a law of spirit force.

The law of gravitation is overpowered by the law of spirit-action, through which the circulatory system is carried on. Even in the circulation of the blood, we are conscious that harmony is the law of action, and if violated, the result will be disease; for the blood does not "circulate" itself, but is circulated by the spirit. The trinity of man is manifested also in the construction of the brain. There is the cerebrum, cerebellum and medulla oblongata—the seat of the mental, physical and spiritual life of man. Man's creation is a trinity throughout. Each cell of the body is manifested in trinity; and each cell has in itself the spirit force which both separates it *from*, and also attracts it *to*, every other cell of the body. In one cell is involved the entire law of physical creation. It is spirit alone which both separates and holds together all atomic life, and is that which we feel in the touch or presence of one another, and constitutes the so-called "magnetic life" of the body.

This spiritual force of the body is the power that ignorant, superstitious man is so afraid of, because of its *man-given names*, "magnetism," "hypnotism," etc. When man has violated the moral and spiritual laws of his being, his very personal presence takes on the diabolical qualities of his sinful heart, and becomes a destructive force; just as by obedience to the same laws of spirit, the personal presence becomes life-giving and health-giving. So man has within himself the power to save or to destroy his own soul or that of another, as he yields to the law of sin or to the law of righteousness.

If we have received the teachings of the world, "the commandments of men," concerning the mind and body, we violate the divine law and become a destructive force to ourselves and others. When we see distress or sickness in the mind or the body, we may know that sin and error, ignorance and foolishness, are back of it, with the enemy of souls urging on to disease and destruction.

Never was this more marvelously illustrated to us than in visiting the insane asylums. There we saw the destruction of "both soul and body"—mind and intellect. When we see that to destroy the body is to destroy the soul (intellect and will) and make it incapable of obtaining eternal life, we realize that God's temple (our body) is precious in His sight. We speak of "living testimonies." In these asylums we listened to voices testifying to the "wisdom of this world," which ends in death of "both soul and body." We listened to the revelations of these insane people, and in every instance (when they would talk) we found them possessed of the *one thought of self-justification*. Every one justified himself in what he had done in his life.

That same spirit of self-justification is one of the most destructive forces of the *physical body*. Man is a "living epistle, known and read of all men." We saw in these asylums the powers of darkness playing upon the plastic substance of the soul and body of man. One poor woman said: "I was faithful; you know I was faithful; I took all the medicine that Dr.— gave me; and here I am for fourteen years, instead of preaching the gospel and serving the Lord."

Do we see in the above illustration the trinity of force and law and substance—that force is spirit; substance, flesh; and law, the attraction by which spirit acts upon substance to produce and maintain physical life? If we have the Spirit of God, His Spirit will act upon our will and intellect, and the desires and wishes, and the entire intellectual and physical life, will be brought under subjection to His will and bring forth a righteous and harmonious Christian life.

Take one cell of the human body, and it has the vital properties of absorption, appropriation, reproduction and disintegration. The intelligence of God is involved in each cell. God is constantly replenishing through spirit-action this life-giving substance of the cell, which imparts strength to the physical life and heals disease. We realize it not, but God is ever present through spirit,

in the flesh of man. That which wars against the intelligence of God is the intelligence (false education) of man. We have a conscience of false education, and false desires, which conflict with the divine law, and the result is an enfeebled life. Man is ever working against his own health and happiness. The Spirit says, Give me your body, that I may reveal the wisdom of God in it, and redeem it from sin. We know that the more perfect an instrument is the more perfect its manifestations. Look at mechanical inventions—the telephone, the telegraph, musical instruments, etc. The more perfect the construction, the more perfectly it reveals its purposes. So it is with the physical form. We were created that we might reflect the image of our Creator, and appear blameless and holy before God in love. We can never appear before God, and hear His voice of, "Well done," until we are born of His Spirit, and show forth His love through His temple—our body.

Paul says, "Present your bodies a living sacrifice, holy, acceptable unto God." By presenting our bodies unto God our minds will yield to the Spirit of God, and our wills become obedient to His will, until our bodies (the harps of a thousand strings) are attuned to His "Song of Moses and the Lamb."

In the central portion of the body, known as the Solar Plexus, the great "sympathetic nerves" of *feeling* are located. Divine love playing upon these divinely constructed nerves causes us to feel, through the body, the presence of the Holy Ghost quickening us into Spiritual life. This is to know God, for the quickening is the revelation of God's Spirit. It is not to believe through our intellect that we have been quickened by the Spirit, because the spirit of man only can reveal unto the soul through the nerves of the "spirit in man" the quickening of the divine Spirit. We know nothing of pain except as we *feel* it through the nerves. We know nothing of physical life, except through *sensation* and *feeling*. As God is life and love, we know nothing of God except as we have *felt* Him through the "sympathetic nerves" of the great Solar

Plexus (sunlight of the soul), for it is through this portion of the body that we are *conscious* that we *feel* the wonderful awakening of love. All healings of the Spirit take place through the sympathetic nervous system. Those who *feel* the healing touch of God, are conscious that it is through these spiritual nerves of the heart. From the center to the circumference of the body is the law of God's Spiritual action in the body. He always appeals within, and strikes at the center of our being, of the physical as well as the spiritual life. God manifests Himself *first* in the spirit, or center, of man, and *then* radiates His love through his entire body for the salvation of the soul, or for the healing of the body. Divine love is a living, spiritual substance. Look upon the body, therefore, not so much as being "made flesh," but give it the true name of spiritual substance; and then we will carry with it the law that, as it was evolved *from* the Spirit by the chemistry of God, even so it is subject to the Divine law of Spirit. And God is the Lawgiver, the only One to whom we can turn for counsel concerning this living spiritual substance.

The body is His spiritual temple, and "they that worship Him must worship Him in spirit and in truth." And when we worship Him "in truth," we will worship Him in our very bodies—the spiritual substance of His creation. All substance is of Spirit; for that which is evolved *from* Spirit was first involved *in* Spirit. *Truly we are spiritual creations.*

"Heaven and earth shall pass away, but My words shall not pass away;" for this living spiritual substance—"this mortal body"—shall yet take upon itself immortality, when this "natural body" shall be changed to a "spiritual body;" and "death is swallowed up in victory."

LECTURE VIII.

SELF-WILL.

WHAT constitutes *will power*? We are all conscious that we are continually exercising our *wills*. We read in Rom. 6:16 the *choice* of our will and the *results* of our *choice*. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" We all have the power of *willing*, the power of choice, "whether of sin unto death, or of obedience unto righteousness." *Willing* is spiritual action. The will is a spiritual force, a life power; and yet this power is directed by our choice. To will is to refuse or accept whatever is presented to the mind for choice. God leaves us free in the use of our *will*, but holds us responsible for the right or wrong use of it. If God had left man without a divine standard (the conscience) as to what constitutes *true will*, He would never judge man according to that standard. But He has not left man without a "witness within" as to whom he should obey.

God also sent His own Son for a personal *witness* of His will (as an example for man), who declared that, "I seek not Mine own will, but the will of the Father which hath sent Me." Children often refer the question of will or choice to their parents. We ask a child to select something for itself, and the child, realizing its inability to choose wisely, will say, "You choose for me please." If, however; the child *thinks* it is wise enough to make *its own* choice, it will do so.

So it is with the grown children; if we believe we are wise enough to distinguish between right and wrong, truth and error, light and darkness, we make the choice

for ourselves. But if we, like sensible "little children," believe that we are not able to understand the mysteries of our own creation, not able to understand God's ways or why He placed us in this sin-cursed world, not capable of guiding our own lives, then we seek a wiser guide—the Holy Ghost—who is able to guide us "into all truth." But there is something within the natural man, who is "born of the will of the flesh," which can not see beyond the will of the flesh, and consequently he will choose according to the will of the flesh, until he is "quickened by the Spirit" of truth.

Are we making our choice according to the will of the flesh? or according to the will of God? We hear persons say so often, "If I only knew the will of God I would do it." The *Word* of God is the *will* of God; and if we yield our own will to His *will*, we will *know* and *do* His will according to His *Word*. Man's will is the I, the ego, and that "I" asserts itself. It is continually referring to "my" desires, "my" choice, "my" wishes, "my" views, "my" beliefs, "my" theories, "my" feelings, "my" thoughts and "my" wants. The "my" is ever before us, and we are not willing to yield our views, right or wrong, to another—no not even to God. But when any soul sees that it is not capable, in itself, of being wise, or good, or happy, and begins to "hunger and thirst after righteousness," that soul turns to God, whose Word says, "If any man lack wisdom, let him ask of God."

When God created man, He gave him the power of hearing the voice of God through conscience. Otherwise God would not hold us responsible for sin. Conscience decides for us the right from the wrong, and also reveals to us the divine attributes of love, mercy, justice, etc. We know when we are unmerciful. We know when we speak a lie, when we are covetous, angry, or impatient. We are conscious of these things, and conscious that they are not right. So God holds us responsible whenever we recognize right from wrong. We do not hold our children responsible while they are incapable of perceiving right from wrong; but the moment

they are sufficiently intelligent to distinguish between right and wrong, we do hold them responsible.

Thus He has spoken to the natural man. How much more can He speak to us when we will yield our wills unto Him and ask for His wisdom. That which makes the child willing to ask mother or father to choose for it, is the consciousness that it has not the power to choose wisely for itself. And so it is with every soul; when it believes in the heart that it is not capable of choosing wisely in the great questions of life, it becomes willing to turn to the source of all wisdom—God.

But we have to be convinced first, and know that God alone is wise, and that His laws are just, in order to turn from our own *self-will* to *His holy will*. Back of this self-will there is *self-assumed intelligence*, the intelligence of the natural man. Analyze the human mind, and we find it, by nature, selfish and domineering. There is that within us which we recognize to be a tyrannical power. We persist in our own views, we have a self-asserting, calculating, logical, subtle, cunning, but deceptive, mind. It is this mind that plays upon the will, and results in "the wisdom of this world, which is foolishness with God." Born of this self-directed will is desire for self-government—a government by which we decide how we will permit ourselves to be governed. We do not like to yield ourselves into the hands of an opposing will, consequently there is a continual conflict of wills, and so every man is continually at war with his neighbor on the question of using his own will.

The result of this is all forms of human governments. Each nation, state, county and city has different laws for its government. We have different governments, according to the *will* of those who have the *power* to rule and to choose *for us*. Born of this self-will are all man-made laws and customs. All the creeds of the world are born of *self*—self-desires and self-will. We find the courts of justice established in self-will, in the justice(?) of *man*. It is the self-will of man by which man dictates what kind and degree of punishment should be meted out to

his fellow man, right or wrong. We find that war, carried on in the name of "patriotism," is the result of self-will. All of the "wisdom of this world" is born of self-will and self-interest. This self-will operates against the physical life, and the body becomes the victim.

Man's body, with its sensitive nerve vibrations, and quivering flesh, responds to self-will, either in pleasure or pain. *Self* ever seeks to control the will, the theories and beliefs of others. We are continually trying to tyrannize over others, and to compel *them* to yield to *us*. Take for an illustration the following: You are ill; a friend calls and advises some form of medical treatment; another friend will advise a different form, perhaps exactly the opposite; another "happens in," and recommends something entirely different. You do "not chance to agree with either of them." Then, *will* clashes with *will*, view opposes view, and the result is a break perhaps in the friendship of years.

Take the question of creed. You form an acquaintance, and you like the person very much until you begin to inquire into his or her "religious views," and find that you have opposing beliefs. Immediately a barrier springs up between you. You can not help it. It is a spiritual warfare. It is self-will and opposing faiths that cause all the differences between souls that "*quarrel about what they don't know about*." Self is only of the flesh, and must at last end in the dust—"earth to earth and ashes to ashes." There are seeds of disease, misery and death, inherent in all self-will. The I, the ego, which has yielded to error, finds other wills continually clashing with its own, and gets angry, bitter, harsh and cruel. Injustice, impatience, insincerity, hypocrisy and suspicion, etc. (see "Sinner's Chart"), are the fruits of these opposing wills. We become heartless, uncharitable, stubborn, ungracious and unyielding. These powers that are born of self-will end only in death. "For the soul that sinneth, it shall die." The flesh, the brain and trembling nerves become victims of these attributes of sin, and all forms of disease come upon the physical body as a result.

When we see all around us the results of this destructive self-will why not let go of it? Why not say, like the little child, I am not capable of choosing "the way of life" for myself; I am not sufficiently wise to reason out the great question of immortality, or of knowing what becomes of man after death. Why do I not yield my will, that does *not* know, to Christ, who *does* know, the way, and let Him choose for me?

We try to influence the young girl or boy for right, but the great world stands opposed to us. How well do I remember when I spoke to my boy, twelve years of age, and reasoned as wisely as I knew how, on the question of cigarette smoking, he turned to me and said: "Mamma, you do not know anything about it. You are a woman. Any man will tell you that when you have once acquired the habit of smoking you can not break from it." And there was a mother's love in conflict with "the wisdom of the world," which had taught her boy that he could not quit an evil habit. She saw the sin, and she saw disease and death coming into the young life. That was the wisdom of God given to her; but the child did not see it as she did, so self-will justified the boy in smoking cigarettes.

It is the same with the young girl. You tell her she is ruining her life with worldly excitement and foolish dressing, late hours, reading sensational books, etc. You plead with her, knowing all the while that such a life will result in sickness and disease and often death. She will not accept of your wisdom. Self-will asserts itself, and she believes that she is doing herself no harm. The mother sees the end. It is a question of the will—that *will* that God gives us which leaves us free to make our own choice. In the days to come, if we find in our lives sorrow, care, anxiety, pain and anguish of soul, we can only look back and say, "God gave me the power of choice. I might have had His wisdom, but I refused it. He gave me the choice, and I chose my own way." So, whenever any of us believe we have the privilege, of choosing ignorantly, we must reap the results of our own self-asserted

will. We do not realize that self-will and a stubborn will are identical. We do not realize that our resisting self-will is not in any sense true will.

It is not even indicative of strength of will. For we will find times that it requires far more *will* to *refuse* to do a thing than it does to *do* it. There must be a consciousness of truth and righteousness in order to exercise true will. Take as an illustration Paul: He says, "When I would do good, evil is present with me." And we find it so. Paul recognized the fact that, as a natural man, before his conversion, there were two powers at war within him, and when he desired to do good, his self-will and desires held him in bondage to "the law of sin and death." When the will is enslaved by human affections or this world's teachings, we are "perfect slaves," bound in chains, and we are in no sense free. Our will is so enslaved by the wills of others that it is impossible to break from the bondage.

My boy was so bound by the chains of self-desire and habit and sayings of men that he could not have broken them had he so willed. To have gone to God, and from the heart asked for His power to break those chains, was his only salvation. Our wills are enslaved by habit, by education, by all of the worldly ways and methods; and we trust and obey the tyrannical dictates of custom and tradition.

We yield ourselves to the will of man concerning all that pertains to the body. We yield to the aurist, the optician, the specialist, the surgeon, the physician, that *their will* may be exercised over us for the salvation of the body; or to the theologian, that he may control *our* will according to *his* will for our spiritual welfare—never thinking, never questioning, but blindly following those who *will* to lead us.

When we yield our will to God, we are saved from all fear of man's will and power, and know only a "godly fear." We learn to be afraid to turn from the wisdom of God to that of man. It is no longer a question of "faiths," for we recognize but *one faith*, but one wisdom, and that

is of God. We do not ask and receive wisdom of God, because man's will has kept us ignorant as to *how* God reveals His wisdom.

Solomon asked for wisdom, and God gave him both wisdom and power and great earthly glory. Long after I had received God's Spirit and had turned from the ways of the world, there was something within me that withheld me from asking for wisdom. Why?—*Because self-will was still there.* I seemed to be conscious that God's wisdom would tell me to do the very things that I did not want to do; and I would not ask, because I did not want to obey. I wanted *my own way*, my own plans for life. But days and weeks and months passed, and I was continually dissatisfied, and in the conflict I recognized all the while that God was saying, "Child, you have not yielded your will to Me." There is some *one thing* always withheld. We yield eight points, and we think that is a great deal. We yield nine points, and surely we think we must stand well in the sight of God. But we will not yield our *whole will*, that it may become plastic in His hands. The surrender must be complete; and when we have had enough of sickness and trouble and pain and anxiety, and yield our whole body, soul and spirit to God, we find rest. We are commanded to worship God, but we have chosen to disobey, and we worship everything that the world offers—sun, moon and stars, our will, our interests, our loved ones, our relatives, our desires, ourselves—everybody and everything—until our very wills are enslaved to the idolatrous worship of men and the thoughts of men. We can not worship both God and man. It is impossible. We worship God if we have yielded our wills to Him; otherwise our worship is idolatrous. God is love, and when we worship Him we receive the loving reward of worshiping love. "Come unto Me"—again it is a question of the will. He can not receive us until we say, "I will." Then our spirits become subject to His Spirit, and our spirits become wise with the intelligence of God; and we will know and do His will.

If we persist in self-will and its desires, in being "of the world, worldly," in following the dictates of fashions, creeds and society; if we persist in setting aside the voice of God, our conscience ceases at last to plead with us, and we find ourselves with a worldly "educated conscience," and we may believe (?) that we are justified in exercising it as a standard for right. But we will find that such a conscience (?) is not from God; and it will be easily silenced, and leave us to follow the attributes of self and of sin, until the life forces are quenched by disease and death, through "*an educated conscience.*" "For the soul that sinneth, it shall die;" and between sin and death lies every form of sickness, every form of disease and infirmity known to mankind. The first sin was to turn from God through *Disobedience* (which brought sin sickness and death). And the first step back towards God must be in *Obedience* (which brings salvation from sin, sickness and death). Jesus said to Nicodemus, "Ye must be born again." To "be born again" is *first to die*. If I yield my will and desires to the will of God, *self-will* dies, and I receive the will of God, and the gift of eternal life, which is a knowledge of God and of His Son Jesus Christ, the only One who ever said He came to do the will of His Father.

"Search the Scriptures," and we never find an instance where Jesus exercised one attribute of self-will, but always and only the will of God. See Saint's Looking Glass. And He who knew the will and wisdom of His Father came to show us the way to the Father. He healed every form of disease and raised the dead, and did all that was possible to show the power of God, to meet the life and needs of man. He confronted every sin, but no sin ever touched Him, for He never yielded to temptation. That same Spirit which God gave to Jesus, by which He healed every disease and resisted every temptation, is offered to all to-day. The Spirit takes possession of the soul, and self is lost in God. The Spirit of God and Christ is the Holy Ghost, which will "lead us into all truth" if we are obedient unto Him.

If the natural spirit has the intelligence to recognize "the wisdom of the world," surely the Divine Spirit will give us divine wisdom. "Whosoever will, let him drink of the waters of life freely." With the wisdom of God in us, we become faithful and truthful, just and hopeful, peaceful and restful, compassionate and courageous. And we also have the power to say no to error and sin, if it takes from us the last dollar or the last friend on earth. And we become chaste in spirit, in thought and in deed; temperate in all things. Even in our food the childlike taste returns, and we desire natural food, as God intended it for man. But to-day we scarcely find a person who has a perfectly natural palate, one who does not crave highly seasoned or heavily salted food. The palate has been ruined by the "educated taste" of man.

But when God takes possession of us we become as little children in "eating and drinking to the glory of God." When we yield our *will* to God, there is nothing to gain and nothing to lose in *this* world. Self is lost in God; and we are free to speak whatsoever the Spirit of Love prompts us to speak. The sweetest life is a life of faith in the Son of God.

We no longer fear distress, or feel anxiety about loved ones; for God has taken it all away. We are simply living in a spirit of trust in God; and we know that trust can never be shaken. We believe in God. It is no longer self faith, but faith in God. It is His trust that makes us trust Him. We have nothing to gain from the world, and all we ask is that which God gives us—the privilege of showing the way to those who have not yet seen the light. The first thing He tells us to do is to love and worship Him. How? In church? At home? One day in the week? We "must worship Him in Spirit and in truth," for truth alone can make us free. If we give unto Him our life and yield our all—body, soul and spirit—to Him, He will give to us His life and "all things." There is no thought nor thing that God could offer to man that He has not already offered us *in His way*. If we will take His gift *in His way*, we can have the wealth and riches of God—even Eternal Life.

LECTURE IX.

THE DIVINE WILL.

How is it possible to will a right? We read in Rom. 12:1, 2: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

If man ever errs in judgment the Word of God will always set him right. If we will search the Scriptures we will not err, for Jesus said, "Ye do err, not knowing the Scriptures, nor the power of God." Herein God reveals His will. But it is not easy to present our body a living sacrifice. It is not easy to conform our mind to the mind of Christ. But if we would know true will we must obey the command.

Jesus said, "I come to do Thy will, O God." His body was presented a living sacrifice. His mind was the mind of God, and He did the will of God. When He says, "Follow Me," it is impossible to obey, unless we are first willing to receive His will.

The soul is the will. It is the soul that is lost. It is the soul that is to be saved. Is our will in danger? Is our will in bondage to the will of another? to the will of the senses or of the world? Or have we a will made free in Christ Jesus? God could not create man a responsible being, otherwise than to give him a free will, to choose and decide for or against his own life. *Willing* is a potent force for good or for evil. Our will is not confined to ourselves, for others are interested and affected by our choice.

Man can not live for himself alone. All action of the will is through the imaging faculties of the intellect, or in other words, the will is clothed and governed by our desires and thoughts. The physical organization takes part in the will, for there is no manifestation of will power except through physical life, so that our will is for or against the flesh, as we direct it. Nerve-life is the force that we use in the exercise of will power. The spirit within us is called into play with every action of the will. The body is constructed by the divine hand to reveal the will of man. We *will*, or we *will not*. The spirit of firmness or weakness is brought to bear upon the will. The attributes of the divine nature, or the attributes of the sinful nature, are continually operating through the will, and the direction of our will involves either bondage or freedom.

We feel that our life is our own, and that we have the privilege of our own choice; that it matters not to others what we think or in what direction we act; yet the happiness, and perhaps eternal life, of another is involved in the exercise of our will. What is the bondage of the will? —The senses, the desires, the "lusts of the flesh;" and "when we would do good," we find the will enslaved, and ourselves powerless to do as we will to do. We have yielded the will. The Scripture says, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?" These masters (seen or unseen) to whom we yield ourselves are within and without. We yield to the affectional nature, and become its servants. We yield to pride and fear, and become their servants. We yield to the world, and become its servants. We do not believe that this weakens the will and that the hour will come when we would give all that we possess for the power to *exercise true will*. Why does God say, "Present your body a living sacrifice"?—Because, until the body is given into His hands, it is in the power of the world, and the world uses its will to destroy the body. But why conform our mind to "the mind of Christ"?

The natural intellect is enslaved to the interests, traditions, and teachings of the world. The intellect permits us to get angry, to be dishonest, covetous, unfaithful, ignorant, and impatient. The intellect permits us to do anything we choose to do, so long as we do not interfere with the will of another. It cares not for the results. It is centered in self and wills for self.

God tells us that when we surrender our will into His hands, He will give us the will of the Spirit. Do we care for it? Have we any desire for it? or are we satisfied with our own way and will? The will of man must ever be in conflict with the will of another, for *no two wills* have the same desires and objects in life, or the same spiritual, intellectual or physical conditions; and there is therefore continually a clashing of the wills of men. God asks us to yield our will unto Him; and if all will yield their opposing wills unto one true and eternal will, then all clashing of wills must end. It must be so, for otherwise there could be no peace in heaven itself. There is no peace on earth, no satisfaction on earth, no possible way of realizing the interests and desires of self-will; for all seek in the vain hope of attaining their own desires, through the wills of the world, which are opposed to the divine will. There are four "tender points" in the sensitive character of the natural man. Cross the will of man, and instantly we have a different person to deal with. No matter how much we may think of one, the moment we oppose his will we become another person to him and he to us. Cross the affections, and we find the same results. It is the same when we cross the money interests or the religious beliefs. *Will against will.* There can be but *one* true will, *one* true religion, *one* faith, *one* interest, only, in order that the will of man may be brought into harmony with the divine will, and in harmony one with another. The only power that can unite our wills "all in one" is the divine will; for God's will unites, while man's will and Satan's will divide. Take the question of money, for instance; if we believe that God will provide for all of our monetary necessities,

as He has promised, all monetary conflicts with the children of God must end; for we can no longer have interests that would cause a clashing of the wills. We have no wishes nor desires nor interests that would call out opposition in another child of God.

If we firmly believe that God will provide for us, we are at rest—caring nothing if our worldly neighbor has thousands of dollars and we have nothing. Our wills having been surrendered to God, we realize that He will provide all that is necessary for us and whatever is necessary to carry out our will if it is right in His sight. God will provide. We have no longer interest in the human wills or human creeds, and have "nothing left to quarrel about."

When the will is surrendered unto God it is God we want. We do not want a church, a creed, a belief, a faith of the world. *Our* will is in the hands of God, and we want *His will*. We know that God is the only source of true religion. Religion is that which binds man to God. When we surrender our wills to Him, we are bound to Him, and have "the true religion." We no longer have any religion to quarrel over. Men only quarrel over their *own* "religions." It is the same with the affections, as manifested in their terrible power in human life to sway human wills; for man will sacrifice all to have his own way in the affections. When we feel that the love of God is the true love, in which is involved wisdom, health and happiness, and seek for *His* love, He will satisfy the heart, and there will be no clashing in the human affections. That which God does not give, we will never seek for at the hands of man. God will raise up friends for us that have His Spirit; He will raise up loved ones, and there will be no clashing of wills. Only in this way can we free ourselves from the bondage of self-will. *Self must die.* All the foolishness of humanity binds the will. To-day we find the medical schools with thought against thought, and will against will. All over the world it is will against will—man warring against man.

We want wisdom. We are searching for it in vain, and yet it is so near. All it requires to receive it, is a surrendered will. *Will* we yield? *Willing* is spiritual action and dynamic force. *Will* we? It is in our power.

Why have we not been freed, when we have cried, "O, God," so often in our prayers to Him?—Because we did not know where He was or how He could take our will. Knowledge is power. The Word of God is the word of truth, but we know so little of it. We have been so misled. We are conscious, when we yield our will to another, that another will takes possession of our will, through an unseen force. And when we yield our will to the divine will we are just as conscious of the divine will being in possession of our will. In yielding to God, the divine will enters into our soul and body, and becomes a Spiritual force and life in our body. God says our body "*is the temple of the Holy Ghost.*" But He can not enter the temple while it is inhabited by idols.

He can have no agreement with the worldly wills; consequently self must be driven out, that His Spirit may enter in. We would yield our will unto His will, were it not that between the two stands the cross of Jesus. That is why it is hard to yield. "Never until we have knelt at that cross can the will be placed in the hands of God. It is like two worlds with the cross between, a world of our own, and a world of the Spirit of God. In presenting our bodies a living sacrifice, the human soul often suffers beyond human endurance, if left to itself. Many times we seem, indeed, to be ourselves nailed to the cross.

In fact, we *must die*; for until self is dead the human will has not yet left its throne. It is hard to die to our own desires and wishes and feelings; but it is because we are in darkness, and do not realize that human wishes can never bring forth that for which we seek. We are blind because of a hardened heart.

We do not think so. We feel that we have a tender heart, an affectionate, kind, sympathizing, loving heart. But God says that we have "*a heart of stone,*" and it is proved true, for when our will is crossed there is a clash-

ing that reveals the cruel, unjust nature of the heart. It is only that hardened heart that we lay down, that the Spirit of God may enter our souls. Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." The life of man is not for himself. The Father never intended that man should live for himself, alone. We live that the Spirit of God may be manifested in our lives, that we bring forth fruits of righteousness. When we yield our wills we no longer plan for ourselves, but accept Jesus' words, "Take no thought for the morrow." But even the will of God can not accomplish this "new birth" in man without the will and consent of man. We work *with* God, or *against* Him. Jesus said that He came to do the will of His Father; and the Father says, "This is My beloved Son, hear ye Him." Will we hear Him? If so, He will lead us to the Father. He said, He came "to undo the works of the devil." If we will permit Him to enter into our life, He will "destroy the works of the devil" in us. Satan has wrought his evil works in us, and we are in sin and anguish of soul and body. Our remorse of conscience and unrest and disease and all suffering is the work of the wicked one. Jesus came to rescue the victims of sin and to lead them out of darkness into light. The will of man can never free itself. Salvation is found only in the Cross of Calvary.

LECTURE X.

HEALING IN THE ATONEMENT.

HEALING in the atonement is the work of Jesus of Nazareth. When the Lord gave the law on Mount Sinai, He sealed the act of the atonement, the crucifixion. He established the altar of sacrifice at that time, which was only the shadowing forth of His own death as a sacrifice. When He gave that institution, the altar of sacrifice, with the remission of sins through shedding of blood, He knew that He would come to earth, taking upon Himself the dress of flesh, and become a sacrifice for sin. *Sin* destroys the mortal *life*. *Death* could only be overcome by eternal life. Jesus must do the work, as He alone had immortal life. Therefore, the redemption of man from sin rests in Jesus of Nazareth.

He had all power in heaven and in earth; all power over the flesh; all power over sin (for He had “the Spirit without measure”), and He knew that righteousness would overcome unrighteousness, that love would overcome all hatred and fear. As sin was the violation of the divine principles of God, Jesus, who was the embodiment of those divine principles, became the sacrifice for sin. He gave life for death.

So in establishing the altar of sacrifice, Jesus made a law by which He could overpower sin and death. For “Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.” In no other way could He bring Himself under the penalty of death, except by the one act of hanging on a tree.

So in the altar of sacrifice we see shadowed forth the

sacrifice of Jesus on the cross. Jesus became a curse for mankind through the terrible death of crucifixion. Great was the love of God, the wisdom and mercy of God, when He was willing to take upon Himself the dress of flesh and be crucified, that man might be redeemed from the power of sin, and its penalty, death. It is impossible for the natural mind to comprehend this love of God; impossible for the natural heart to know this love, for while man will sacrifice his life for a belief, he will not give his life to save his enemy.

When Jesus said, "I come to do Thy will, O God," it was because the hour had come to redeem the lost children of men from death; for through Him only could immortality be brought to light.

In His body, on the tree, He bore our sins, and "with His stripes we were healed." In this atoning sacrifice man finds complete redemption. Belief is essential to spiritual life. Jesus had the belief that His prayer to God would be answered, and that eternal life would be given to lost man as the result of His work, His death. Belief is a part of the plan of salvation, by which we may accept of eternal life through Jesus' death.

Until we believe, we can not receive. "Faith is the receiving on the testimony of another." We have this testimony in the revealed Word of God, and our faith must be established upon its testimony. When we believe, we receive, and the Spirit bears witness with our spirit that Jesus is the Lord, and the truth is established by the mouth of two witnesses—the revealed Word of God and the Spirit. All that have received these two witnesses are conscious that the work of redemption is the work of the Lord.

If we believe that our sins are forgiven, we receive according to our faith. If we believe that God will give us the Holy Ghost to remain in the body without further trespasses and sins, we will receive according to our belief. If we believe that "without holiness no man shall see the Lord," we will seek holiness by "sanctification through the truth," and be separated from all sin. The

little child who believes, can pray "the prayer of faith," and receive the healing of the body. If we would have the fruits of the Spirit, we must "abide in the Vine." Included in the Holy Ghost are all the gifts of the Spirit. The cross was the central figure in Jesus' life. And it stands between the unregenerate and the regenerate life of man.

And as Christ died on His cross, even so must we all die, each one *on his own cross*. As we can not die without yielding up the life, neither can we die, to sin and self, without yielding up sin and self. And as sin and self are ingrafted in our very natures, it is hard to lay down the only life of which we have any knowledge. Therefore the cross is rejected. The work of redemption is rejected. The Saviour is rejected. When the soul finds that to be born of the Spirit it must die to self, it too often seeks "some other way" to enter the kingdom of God.

But life only cancels death, as light cancels darkness; and "no other way" has been given unto man, whereby he must be saved, except the way of the cross. We do not like the way of the cross—to die daily. We do not realize that this is necessary, because we can not see results. The child does not like to be denied its pleasures, its desires; but we know that to give a child its own way is to end in sorrow. We do not like to be deprived of what we desire any more than a child, until we receive the wisdom of the Spirit to guide us. But as we bring our children under the law of self-denial, so God brings us under the same law, to save us. *Self must die.*

Self is not wise. It is of the earth, earthly. It is of the human desires and lusts of the flesh, and it "seeks its own." Self does not like to be crucified. We are brought under the first form of crucifixion by the daily cross. We are first born of the Spirit, and then begins the crucified life. In yielding *our will* to the *divine will*, we pass through the crucifixion. Some pass through more rapidly than others, because more willing to yield themselves to the divine law. But the crucifixion must come, for there is no way unto eternal life except through the death of self.

The crucifixion has a dual meaning to us, for we go day by day through the double form of crucifixion. One is the death of self and the other that which brings the glory of God into the life, through persecutions for Christ's sake; for as we yield *our* will to the *divine* will we become subject to the persecutions of the world. We are called foolish, fanatical, and everything that man can name, because we seek the kingdom of God, in His way, by laying down our own will and life.

So the Christian's warfare is a severe one. *Every disciple* finds it so; and were it not that all power is given unto Jesus, no man could pass through this double crucifixion and live. It is only because we know that Jesus walks with us that we have power to endure and become like unto Him.

Redemption is complete and perfect only through the continual operation of the will of God in our lives. Day by day to our faith is added knowledge. To knowledge and faith is added wisdom and trust in the divine hand to shape and mold us until we reflect the divine image and likeness from which man fell in the beginning. This divine life unites us to Christ so perfectly that every member of Christ's body holds within the breast the same Spirit—the Holy Ghost—which makes all of “one heart and one mind.”

“Where the Spirit of the Lord is, there is liberty.” “Liberty to do as we please?” God forbid. For we are being crucified and can not do as *we please*. It is liberty in Christ; freedom in righteousness; liberty to do only that which God says is right; liberty to act wisely, to walk with the Spirit and in the Spirit; liberty to do anything that Jesus would do; and no liberty to do anything He would not do. Will we accept of the liberty He offers? Salvation and healing in the atonement is the liberty of every child of God, that he may be used of the Spirit to help redeem man from the fall; to bring him into a knowledge of Christ, and to make his body a temple, fitted for the indwelling of the Holy Ghost. In healing through the atonement, we find the greatest protection

for the physical life. We are made free in Christ Jesus, and can go wherever God calls us; for "perfect love casteth out fear." All fear of contagion is taken away when the Spirit of Christ reigns in our hearts; and we are free from the fears which overpower the children of unbelief. The fear of death and all that pertains to it, is also taken from us. To be healed by the power of the Spirit is to receive an added life. In healing by the natural spirit no Spiritual life is added; but in healing by the Divine Spirit "life more abundant" (Spiritual life) is given. The mind is awakened to a consciousness of the source of life, and that we can draw from its fountain for all our needs. The fountain is ever open, and will *give* all that we can *receive* if we have faith to believe. If we believe that Jesus died to redeem man from sin and disease, He will redeem us from sin and disease.

Faith is the gift of the Father and the Son. The greatest gift is love, for without love we have no impulse to go forward to save or to heal. Without love, there is no wisdom, compassion nor pity, called forth to lead us to strive against disease or sin. Love redeems. Love never enforces, never exacts, never compels. Man is left free to accept or reject the gift of love. The healing in the atonement gives to us the power to reject "the wisdom of the world." In the world a great deal is required of us. We *think* we owe *the world* so much. We have to conform to social customs and manners and methods to please friends and relations. We have the eyes of the world, and pride of the world, to contend with. We have druggists, nurses, and physicians to consult. All this is removed through healing in the atonement. We have no druggists' bills, no physicians' bills, no nurses' bills, no one to consult, no friends to offend, for our fellowship is found in Christ only. We are free. We have liberty in Christ Jesus, and realize more and more the wonderful freedom of the atonement.

Thousands of dollars are paid daily to physicians and for drugs, which often means (for the victims who pay it) to have scanty food and clothing. It means pain, and

suffering, and heart ache, in many homes, and the taking away of the daily bread to pay for that which is "foolishness and *sin*." God never intended it so. He will give us a comfortable home, suitable clothing, and good food, if we turn and live according to His ways, for He will give strength for daily toil, and toil will bring food and raiment. Therefore we can live without fear of the world. The world brings us into bondage. We "try to please everybody, and please nobody." Worldly life is one continual fault-finding and trying to please. Take the question of dress. Oh! the bondage and sin, in vanity of dress. Some one asked me, "Does not God intend that we should have beautiful things, and wear gems which He created and gave man to use? Must all this be taken away? Why give man the intellect to carve and design the beautiful gems, and weave the beautiful fabrics, if not intended for use?"

He did intend them for use. But man has set an artificial sinful price upon all beautiful things, so that it becomes a sin for Christ's followers to enjoy even the beautiful flowers, when to possess them would cost that which would rob the poor of bread; for in our large cities a bouquet of flowers often costs too much for a child of God to possess. It is not God that asks a child of His to go without anything beautiful, or to dress so extremely plain that he or she should become an object of ridicule, in order to establish a perfect life. That is the work of sin and the devil. It is because of the effects of pride, and the *monetary* value that mammon-worshiping *man* has placed upon these things, that a curse rests upon them. And it is a sin to-day to place "a stumbling block" in another's way, by putting on anything that would result in the spirit of covetousness, or envy, or pride, or foolish vanity, or bondage to an honest soul. Were it not that Satan has taken them from us, we would all dress as children of the King. We might all have beautiful gems and clothing, for the Master intended them for use. But while *Aaron* was allowed the *most exquisite* raiment "under the law of *sin*," *Jesus* came "under the law of grace" in

the lowly garb of poverty. Sin has taken away the power to dress earth's children after God's patterns, as given to Moses, and we are told to follow in the footsteps of the lowly Saviour. So the garb of poverty is upon us, for we have given all for Christ's sake. Sin has robbed us of much that is ours by birthright. We are like Paul when he says, "All things are lawful unto me, but all things are not expedient."

We have to make the Christian life a complete sacrifice, because of the world. But as sin has robbed us of these earthly gifts, God offers us the gift of His presence, the pearl of great price—the Holy Ghost, the Comforter—to take their place. So we yield our earthly possessions, and have no desire for them, since they stand in the way of a holy life. They bear the stamp of death upon them, and we gladly say, "No," to them. God offers us something that is more precious, something that the world can not take away. The whole world belongs to God and His children. But the devil took everything from man through "beguiling" him to *sin*, yet God and His children own it all. The cattle on a thousand hills are the Lord's. The gems of the earth are the Lord's, and belong to His children. But as He yielded them all, with His own life, to save sinners from death; so do His children also yield all to save others.

But to prevent self-righteousness in those who trust for salvation and sanctification through their poverty of dress and barrenness of all adornment, God's Word shows that it is not the dress, "*but even the ornament of a meek and quiet spirit*" that saves. Let us refer to *God's laws* for the beauty of dress and adornments for His children, were it not for sin. God's conceptions of dress are perfect, and He never created or ordered man to make anything that was not perfect in design and detail. Read the twenty-fifth, twenty-sixth, twenty-seventh and twenty-eighth chapters of Exodus, and learn what God says of the uses of precious stones, fine linen, etc.

In the above chapters God asks "every man that giveth willingly with his heart," gifts of gold and silver and

brass, and of blue, purple and scarlet, and fine linen, and onyx stones, and curtains of goats' hair and rams' skins dyed red, for the making of the tabernacle. And for Aaron's dress, in which to appear before the Lord, the Lord commanded Moses to use "gold and blue and purple and scarlet and fine twined linen, with cunning work," and onyx stones and chains of pure gold, and also a "sardius, topaz, carbuncle, emerald; a sapphire and diamond and a ligure; an agate, an amethyst and an onyx and a jasper;" and, finally, "a plate of pure gold, and grave upon it, HOLINESS TO THE LORD, and it shall be upon Aaron's forehead."

Remember, ye true children of God, that while we to-day gladly follow Christ, our Master, in the poverty and persecutions of this world, we are only preparing to reign with Him in a city whose streets are paved with gold, where no despiser of the beautiful things of God will ever enter.

God's sense of beauty is manifested in all of His creation; from the time "the morning stars sang together" until the redeemed souls shall sing "the song of Moses and the Lamb." All beauty of colors, all harmony of music, all communion of souls, are the result of the fixed laws of God; and all acquirements of human knowledge are attained by the same fixed laws for spirit, soul and body.

But remember that until we are "*born again*," man will ever worship the beautiful creations (which appeal to the lusts of the eyes and the pride of life) instead of the Creator. For when God "spoiled the Egyptians"—the idolatrous worshipers—of their gold and silver, for the sake of his chosen people, the Israelites (whom the Egyptians had first spoiled), He only proved that the natural heart could not use wisely the precious things of earth; for they soon turned their worship from God, the Creator, to the things created, and demanded that their beautiful ornaments of gold should be molded into a "molten calf," which they might worship instead of God. And to-day we find the same idolatry of the natural heart, to

worship these beautiful *creations* instead of the *Creator*. And not until the heart is changed can man use wisely any gift of God, but will continue to make for himself "gods" of gold, "gods" of dress, and "gods" of men and women.

So, thanks be to God for the power of the healing in the atonement, which heals the wounded spirit, the broken heart and the wrecked body. In every way the Comforter comes into the life, to give the children of God strength and joy and peace. "He which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Healing in the atonement gives us this glorious power of turning a brother from the error of his way and saving his soul from death. In healing in the atonement lies the power to separate man from every sin. Healing in the atonement gives the Spirit that sanctifies and keeps from all sin, for "salvation is sanctification through the Spirit, and *belief of the truth*." The work of the Saviour is complete, *i. e.*, the redemption of spirit, soul and body. The first-fruits of the redemption of the *body* is in healing of disease. We learn to ask the Saviour for all things, and to depend upon the strength of the Spirit and not upon the natural strength, and we realize with Paul that "My strength is made perfect in weakness."

It is so with all who have to do with healing by the Spirit of Jesus. We never look to the natural strength or expect anything from it, but the mind is centered in the divine life, and we say to the paralyzed, "In the name of Jesus, arise and walk." The greater *our weakness*, the more are we conscious of *divine strength*. Those who have been healed instantly from paralysis, or raised from long-continued helplessness, are the most conscious of that strength, for they have learned the weakness of the natural strength. According to our faith so be it unto us. We can have faith for ourselves and for others, but some one must have faith or there can be no "Faith Healing." The healer, or the one to be healed, must have faith, for "without faith it is impossible to please God."

If we have no faith—this hour—to take God for healing of the body, we can have it hereafter in a few minutes, in one minute, “now,” if we so will. When we *believe* that God will do what He promises, He will do it.

If we are willing to take the testimony of the Scriptures, that it was the work of Jesus to give us His Spirit for the healing of the body, we will say, “Lord, I believe.” Jesus healed by the faith of God. The disciples healed by their faith *in Jesus*; and we can heal by the same faith. What constitutes discipleship? What constitutes an apostolic age? Is it a period?—No, it is a people. Is it the *age* of the doctrines upon which we should depend?—No, it is the *origin* of the doctrine. We are told that there are many books older than the Christian Bible; and that there are many bibles, “so called” by man. But it is the *origin* and *truth* of a book that gives its value, and not the *age* of it. God’s Book, written by the Holy Ghost, gives the power and wisdom to receive the Holy Ghost, without whom we can not read nor understand the *Word* of *God*, nor separate it from all other writings known to man.

LECTURE XI.

"THE GIFT OF FAITH."

WHENCE cometh the gift of faith? The faith of God was manifested in His Son. Jesus said, "Have faith in God." And the Father said, "This is My beloved Son, in whom I am well pleased; hear ye Him." "Without faith it is impossible to please God." "God was in Christ, reconciling *the world unto Himself*." 2 Cor. 5:19.

Therefore in the very creation of the body of Jesus the faith of God was involved. Jesus took upon Himself the likeness of sinful flesh, that He might redeem man from sin and disease, in the flesh. The gift of the Father was His Son, and the gift of the Father and Son was the Holy Ghost. On the cross of Calvary, Jesus said, "It is finished." The faith of God and His Son is contending with sin and disease, and liberating man, through faith, from the curse of sin, sickness, and death. Whoever receives this gift of the Father and the Son—the Holy Ghost—holds within himself the power to pray "the prayer of faith," which is prayed by the "Spirit of faith." It is this which distinguishes it from all other forms of prayer. "The prayer of faith," made in the name of Jesus, includes only what Jesus Himself would ask.

It is a prayer of the Spirit, made by the Spirit—through the lips of any soul in whose breast dwells "the gift of the Holy Ghost." It is a wonderful salvation that God offers, the redemption of man through the work of the Father and of the Son.

The faith of the Son was in the Father, for He said He knew Him before He took upon Himself the form of a servant. He knew the work which He came to earth to

do, and He had faith that He would do it. Therefore, he went forth fearlessly, to do the work, through the indwelling presence of God. Jesus proved that He had faith in God when He said, "If I be lifted up from the earth, I will draw all men unto Me." He proved His faith in God when He said, "No man can take My life." He had faith in God, that after He passed through the portals of death, He would take up His life again. So He went to the cross, bearing in His body the sins of the world, the infirmities and sicknesses of mankind.

Jesus became obedient unto death, even the death on the cross. And God's Word says, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit which dwelleth in you." We may praise God, that He planned the redemption of man, and that faith will carry out the plan.

What is that faith by which we may receive this wonderful Spirit?—Faith is a spiritual power, a spiritual law, continually in operation in the life of man. Man is a creation of God's faith, created in the hope of immortality. And Jesus came to bring that immortality to light. We are continually living by faith, faith in one another, faith in everything appertaining to earthly life. We can not live except we exercise faith. A child has faith, without ever having heard the word, and exercises it. It is used in every phase of life, in all business, social domestic and religious circles. Faith pertains to the natural spirit of man. It is an unconsciously exercised force in his life; but when he tries to define it, tries to make it an intellectual force, he loses sight of the nature and power of it. Man may conceive somewhat of the nature of faith, but he is compelled to *use* it, without intellectual knowledge, because *knowledge* is never *faith*. Knowledge and faith never come in contact; for when the boundary of faith is passed, it is no longer faith but knowledge. My faith in my brother to-day is not knowledge, but my belief and trust in him. To-morrow that faith may be knowledge.

We must believe, even as a little child; for faith is *never* knowledge. If we have faith in a drug, that faith is simply the fact that we know nothing about the drug; we know nothing of its effect upon us, but by faith, or the testimony of another, we take it. In order to have faith to take it, our mind is taken off from every other drug, or thing, and for the time all force of mind is centered upon that one drug. Our faith in a person to do for us is the same. We take our mind from everybody else and place it upon that one person. He may meet or he may disappoint our faith; but man is ever exercising faith. Jesus will take our mind off from worldly thoughts, and natural beliefs, and will lead us to His faith, if we so *will*. The possibility of every one of us to meet the requirements of the Saviour and have faith in God, rests in our willingness to take our faith from everything and everybody else and place it in God.

Jesus' faith was in the Father implicitly. He knew there was nothing in humanity to have faith in. Jesus tested and experienced the faith of God in the dress of flesh; and He says, "Have faith in God."

The Father tells us to hear the Son. The question with us, therefore, is, Will we take our faith from the world, and place it in the faith of God and Jesus? If we *will*, we can know both the Father and the Son, for the faith of God is to reveal Jesus unto man, to show man that his own spirit is not sufficient unto himself, but that he must have a higher power to care for him.

If we see that there is a spiritual faith which can be ours, then it is only a question of the *will*—whether we *will*, or *will not*, accept of this faith. If our faith which we naturally exercise is against wisdom, truth, life, and the laws of God, we must suffer; as everything that is opposed to God must bring disappointment to the heart of man. So if we would have a satisfying faith and reap the glorious reward of faith, we must learn to place it "in spirit and in truth," only.

When God called a people unto Himself that He might reveal faith unto mankind, He called "faithful Abraham."

Abraham could never have placed his faith in an unseen power, but for *feeling the presence* of that power. And it is the same with mankind to-day. Man has no faith in God, because he has never felt His presence, nor believed His word. But every soul who *has felt the presence* of God, knows how easy it is, afterward, to have faith in the unseen power of the Spirit. Abraham had faith in God and turned to the source of wisdom for guidance in all things. Abraham was the first, of whom we have record, to make "the prayer of faith," showing that Abraham had accepted of God, and had turned from idols and heathen worship. The Israelites, in the wilderness of sin, experienced miraculous healings for forty years, whenever they believed in "the prayer of faith," and were obedient to God. But when they blended their lives with idolatrous nations, they lost their faith and suffered the penalty of sin. All through the Scriptures we read this dual record of man's experience.

The prophets of God healed disease, cleansed the lepers, and raised the dead, through faith in God. Jesus proved His faith by the healing of the maimed, raising the dead, etc. Therein was manifested the love of the Father in the Son, to redeem fallen man once again from his idols. These idols of unbelief and sin, that man still worships to-day, have taken away the healing of disease by faith; for God has never withdrawn one gift from His children. But man has lost sight of the divine law, that "without faith" there can be no cure for sin or its penalties. We do not realize that all drug medication is idolatry, and a license for sin. Take drugs out of the world and man would not violate the temple of God in the way he does, for he would have no remedy, except to go to God or suffer and die, without even the "false hope" which drugs now hold out.

But Satan says, "Blend the doctrine of Jesus with the doctrine of Baal, and pray over the deadly drugs, that they may become the appointed means, not to kill but heal." To-day we do just what we like with this temple that God has given us, and use it for any purpose we

choose. We violate the law concerning it, and then have recourse to drugs, in the false hope that we may escape the penalties for defiling God's temple. Every child of God who places his faith in Jesus for healing, leads a very different life from those who trust in doctors and drugs. They learn to live close to God, and have their dealings with God, and go to Him and ask Him why this pain and sickness, why the Spirit is failing to do its work in the temple. We dare not turn from the living God to idols, to doctrines and commandments of men, for either soul or body.

"The prayer of faith shall save the sick and the Lord shall raise him up." But when we turned from the methods of God to the methods of man, we took our faith from God and placed it in man. Will we turn once again to the Saviour and receive "the gift of faith," that we may lean upon God, and never again turn to the beggarly elements of the world?

We will ever find disappointment and trouble and sin and sorrow in the ways of the world. What are the enemies of faith?—Chiefly the teachings of tradition, the teachings of men, and the fallen condition of the church. One of the greatest enemies of faith in God is a belief in an independent existence from God, not knowing that all functions of the body are carried on, and all intellectual, physical, and spiritual action is governed by spiritual power. We do not believe that our religion is our every-day life; that every thought of our mind, every act of the day, constitutes our religion. We have a religion for the future, but no religion for the present. Another enemy of faith is our lack of knowledge of the Scriptures—of the gospel of Jesus. We do not even adjust our lives to our individual belief, but we seek to adjust our belief to our lives. When we learn to adjust our lives to God, to His religion, then we learn what religion is. When we adjust our life to the religion of Jesus we must adjust it to the faith of Jesus, or else we will lack His religion. We talk of faith in Jesus and never exercise it. We talk of trusting God and never trust Him. When we trust

God and have faith in Him, then we will want to know His way of life.

Why not have faith to overcome disease, difficulties, poverty, anxiety? Jesus died that we might through faith overcome "all things." Another enemy of faith is belief in human attainments, through which we seek to grow into grace, into salvation. No human soul can ever grow into grace through cultivation of the intellect. Grace is a gift. Jesus gave His life that He might *give* us *His grace*. We can never grow into it, but we must open our heart and receive grace, through faith in God and in His Son. When we do that the spirit of faith is born in us, and then, day by day, we grow in grace, and in the knowledge of God and of His Son.

We find it difficult to take God at His word; yet we readily trust one another. We read a promise in the book of God, and somehow we doubt it. We know man is filled with weakness and sin, but still place our faith in his promises. The New Testament is the will of Jesus, the gift of His life to mankind, sealed with His blood. Love is involved in it. The very truth and honor of God are involved in it, and yet we doubt it. No greater evidence of a satanic power could ever be given to man than that mankind doubts the Scriptures. Satan does not care what else we believe, but when it comes to Jesus of Nazareth, he will use every argument of the intellect that can be found on earth to make us doubt the Word of God concerning *Him*. He will use our own intellect, the subtlety of our own thought, our education, our traditions; use everything and anything in his power to deceive us, and to prevent us from saying, "I will believe God; I will accept of His Son." The New Testament is the will of Jesus. In that will are all the promises of God for earth's children. In that will is our salvation from sin, and the redemption of the body from disease. Yet we doubt it; and we find but few to-day who have the faith to pray "the prayer of faith," for the sick. Ask one if he has faith in God and Jesus, and he will perhaps say, "Yes." Ask him if he believes in "the prayer of

faith" for the healing of the sick. *Silence!* He can not say from his heart that he does. They have not faith in Jesus, but think they have it.

Jesus was tested in the flesh, and our faith in God and the Son is also tested in the flesh. That is why the healing of disease, and the redemption of the body from the penalty of sin, is one of the surest tests of faith that God gives mankind to-day. Tested in the flesh! Jesus gave His body to redeem our bodies, that we might become members of His body. The spiritual, intellectual, and physical life of Christ were given to mankind in the atonement, and our faith in Him is tested in spirit, soul, and body.

Faith must be "tried as by fire," that the knowledge of God may be revealed in us. Therefore, the opportunities for repeated trials show the wisdom and mercy of infinite love. If we have given all care of the flesh into the keeping of the Spirit, looking to the Great Physician for a full salvation from sin and disease, and are found uncomplaining and patient; looking for our faith to become the *substance* of things *hoped for*, we are in a condition to receive help, for both temporal and spiritual needs. We may now plead at the "throne of grace" boldly; for "the Spirit itself maketh intercession for us, with groanings which can not be uttered." And whether we offer the silently-expressed prayer of the heart, or voice our prayer aloud, "according to our faith will it be unto us." Now we have confidence toward God in prayer, "because we do those things that are pleasing in His sight." The prayer of faith is inseparable from trust. Faith and trust pray according to the will of God, and leave all results with God. The cry, "Lord have mercy on me a sinner," is never denied; for Jesus came to save that which was lost.

God is merciful; I found Him so, for when God, in His great love, called me "out of darkness into His marvelous light," He found me sick in soul and body; a sinner, hopelessly sick; and through the prayer of another who knew His laws for the healing of the body, I was healed, and the words, you "*live and move and have your being*"

in God," brought the spiritual quickening of the soul, and freedom for the body. So consciously, in that moment, did I know God's presence, that the feeling of trust and faith, born of that prayer, has been the inspiration of my life ever since. And God, in His tender mercy, has led me, day by day, until the "life of faith" has become the daily living. But prayer born of random impulses, earthly desires, or thoughtlessness, are not prayers of faith. Selfish prayers, prayers of "duty," or prayers of "vain repetitions," or doubtful prayers, can not be answered, but bring spiritual unbelief only. "*My*" prayers have no power with God except they are the prayers of faith. Many have refused the prayer of faith because of idolatrous faith in the prayers of *my* friends, *my* pastor, *my* church, etc. "The prayer of faith" *only heals*. "Whatsoever is not of faith is sin."

THE LIFE OF FAITH,
OR
LIVING BY FAITH AND GIVING BY FAITH.

Nothing is more important or less understood by the majority of professing Christians than faith. "Without faith it is impossible to please God." Without faith it is impossible to become sanctified, or to pray "the prayer of faith," or to preach Christ's gospel.

To believe in the heart that God answers prayer is the first requirement for a life of faith. And every soul that turns from all worldly dependence, to trust God *alone*, has the sure promise of "food and raiment," through whatever channel God may direct it, whether from labor, father, mother, sister, brother, son, acquaintance, or stranger. But to turn to God from the world means to give God all our physical, intellectual, and spiritual life, with all that pertains to it, to be used by Him as He shall direct, and not as *we* may please. In every condition and

circumstance we may all live this wonderful life of fearlessness and freedom in Christ, if we trust God *only*. But if we are to enter body, soul, and spirit into the Master's vineyard to preach the gospel, and to become "the offscouring of all things" (1 Cor. 4:13), then they which "preach the gospel must [needs] *live of the gospel*." And to *live of the gospel* by faith means that some one must also *give of the gospel* by faith. And whoever would live by faith, must first learn to give by faith, to give his time, talents, salary, wages, and all earthly possessions and inheritances, to the Lord.

The *first step* toward *living* the life of faith is that of *giving* by faith. One may be a faithful "steward" for God, and give to *God's church* and *God's poor*, and still hold in his possession God's means for God, so long as he gives cheerfully to God, "as God hath prospered him." 1 Cor. 16:2. But to live the life of faith, for food and raiment, and for all things, as an apostle, according to Christ's commands for His apostles (see Matt. 10:7-10) we must first give absolutely into the Lord's hands all we possess, and go out without purse or scrip, before we can *live* the life of faith. For it is impossible to trust in the Lord only, to provide, if we have kept back part of the price. Acts 5:3.

And to know that we *are giving* by the will of God for the support of *His church* and *His gospel* and *His worthy poor* (1 Tim. 5:1-10) instead of to the creeds and gospels of men, and to this world's unworthy poor, is to bring the power of faith and "the witness of the Spirit" into our own conscious, individual lives. "Whatsoever is not of faith is sin." How many have the courage to ask God, "in faith, believing;" for the power of *living* the life of faith? And how many ask God for the wisdom of *giving* through faith? For there never can be a "*living by faith*" until there is also a *giving by faith*. And both must be tried of God. "God loveth a cheerful giver;" for (Ex. 25:2) the Lord said: "Bring me an offering of every man that giveth it *willingly with his heart*." And since so many have asked, and are still asking of us, "But how

do you live the life of faith? How do you supply yourselves with food, clothing, rent money, etc., we will make the secret as plain as we can by a few illustrations which may serve to aid all honest "cheerful givers" (who seek to give wisely), as well as to help all worthy workers in the Lord's vineyard, who seek to live the life of faith, according to the Word of God. The perfect life of faith never asks of any man—only of God; never advertises its wants, never passes the plate, or begs in any way, but believes in the heart that they which preach the gospel (of Christ, not of men) shall live of the gospel; for if the preaching fails to open the hearts to give in love, the whole work is a failure, and is not of faith.

The great object of those who preach and teach and live the life of faith, is to bring *into the lives* of those to whom they preach, the same divine love and trust which God has given them. For this reason they *can not* accept of any of *man's methods* of giving or receiving—such as "donation parties," etc., where the question of "*the personal support*" of the servants of the church, or of *personal emulation* on the part of the supporters of the church, may take the place of *the spirit of "giving unto the Lord."*" *Giving by faith* must not be from human admiration, affection, friendship, or pity, but from divine love of the truth. Hence, all offers of "store credit," or "call on me if you run short," must be refused; for if we fail to open the inner sanctuary of the heart until it gives to God impersonally, instead of to His *servants personally*, we have come short of doing His work in the heart and life of the *giver*. And if the divine *love of giving* runs low, we must let the larder run low also, rather than turn *for one moment* from God's faith to man's wisdom. And most important of all, so long as the church confines its giving to the thoughts of a *personal support*, for its pastors and teachers, it *robs itself of the power* to let its "*light so shine*" that it may reach out into the darkness—"conquering and to conquer"—all that is opposed to the light.

This book of healing is an illustration of the love that has reached out beyond the pastors and teachers and the

individual church, to publish the "glad tidings" to those who still sit in darkness. And it is the chief work of *the church* to give for "the spread of the gospel" of Christ, which includes (as an incidental expense only) the feeding and clothing of its faithful servants and worthy poor. When "the cheerful giver" gives to the Lord and to His church, he knows, by the gift of faith, that all that is placed in "the treasury of the Lord" will be used of the Lord for His work.

To receive faith for living or giving or humility or knowledge or wisdom or any other "gift of the Spirit," requires *obedience to the Word of God*, and "sanctification through the truth." If we are baptized we must be "buried with Christ—baptized into His death;" not sprinkled, to satisfy the world's conscience—man-made conscience(?). For as long as we refuse obedience to any of the ordinances of God, as baptism, the Lord's supper, etc., and try to "climb up by some other way," we will surely fail to please God. We have, in the church of Christ, honest Christians of creeds, who "hold out" against God's Word, for months and months, after being "convicted for baptism," vs., sprinkling: but they never receive either the wisdom or joy of the Holy Ghost *in themselves*, until they are *obedient*, and are baptized into Christ's death and resurrection life. And the same of the unbelievers, who say, "I can't believe in healing by faith," even if it is the Word of God. Not one of these "honest"(?) proselytes will ever receive the Holy Ghost as an *abiding* guest as long as they disbelieve, or dispute, any portion of the Word of God, and substitute in its place the false teachings of men. And however "honest"(?) these disputers and unbelievers of the Word may *think* themselves, they are not honest or humble, in the sight of God, or of God's intelligent, obedient children; for every honest, humble, obedient spirit gladly believes, and gladly receives, every truth of Scripture as soon as it is presented to the soul and heart.

Herein lies the secret of so much "honest"(?) seeking after "sanctification," "the second blessing," etc., without

receiving, or being able to manifest before the world, any lasting, abiding power or "joy in the Holy Ghost." An unbelieving, doubting, disobedient, selfish soul will never receive the Holy Ghost, or sanctification within itself, however brilliantly and even joyfully it may reflect that light from others, *while in the presence* of those who have truly received the heavenly gift; for when they leave their presence, they find that *there is no light in themselves.*

And we will herein give our own experience of the impossibility of "living of the gospel" to-day, except we also preach the whole gospel of faith, as it was preached by the disciples and apostles of Christ, from the days of Pentecost down to the "falling away" of the churches, and the "removal of their candlestick"—the light and power of the Holy Ghost. And, as in those "days of miracle," healings, and casting out of devils, were proofs of discipleship, even so must we, also, prove our discipleship, by "miracles of healing," and by all other "gifts of the spirit" required for this age of unbelief and idolatry of men. And for the instruction of all who seek the glorious life of faith, we lay open our experiences in establishing "the church of God" wherever sent by the Holy Ghost to do this work.

First, without the "miracles of healing" the church of God could not have been established anywhere without collections or beggings for its support.

Second, the great majority of those who have received blessings for soul or body, have not remembered the Giver of these blessings with anything more than thanks. We are writing, not of the poor, but of those able to give unto the Lord, had they not been kept back by the spirit of covetousness. Oh, how pitiful to see souls sealing their own doom for the "second death," through avarice and hypocrisy! This is the harder part of our labor in the life of faith, to see souls going to sure and everlasting destruction, led by these twin vipers of avarice and hypocrisy. Avarice says, "I can not give to the Lord or to His work." Then Hypocrisy says to Avarice, "You can deceive your neighbors (and perhaps yourself) by '*pro-*

fessing to give,' or 'wanting to give,' or by 'intending to give.'" And so the "covetous rich" who have "crept in," or tried to creep in, to the church of Christ, have been among the sorest trials to our life of faith in reëstablishing, by faith, the only church ever established by the Holy Ghost—the Church of Pentecost.

One poor, rich, covetous hypocrite will come to us and claim to "only want to know God's will concerning himself and all that he has." But when the Holy Ghost tells him to *give* to the Lord according as he has *received* from the Lord, he "goes away sorrowful," and perishes with his riches. We have had business men come to us for spiritual advice, and boldly proclaim, "if we would place their *giving* to the Lord on a business basis" (as do the creeds of men), they would gladly give. But when told that we could not see how *any* man, professing godliness, could give less under "the law of grace" than God required under the law of sin, *i. e.*, "one-tenth," they also have gone away to perish with their gold.

And worse still, we have to do continually with the self-sanctified who think to deceive both God and man by professing sinless lives, and "doling out" that only which shame and the fear of man forces from their unwilling hands. When common selfishness, even in weak Christians, asks, "How do you live and carry on God's work without collections?" and then goes cheerfully away because assured by us that "God supports His own work through cheerful giving," we can only pity the poor starving souls. But when covetousness seeks to join itself to the church of Christ, we have a sure word in 1 Cor. 5:11, "not to keep company" with any such sinful soul, "no, not to eat." And the Holy Ghost has shown us plainly the necessity of preaching either into repentance, or out of the church, every rich, covetous person who would bring shame to the name of Christ by trying to gain heaven through the occasional gift of a sack of potatoes, or a load of wood, with which they seek in vain to purchase eternal life.

Those who would live the life of faith must also live

the life of fearlessness. Never keep back the truths of God, which alone save, to please the rich, for the sake of the "crumbs that fall from the rich man's table." The life of faith is the life of perfect trust and of perfect freedom from the fear of man. And when we have learned the lesson well, we will not hesitate to tell all the brethren that the life of faith for *living*, includes also the life of faith for *giving*. "For it is more blessed to give than to receive." A few "cheerful givers" who love the truth more than mammon, are the support of the church, some of whom may give even "beyond their ability," but receive accordingly as they sow.

The life of faith not only tests those who give up their all for the truth, but it also tests every soul who professes to love that truth. For the large majority of all classes who give, through custom, wherever the collection plate is presented publicly, never give to the church of Christ where they are left free to manifest their true standing of love for Christ and His gospel.

In Matt. 10:40-42 and Matt. 25:35-46 we are shown that the reward for giving is in giving to *Christ's brethren*. But most persons give indiscriminately—through ignorance or because of urgent solicitations—and as vanity, human sympathy, or popularity may dictate, and with little regard as to whether it is to build up or tear down God's church. These persons "come out from among them"—the creeds of men—and come into the light of the church of Christ, but fail to see any necessity, or duty, to clothe or feed the brethren, by whom Christ has sent that light to *them*, while contributing freely to their human creeds, and to every other organization or charity where they are *asked* to contribute. The fact that the great majority of all the people, who attend the church of Christ, and never give anything "*because they live by faith*," do give everywhere else, proves the necessity of giving knowledge upon this vital, spiritual law of giving. We have witnessed the vain struggles of so many after healing, holiness and sanctification, while withholding the *very means* which alone (in their cases) could possibly bring the "witness of

the Spirit" in their souls, that we feel led to open the eyes of these blind men. We may deceive ourselves, but we can not deceive God; and no man can be wholly sanctified until his possessions are also sanctified.

And "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6. And we have seen this promise continually fulfilled, in the *lives* of *every soul* that has come into the church of Christ; from those who have given all and received all, to those who have sown so sparingly as to receive nothing for harvest. But, remember, God does not promise and does not give this spiritual harvest to any who give "grudgingly, or of necessity" (because the plate is placed before their eyes, or because the subscription for the pastor's salary is begged, or forced from them, through pride or fear). No; God does not reward any man in either temporal or spiritual things, except "as he purposeth in his heart" for God. Thousands give unwillingly to the creeds of men, and never "receive a reward." But where a voluntary gift is offered to the Lord, that offering is blessed according to the *wisdom* and *purpose* of the heart which gives it.

We could reveal startling illustrations in the full or barren lives of those who *have* "come out," and those who have *professed* to "come out" from the world. But in no case has there been one soul filled with the Holy Ghost, while covetousness has held sway in the heart or life, however great the *claims* of the self-deceived soul may have been.

In giving these experiences to "the Church of God," we have been led by the fact, that most people *suppose* that the life of faith is a sort of charitable dependency; and that the dependents should feel and express great and very humble thanksgiving, *personally*, to all who give to *them* shelter or food or raiment. Those who have given up fortunes in talents, and "the good things of this world" "for Christ's sake," should never be considered as creatures of charity.

"The children of the King" never beg for bread.

Oh, hear us "glory through Jesus Christ"! Rom. 15:17. Of all men, "the children of the Light," who walk by faith, are the only ones who do *not beg of* and who do not *fear man*. Those who live the life of faith, are the *only ones* who are free to preach the Gospel of Christ, in its fulness, without the fear of man's thoughts, man's creeds, and man's laws; and without consulting the opinions or wishes of any, save the Word of God, and the "will" of the Holy Ghost.

Friends sometimes hand us a gift and say, "This is for you *personally*," not knowing that there is no such thing as giving personally, or receiving *personally* in the life of faith. The person is swallowed up in Christ, and His church; and only gifts in His name, can be given or received by the true child of faith. May the above experiences open the eyes of all who have been blind to the laws of faith *Living*, and faith *Giving*; and serve also, to convict all of those who in bondage to "the love of money," still profess godliness. "God loveth a cheerful giver." Finally, the evangelists and teachers must have the knowledge and wisdom of faith, to teach the life of faith.

For nearly eighteen hundred years, the cry of the churches has been "judge not," but cover up every iniquity with "charity"(?)—*my charity*. But Christ said to hypocrites only, "Judge not, that ye [hypocrites] be not judged;" while to *His* children (those born of the Spirit) He said, "Judge righteous judgment." And, as Paul judged righteous judgment against covetous persons, and other offenders in the church, so every teacher, and establisher, of the Church of Christ, must be able to "judge all things" (1 Cor. 2:15) by the Holy Ghost, and to "rebuke sharply" all who cry for "Charity" (?) with which to cloak their own sins.

On these two great "stumbling blocks"—"false charity(?) and false judging"—the fallen church lies in darkness to-day. And every sinful soul that cries, "Judge not," is a hypocrite according to Christ's judging (Matthew 7), for in the very words "judge not," there is the

judging by every one who speaks them. Oh, remember, Evangelists, and Teachers of the Word of Life: "Be instant, in season, out of season;" exhort, rebuke, "judge righteous judgment;" and either bring to repentance or put away from among you (from the Church of God) every covetous and worldly minded person.

Every soul *does* "judge," *must* judge. The only question is, Do we "judge according to the appearances" and our own judgment or do we "judge righteous judgment" according to God's word, and the wisdom of the Holy Ghost? To "judge righteous judgment," man must have the judgment of the Word of God, which comes only through a *sanctified intellect*, *i. e.*, through a mind that is free from *prejudice* and *ignorance*; so that when mistaken or misled brethren say that "to live the life of faith" means "*to do no more work*," we can—through knowledge—point them to Paul's teaching as given in 2 Thess. 3:8-10, which declares that "if any man would not work neither should he eat." The sanctified mind—which is "the mind of Christ"—alone can "judge righteous judgment," according to God's Word and His laws for spirit, soul and body, against those who "sit in darkness" (*ignorance*) watching for the Lord without oil in their lamps, waiting for "miracles of healing" contrary to God's known laws of healing, or *starving* (in trying to *live*) "the life of faith" by refusing to obey either God's Word or the sure laws of our physical being—to "work or want."

Honest toil is not *contrary* to a life of faith in God as the provider, but is *according* to the commands of the Word from the beginning. But "faith" without work (in those who are able to work) is idleness and shame.

Paul says (Rom. 12:11-13), "Not slothful in business, fervent in spirit serving the Lord," etc. Only this true Bible faith which *loves to work*, not only for its own, but for the entire household of faith, can supply the necessities for all the saints of God.

Loving labor alone can supply the physical needs of the young and old and "misfortunate" and unwise among God's people. And may God's Spirit show the "foolish

virgins" who have "no oil in their lamps," that "faith without works is dead."

Other "faith believers" declare that if you have faith there is no case of disease, ankylosed joints or whatever it may be that can not be healed by the prayer of faith. And while these false claimers for a faith, which they do not possess, never themselves heal the incurable, they still say to others, "You must not limit God's power to heal the maimed, to restore lost eyes and lost ear-drums, and lost lungs," etc.

These overzealous persons are doing more to injure the doctrine of faith healing than to sustain it. God never works *against*, but always *with* His own laws. He overpowers one law by a stronger law. The *law of gravitation* by which "water always runs downhill," is overcome by the "suction pump," the "water ram," the "capillary" circulation in the "veins" of trees, the human body, etc.

God limits His own miracles of healing by His own physical, mental, and spiritual laws. And only those who are ignorant of these laws complain of those who are not ignorant of them. To pray successfully for the restoration of any lost portion of the human body would require the *creative* faith, which Jesus only possessed. He alone had "unlimited faith"—the Spirit without measure. Our own lack of faith is our *law of limitation* for healing, casting out devils, etc.

"According to your faith be it unto you."

"But did not Christ say that His disciples should do greater miracles of healing for the sick and maimed bodies of men than He had done?" No, He did not. No "greater" *physical* healings were possible to man than Jesus performed; and "none other man," in the record of God's Word, ever healed *one case* of maiming of the human body. The "greater works" which Christ promised to the disciples were fulfilled in them, when the Holy Ghost fell upon them and "gave them power" not only to continue to heal diseases (the lesser works), but to lead souls into the new birth—the birth of the Spirit; so that cowardly, lying, unconverted Peters, became brave and

truthful—"the sons of God"—and received the gift of *eternal life*.

As much greater as eternal life is than the healing of the mortal body, so much "greater works" did the disciples, after Christ returned to the Father and sent the Holy Ghost, by whom alone salvation, sanctification and eternal life was and is possible. In 1 Cor. 8:2 we find that the grace of humility will prevent *assumptions* of "faith" which is not possessed. Our *faith* is made *manifest* by our *life* and by our *works*. "By their fruits ye shall know them."

THE CHURCH OF CHRIST.

The church of Christ takes for its only standard—God's STANDARD of LIFE for MAN. For "the friendship of the world is enmity with God."

Man has made *many standards* for the government of his fellows: one standard for the rich, another for the poor; one standard for the powerful, another for the weak; one standard for legal crime, another for illegal crime.

But God has but one standard of life—for man. True, God tried man, by *one* of His attributes—justice—under Moses' law of "an eye for an eye, and a tooth for a tooth," and proved man to be incapable of obeying even the law of justice, without the power of God's own Spirit to dwell within him; for the law of justice became to "fallen man" "the law of sin and death." "Yea I had not known sin but by the law." Rom. 7:7.

Then God revealed another of His wonderful attributes—love—by sending His own Son (*i. e.*, coming Himself in the flesh), and declaring that, "A new commandment I give unto you that ye *love* one another." Man claims to have "*founded*" all of his own *standards* on the laws of Moses, *God's* standard of *justice* (Deut. 25:15), which says, "Thou shalt have a perfect and just weight," etc. And man, of to-day, has the most perfect scales and measures for giving "a perfect and just weight" and measure, for weighing and measuring "everything under

the sun," whether great or small, liquids or solids, from the tons of minerals and vegetables to the small grains of deadly drugs or "carats fine," of precious stones; from the earth beneath to the heavenly bodies above. But with all of these "inventions" of perfect weights and measures, and with the perfect (?) and just (?) laws of man, to enforce perfect (?) and just (?) penalties for violations of men's standards of justice, man continues to defraud his fellows more and more, as his "perfect" (?) inventions, and laws and lawmakers increase in number. And while man insists to-day on an "eye for an eye"—the perfect penalty of *justice*—when his fellow deals unjustly by him, still he begs for mercy, prevaricates and seeks to "creep out" from all penalties, when he himself is guilty.

But with God's perfect standard of love and justice, man can and will "love his neighbor as himself." "*Be-hold the Lamb of God, which taketh away the sin of the world.*" "*I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.*" Yes, the light of life—*God's standard of life.*

Without this light of the Holy Ghost no man can see the darkness of sin. Without this light no man can "try the spirits" of men's (divers) standards of law, politics, medicine or religion. But with this "light, in which there is *no darkness at all*"—this search-light of men's secrets of the soul—we discover that all of the standards of men fall short of "the mark of the high calling in Christ Jesus," according to God's perfect standard of life for man. And we cast all of these false human standards aside, and behold "the scales (of the false standards and doctrines of men) fall from our eyes," and we *see* and *feel* and *know* why God "came in the likeness of sinful flesh" to redeem man from the curse of sin. And now we *see* and *feel* and *know* that our *bodies* are "the temples of the living God," "the temple of the Holy Ghost."

And praise God, we can *see* and proclaim *why* Jesus, "the Son of Joseph," was called "the Son of man" in Daniel, Matthew, Mark, Luke, John and Revelation, and *why* Jesus named Himself "the Son of man." Jesus—the Immanuel

—(God with us) “came in the likeness of sinful flesh,” that He might “condemn [conquer] sin in the flesh,” and prove to man that God’s Spirit could “overcome the world the flesh and the devil,” in the spirit, soul, and body of “*whosoever will*” open the door of his heart and let in the same Spirit—His tried Spirit—by whom Jesus (in the flesh) overcame all sin, sickness, and death.

And when we realize, by the revelation of the wisdom of the Holy Ghost, that Jesus’ body was formed exactly as our bodies are formed, that He possessed the same bones, muscles, nerves, arteries, veins, lungs, stomach, physical needs, hunger, weariness, human sympathy, and suffering as we possess, and that the same *human spirit* circulated His blood, digested His food, and repaired the waste of His blessed, sinless body, as circulates the blood in our sinful bodies, then, indeed, we may cry out, “My Lord! my Light! my Life! my Immortality!”

Jesus, “Elder Brother,” give us of that life more abundant of which Thou wast anointed *without measure*, and by which “it was given to the Son to have life in Himself,” for we know that except Thy *tried Spirit*—which overcame all sin and temptation to sin—comes into our *hearts* and *minds* and *bodies*, and abides there continually, “we have no life in us.” But with Thy Spirit abiding in us we can and do overcome as thou didst overcome all things.

Jesus, thou “Son of God” and “Son of man” (John 5:27), Thou hast commanded us, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” And our hearts and minds cry out to Thee, “Yea, Lord, fill us with Thine own Spirit, and we will walk in the light, in which there is no darkness at all.”

Lord, lead us by Thy hand, and we shall no longer stumble, for “he that is born of God doth not commit sin.” When we remember that Jesus of Nazareth, in the awful agony of His crucifixion, cried out, “My God! my God! why hast Thou forsaken me?” and again at the last moment, “Father, into Thy hands I commend my spirit,” how closely it brings our “Elder Brother” to us. And

when we consider that our Saviour's cry, "I commend my spirit," was almost the same cry of the first martyr, Stephen, who called upon God, saying, "Lord Jesus, receive my spirit" (meaning the human spirit), we can but feel how near our Lord and Saviour is brought into our earthly life; and that, indeed, we are "all one" in Him—"members of His body, of His flesh, and of His bones." And in proportion as we "*believe*," we will receive and live over the life of Jesus—in our own bodies—and hold Him up before the world as the only Saviour and the only Healer of the spirit, soul, and body of "fallen man."

Jesus alone bore man's *sins* and *sicknesses*, and no disease could be healed to-day, through faith, except Jesus had already borne it on the cross.

Would those who believe (?) that "the devil heals" be willing to admit the claim that the devil shares also in the atoning sacrifice with Jesus, in order to share with Him in the power of healing disease.

Before the devil can *heal* disease he must first *bear* disease in his own body. Think of the devil bearing the sicknesses and griefs and sufferings of man in order to become a healer and benefactor, to carry out the logical conclusions of those who seek through ignorance to "exalt Satan" as a co-worker with Christ and God. The Holy Ghost may be *with* a child of God in all "the things of God," yet the spirit of error (ignorance) is in "possession" of all "Holy Ghost men" while they teach "false doctrines," either through ignorance, prejudice, or their own false education.

For the Holy Ghost never teaches contrary either to the Word or Spirit of God. Remember that "the gift of the Holy Ghost"—received by every babe born into the kingdom of God—is not "the *wisdom* of God" which belongs to the full-grown man in Christ Jesus. Think of the *false doctrines* which all intelligent Christians *now know* to have been taught by all of the greatest "theological" teachers of the religious "reformations" of the past. As "there is none other *name* under heaven given among men whereby we must be saved," than that of Jesus

Christ, even so there is none other *name* than that of "the Church of Christ" whereby we can justly be *named* as "the Body of Christ." Isa. 42:8 says, "I am the Lord; that is My *name*, and My glory will I not give to another; neither My praise to graven images." Then why add to the *name* of Christ, *another*, and so offer praise to graven images or the dead "idols" of men?

The Church of Christ is the *only* church which has no *other teacher* or *authority* than the Word of God and the Holy Ghost, for the Holy Ghost created and established and *named* "the Church of Christ," *i. e.*, "the Church of God." And when the idolatrous worshipers, in the Church of Christ, began to worship Paul and Apollos and Cephas—*i. e.*, Luther, Calvin, Wesley, etc.—Paul cried out by the Holy Ghost (1 Cor. 3:4, 11, 21), "For while one saith, *I* am of Paul, and another *I* am of Apollos; are ye not carnal?" "For other foundation can no man lay than that is laid, which is Jesus Christ." "Therefore let no man *glory in men*."

Every creed of man has "the commandments of men," and the commentaries of men, for their interpretations of the Word of God, and for their authority in "*Church government*." And while every soul, that has truly repented of sin, and been accepted of the *Lord*, belongs to the "*one body*"—the true and only Church of Christ—there is no *organized body* of godly men, who are called by any *man-made name*, who can truly say, "We are the Body or the Church of Christ." They may call themselves "the Church of Luther, Church of Calvin, Church of Wesley, Holiness Church, Interdenominational Church, Christian Church, Gospel Mission," and "different *branches* of the church." But "the Church of Christ" has no "*branches*" except the *individual souls* which have been "*born*" into Christ (See Frontispiece—"I am the Vine: Ye are the branches"). Only the Church of Antichrist—"the Mother Church"—has "*branches*," but as *organized bodies* (though there be Christians among them), they usurp in the *names* of men, the *name* of Christ. Again all self-organized "*orthodox*" religious bodies, believe and

teach, as a body, the same "doctrines of men" as the "Mother Church" teaches against our God and His Christ, *i. e.*, that man was *created* an immortal (deathless) soul, and that the devil, at the close of his great warfare against God and man, will be forever "exalted above all that is called God," and will claim and take the great majority of all of God's created *images* of Himself, and *torture* them throughout the endless cycles of eternity, in the sight of both God and the few of His children whom He hath redeemed unto Himself.

Surely, if such doctrines were true, the devil would not only "exalt *himself* above all that is called God;" but God's children would be compelled to confess that he *was above God* and had the power to thwart and triumph over God and His Christ forever, even after time shall be no longer. *All orthodox creeds of men* believe (?) and teach that the devil's *hate* shall finally and eternally triumph over God's *love*; so that Satan shall sit in a higher throne of exaltation than God—ruling over the myriads of God's lost children, and meting out torture *as he wills*, to all the sons and daughters of earth, whom Jesus failed to either redeem or to "destroy by the brightness of His coming." 2 Thess. 2:8.

Revelation 20 declares that an angel "laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, . . . and after that he must be loosed *a little season.*" "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations." Only the devil himself could have originated, invented or discovered (*for his own glory*), the God-dishonoring, God-dethroning doctrine of *eternal torture* for the wicked and *eternal life* for the devil. The Book says that the devil knows that *his time is short*; and that after the great battle of Gog and Magog, the devil, the beast, and false prophet shall be cast into the lake of fire and "tormented *day and night* forever and ever," as long as *time—day and night*—lasts, but not *after* "time shall be no longer," for "*death and hell* were cast into the lake of fire," with the devil

and "all liars" (his children), "which is the *second death*"—not the *second life* of eternal torment as taught by antichrist, but that *eternal death* from which there is no resurrection—no more *life* either in time or eternity.

God's Word declares (Gen. 3:22-24) that God's *love* prevented man from partaking of the tree of life and living forever—in *sin*; but antichrist and all of his "orthodox" creeds, declare that "man shall live forever," and that "God can not help it," *i. e.*, can not "destroy both soul and body in hell." Matt. 10:28.

And these "doctrines of devils" form an "impassible gulf" between "the Church of Christ" and all *organizations of men*. God's Word plainly declares (Isa. 10:17-19) that "His Holy One shall consume the glory of His forest" [the wicked], . . . "both soul and body;" . . . that "the rest of the trees of His forest [His saints] shall be few that a child may write them;" that "many are called but few chosen." And to be called of God out of the darkness of this present world into the marvelous light of the Gospel and Church of Christ, is to be *separated* from *every creed*, school, custom, fashion and bondage of "the world," for "whom the Son shall make free shall be free indeed," and all shall be of "one body, and of one heart, and one mind."

Not one member of the *body* of Christ—the true and only Church of Christ, who is "*walking in the light as He is in the light*," can belong to any (man-controlled) religious organization, political party, school of medicine, secret society or association of man, of whatever name or nature.

Isa. 9:6 says, "For unto us a child is born, unto us a Son is given; and the *government* shall be upon *His shoulder*; and *His name* shall be Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

The Word also says that "the Prince of *Peace*" commanded the members of "*His body*"—His church—to "put up thy sword"—to put away the physicians of Baal—to "come out from among them," and to declare "our

citizenship" in heaven, by yielding our spirit, soul, and body to the Great Physician *for all things*; and to be no longer *governed* by the creeds of men, but by His government who alone has the right or the wisdom to govern His own children.

"Is Christ divided?" 1 Cor. 1:12-15. Were we baptized in any other name? Can we "join" any other body? Can we "unite" with a *creed* and still belong wholly to Christ?

We "unite" and "join" the creeds of men; but we can not "join" or "unite" with "the Church of Christ." We are *born* into "the Church of Christ," "born of the Spirit," and become "babes in Christ," "members of His body, of His flesh, and of His bones." "The children of the *Light*" are no more of this world of *darkness*; and they have no more to do with its traditions, religions (?), medical dogmas or politics. Their names are written in "the Great Register" of the kingdom of God—"the Lamb's Book of Life;" and they will no longer suffer their "new names" to be put on the religious or political "great registers" of men.

Can a Christian (?) vote for vice and crime and not be a criminal?

The Church of England was, and is, responsible for the infamous "Chinese Opium Traffic," by which millions of souls and bodies have been destroyed. And the United States Protestant creeds are responsible for the more infamous "liquor traffic" in America.

"The Flag of the Union" waves over a nation of "professed Christians," to protect the crimes of "the liquor traffic." And every barrel of liquid insanity is stamped with the government stamp—U. S.—making the whole nation responsible for all the robberies, murders, and crimes which result from the use of this awful excitant to lust and crime.

Jesus said, "Put up thy sword." The Church of Jesus to-day says, "Put up thy sword." But all of this world's "orthodox" (man-made) creeds cry, "Draw forth the sword," and slay thy brother whenever brethren (?) can

not or *will not* "walk together." "And herein is that gulf which separates "the Church of Christ" from all creeds of men, made still broader and deeper. For while all "orthodox" creeds of men justify war on the authority of the "old law" of "an eye for an eye, and a tooth for a tooth," "Christ's Church" still proclaims Christ's doctrine, "Resist not evil" . . . "but overcome evil with good." The creeds of men "*believe*" (?) that men can *right* their own *wrongs*, for *themselves*. The Church of Christ *knows* that the "Prince of Peace" *only*, can bring peace on earth. Hence members of *Christ's body* "resist not evil" but patiently wait and *work* for His "second coming" unto judgment and victory over sin and death. "Patriotism," politics, and *war* have no place in Christianity. The devil led the first "rebellion" against the divine principle of peace—in heaven. For there was war in heaven. Rev. 12:7-9.

The Church of Christ takes God's standard only—the Word of God—for sanctification.

SANCTIFICATION.

"Before the foundation of the world" (Eph. 1:4) God planned all things and put all things under *fixed unchangeable law*. Man and his creation, like all other creatures and things in heaven and earth, was placed under *fixed law*—as fixed as the *North Star* and the *Magnetic Pole* (Ps. 139:16). And *every law* of man's being for body, soul, and spirit, is as unchangeable and fixed as are the laws which govern the heavenly bodies in their orbits, or the needle of the Mariner's Compass in its pointing to the north *always*. The laws for the *body* are as fixed as the laws for the *soul* and *spirit*.

If a man eats or drinks or works or dresses or sleeps, contrary to God's fixed laws for eating, drinking, working, dressing or sleeping, he will suffer (no matter how religious (?) he is) the penalties of violating the unchangeable laws of his physical being; and his body *can not* become a *sanctified body* while in disobedience to the

Creator's laws for its government. No man is, or can be, a sanctified man while sinning against his body by gluttony, sensuality (legal or illegal), or by the use of alcohol, tobacco, opium, or other drug poisons, yclept "medicines" (?) for (1 Cor. 3:17), "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple ye are.*" Do not be deceived, for however great the *claims* for sanctification no gluttonous or drug-defiled body is ever a sanctified body, ever "*the temple of God.*"

Man in his ignorance of the laws of his own body may think (?) (see 1 Cor. 8:2) that his diseased, drug-poisoned, and sin-possessed body is sanctified; but until he is willing to be taught cleanliness and "the truth," neither his *body* nor *soul* can be sanctified, *claim* it as he may.

And God's Word has revealed the *one only same law* for body, soul, and spirit, for *healing, salvation, and sanctification.* *Humility* and *obedience* and *love of the truth* form the only *spiritual trinity* which can bring into the whole life of man—spirit, soul, and body—the *sanctification of God.*

All other sanctification (?) is of the "hay, wood, and stubble" of man's thoughts and "man's inventions" and man's *vanity of humility* (?).

God's fixed law for salvation and sanctification is plainly revealed by Jesus Himself, in the Word of God, and shows that poor, self-conceited, sinful man has *no more to do* with his own salvation than he had to do with *his own creation*; and no more to do with his own sanctification than the magnetic needle has to do with its being "*drawn to the north pole,*" or the common needle to do with its being *drawn to the common magnet*, except that *man* has a *free will* and a *free won't*, and *can if he so wills* withstand all of God's loving invitations of "Son, give Me thine heart." Jesus said (John 6:44), "No man can come to Me except the Father which hath sent Me draw him."

And our "Elder Brother's" words are both *spiritually, literally*, and scientifically true; for whenever a soul "yields itself to obey" God's "magnetic" *spiritual laws of love*,

that *moment* that soul flies into the bosom of our loving Saviour and Sanctifier and Healer—even as the non-resisting needle turns to the “fixed” magnet of the north—through the same law—fixed law—of attraction. And let Satan or foolish and false teachers of theological sanctifications(?) turn a sanctified soul away from the only fixed star in our spiritual horizon—“the bright and Morning Star,” and, like the magnetic needle when turned by another force from its “fixed” magnet, it too will turn again to the “Fixed Star” of all our hopes, to Him whose magnetic love ever continues to “draw all men” unto Him; for Jesus said (John 12:32), “And I, if I be lifted up from the earth, will draw all men unto Me.” And again He spoke words of “spirit and of life,” and of love; for notwithstanding false teachings, ignorance, prejudice, and “wickedness in high places” may keep many from being “drawn” unto our Lord and His “sanctification through the truth,” still the *law* and the fact remain the same, viz., that Jesus as the Great Spiritual Magnet of all earth and heaven, continues to “draw all men unto Me,” as truly as does the earth’s physical “magnets”—by the same law—continue to draw all “magnetic” material within reach of the magnetic law unto themselves.

Remove all opposing forces from “the magnetic needle” and it will fly to the law of its attraction; and remove all opposing forces of the creeds and “commandments of men,” and every *honest* soul will fly to the Great Heart of God’s Love, to the “light in which there is no darkness at all”—that “Light which lighteth every man that cometh into the world.” And those who “love the darkness because their deeds are evil,” only confirm our Saviour’s declaration that the “Light lighteth every man” *who will receive it*. Oh, the foolishness of trying to make an unmagnetized or demagnetized needle point to the North Pole!

Oh, the foolishness and *wickedness* of trying to make (an unconverted, “unmagnetized” “proselyte”) believe that he is sanctified(?) by “climbing up some other way” than “sanctification through the truth”!

Oh, the wickedness of teaching a demagnetized ("fallen-from-grace") sinner that he can *claim* sanctification and "hold God responsible" for it, while continuing in conformity to "this world's wisdom," in all business transactions with the world, the flesh and the devil!

Christ declared (Matt. 5 : 20) that "except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in *no case* enter into the kingdom of heaven."

Sanctification is the *conscious* indwelling of *the spirit* and of *the will* and of *the life* of Christ in man.

There is no salvation nor sanctification in any soul beyond that which it *appropriates* from God and *lives* in its own *daily life*. Sanctification for spirit, soul, and body is *impossible* in spiritual *ignorance*. Hence the necessity of being made free from man's false teachings of ignorance, and of putting in their place the knowledge and teachings of God's Word, as revealed and interpreted by *the Holy Ghost only*.

But, alas! since "the falling away of the church," and the "removal of the candlestick" (which was the Holy Ghost), there has been no teacher of authority for the divided church-creeds and opposing dogmatic teachings of men. Of all the opinions(?) and doctrines(?) and teachings(?) of men (which have come to our notice), concerning "Divine Healing," "Sanctification," "Second Blessing," etc., not one has given a sensible or consistent, and much less scriptural revelation of the spirit or soul or body of man, which they attempt to heal, save, and sanctify through the traditions of others or by formulas of their own "invention."

One says "the *soul* is the blood," because "the blood is the life thereof," etc. Another says the soul(?) is the spirit(?). Another declares that the soul is the man himself. One says that the spirit is God's or the devil's as we are in or out of grace. Another assures us that "the fall" was "*death to the spirit*" only. But not one of them claims to know "anything as he ought to know" of the poor fallen body of man. One, indeed, *says* that "the

body did not fall totally, for in that case it would have become a corpse. But it fell partially, *i. e.*, became subject to disease and death." Sanctification is as inseparable from wisdom (the wisdom of God), as salvation is inseparable from love (God's love).

"Sanctify them through Thy truth; Thy Word is truth." And how can man expect or *claim* complete sanctification and a sinless life, while denying the truth of God's Word, as do all followers of the so-called "orthodox" creeds of men, which deny the declaration of the Holy Ghost concerning our Lord Jesus Christ, "who only hath immortality." See 1 Tim. 6:16. This false *claim* of "immortality of the soul," independent of the "new birth" into Christ, has led to all of the dogmas of all the creeds and commentaries on religious doctrines, in these days of *lo!* here, and *lo!* there.

No wonder that believers (?) in these false doctrines believe (?) also that "the gifts of the Spirit" have been so withdrawn from *them* that *they* can only *claim* healing or sanctification, while they do not *feel* or realize either healing or sanctification in their own lives.

Many misled "seekers after healing and sanctification" have shut themselves away from both healing and sanctification by *claiming* to have received them before they had experienced any change whatever, either in health or heart, either in *fact* or *feeling*.

If any soul is converted and sanctified, "the whole body" will "be full of light," and that *soul* will "see the light" and that *body* will *feel* the light, that *light* in which there is *no darkness at all*.

Whosoever does not *see* nor *feel* nor *know* that he is healed or converted or sanctified has not "*passed from DEATH unto LIFE*," but is in darkness unto this hour. "We know that we have passed from death unto life, because we love the brethren." 1 John 3:14. The Holy Ghost never wrote a "commentary" through man, and never will. He wrote but one Book—one standard of life. And the Holy Ghost, in us, alone can interpret that Book. "Have ye received the Holy Ghost since ye believed," or since ye *claimed sanctification?*

Man makes a fatal mistake when in "theology" (?) or thought he "drags down" the "temple of God"—the body of man—to call it "a carnal body," *after* it has become the temple of the Holy Ghost.

Man has made many kinds of sanctifications (?) and set forth many false and foolish rules by which to obtain sanctification. And man has invented his own names (not to be found in the Word of God) to describe his own sanctification. He has talked and written very wisely (?) (through "the wisdom of this world") of "the second blessing," etc. He has taught his fellows how to build his own altar and how to "consecrate" (?) himself upon it; and how to claim his sanctification (as he is taught to claim his healing) whether he receives it or not. But God's Word gives but *one kind of sanctification*, the sanctification of the truth, which comes only by *obedience* to the Word and the Spirit of God. Again, to show the power and necessity of *obedience* and faithfulness to God, on the part of man, before he can receive sanctification, we refer to Ex. 32:27, which shows that *sin must first be put away* by the consecration of *obedience*, even if it causes the destruction of our dearest idols. But doctrines of men teach that if man claims that he has "*consecrated himself*" it is then "*God's work to sanctify him*," and "*all that man has to do is to claim sanctification*" (whether he feels the sanctifying power and purification of God's Spirit or not).

"Don't wait for feeling," cry these "blind leaders of the blind." And the result of these false teachings (of the enemy of souls and of sanctification) is that only a very few of the "*professors of sanctification*" have possessed what they have *professed*. The most pitiful sight to those who by faithful obedience and laying down of their own lives *have received sanctification through the truth*, is to witness the physical sufferings, mental misery, and spiritual darkness of the *great majority* of all of those who are gathered together to-day, in any "*other name*" than that of Jesus Christ, the only Saviour, Sanctifier, or Healer. All sanctification by the Spirit of God will bring forth "*the fruits of the Spirit*," *obedience, humility, generosity,*

charity, joy, and lovable ness of character. Any teaching which does not teach the *only way* to sanctification through *obedience*, will fail of teaching that which *alone* can bring the spirit and the life into the threefold nature of man—the body, soul, and spirit. Hence the necessity for knowing the *laws* of the *Spirit* for the body, soul, and spirit of man. For if we attempt to live a sanctified life for the soul only, we will sadly fail.

Do not be deceived longer. No liar, deceiver, covetous person, trickster in trade, “grinder of the poor,” usurer, or hypocrite, can receive *sanctification*. And no sensualist, slanderer, backbiter, gossip, wrangler, disputer, “false accuser,” or careless person can receive perfect and permanent healing for soul and body, by any means offered by God or man, save through the confession of, and repentance for, *his own sins*.

And, glory to God, *not one soul can fail to receive sanctification* of spirit, when it confesses its sins, and self-conceit, and false claims for healing and sanctification, and humbly admits its ignorance and helplessness and blindness in following after the false teachings and commandments of men, and turns to God and cries, “Lord, save or I perish.”

All claims that *we* are to “empty ourselves” of sin or self; that it is *our* place to *consecrate* ourselves, and *God’s work* to sanctify us, are of “the wisdom of this world,” and as unscriptural as they are powerless to either heal, save, or sanctify a human soul or body. (In God’s Word *c’ouds* only empty themselves. Eccl. 11:3.) But in God’s healing, saving, and sanctifying of man, the Holy Ghost *does* all—man *only consents* (from the heart)—to *consent* is all that *man can do*. “Son, give Me thine heart.” “Behold, *I stand at the door and knock*.” Every case of healing or sanctification that ever occurs after claiming it *before* receiving it (whether it occurs in a month, a day, or a year *after* claiming it) is received, not from the false *claim* for it *before* receiving it, but from a better *after* obedience to God’s laws and Word, and from an increased expectation (which is faith) for the healing or sanctification of soul or

body. But while only *one* in ten of these false *claimers do receive either healing or sanctification after their false claims*, every one who will learn God's laws of healing for spirit, soul, and body, may receive both as soon as spiritual knowledge—the wisdom of God—has taken the place of intellectual ignorance—"the wisdom of this world."

Jesus made His first appeal to fallen man through the healing of man's *body*; for the body was all that man could see or know until "born of the Spirit." And it was, and is, only *through the body* that man can be made conscious of either soul or spirit. Jesus Himself, in His whole personal ministry of preaching, teaching, and healing, only proved by the healing of disease and casting out of devils that there was a power, a Spirit, which could cast out devils, heal diseases, and forgive sins, but left the "greater works," the sanctification of spirit, soul, and body, to the Holy Ghost, the Comforter, the Spirit of truth, "whom the Father will send in My name," to represent "both Me and My Father," to "teach you all things," and "guide you into all truth."

Jesus did not say, as antichrist and all of his creeds of *unbelief* do say, that when the "greater works" of saving *souls* came, the lesser works of healing the *bodies* ceased and *God withdrew the gifts of healing*, and "the days of miracles were past." But Jesus said, and says to-day (John 14:12), "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." Any man who declares that "God withdrew the gifts of healing" or any other "gift of the Spirit," is an *unbeliever* in God's Word, and knows but little of the *Spirit of truth*, by whom alone the *Word* must be interpreted.

Only those who have received in their hearts (body and spirit) the Holy Ghost *can* understand and teach the Word of God.

Paul cries out (1 Cor. 6:19, 20), "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in

your body, and in your spirit, which are God's." Can we glorify God in body and spirit with a sick, doctor-defiled, alcohol-filled, and opium-poisoned brain and body?

"*Have ye received the Holy Ghost since ye believed?*"

Many persons talk of "complete sanctification," "utter sanctification," etc. But no soul can possibly know what either of these terms mean further than the *human judgment* reveals their meaning, for these sayings of men are none of them scriptural, but man-made terms. 1 Thess. 5:23 says: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." *Many* may claim to be "wholly sanctified," and may deceive themselves and others, but they can not deceive the Holy Ghost or those who are taught the wisdom of the Holy Ghost for spirit, soul, and body. Even Paul did not himself claim to have become "wholly sanctified," "utterly sanctified," or "already perfect," but declared (Phil. 3:12-14) that, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Any other position than that of humble dependence on God and the continual *pressing forward*, is not only dangerous but destructive to the Christian life. "Whosoever is born of God doth not commit sin;" and every child of God, who is "walking in the light," knows these words of "spirit and of life" to be true, and has "the witness of the Spirit" within, "that there is therefore now no condemnation to them which are in Christ Jesus," etc.; but to claim that any, save One, has ever been "*wholly sanctified*," while "walking in the dress of flesh," is to deny the plain teachings of God's Word and to *exalt ourselves* for a certain future fall.

God's Word teaches "sanctification through the truth"—by the Holy Ghost—in Christ Jesus—in the name of the Lord—in the Father—in God, etc., but never a promise of sanctification is given to man for following man's or

Satan's "cunning devices" of "consecration" on man-made altars of "wood, hay, and stubble," which shall be consumed in that day when every *man's work* shall be tried by fire.

The Church of Christ has but one *altar* upon which to be sanctified—*the altar of Truth*. "Sanctify them through the truth." All other altars are of men, and lead into spiritual darkness, mental delusion, and physical disease and death. The *names* "sanctification" and "consecration," as used by modern teachers, are not only misleading but destructive to the very hopes of those who seek for the light of God from the darkness of men.

We find, by reading the following Bible references, that God commands men to "*Sanctify yourselves*" ten times (see Ex. 19:10; Lev. 11:44; 20:7; Num. 11:18; Joshua 3:5; 7:13; 1 Sam. 16:5; 1 Chron. 15:12; 2 Chron. 29:5; 35:6), while he commands man to "*consecrate himself*" but twice, once in Ezek. 43:26, and once in Ex. 32:25-29, where God commanded them to "slay every man his brother and every man his companion and every man his neighbor."

Do the "professional" teachers of man-taught sanctifications (?) realize the scriptural and spiritual meaning of either consecration or sanctification?

To *consecrate ourselves* is to step out "on the Lord's side" and use "the sword of the Spirit"—under "the law of grace"—to separate ourselves from every sin of our "brother, companion and neighbor," and also from every sin of our own, "*cost what it may*." For no man can be either consecrated or sanctified (both of which mean the same thing, *i. e.*, separated from sin) while remaining in bondage to "this world's wisdom"—its creeds, its politics, its schools of medicine(?) its business deceptions or any other thing which is contrary to God's standard of righteousness. Therefore "come out from among them" and "*sanctify yourselves*"—"through the truth;" for "God hath from the beginning chosen you to salvation *through sanctification of the Spirit and belief of the truth*."

We will close this book by defining plainly the origin,

nature, and attributes of the Holy Ghost, whom Satan, through the creeds of Antichrist, is striving in the most subtle ways—even as “an angel of light”—to destroy or put away from the minds and hearts of men.

We read of the origin of “the Comforter, which is the Holy Ghost,” in John 7:38, 39; 14:16, 26; 15:26; 16:7, 13; Acts 2:2-4.

Here we have the plain statement (John 7:39) that “the Holy Ghost was not yet given; because that Jesus was not yet glorified.” Remember that the Holy Ghost begat Jesus; the Holy Ghost “remained” on Jesus at His baptism by John; the Holy Ghost glorified Jesus by raising him from the dead and by witnessing for Him on the day of Pentecost, in answer to the prayer made to His Father (John 17:5), “O Father, glorify me!” etc.

Christ poured out *His Spirit—the Holy Ghost*—that we might live over His life, through His “Spirit of truth,” for “the Law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” All who have received the Holy Ghost will *rejoice in the name* of the *Holy Ghost*; while those who shrink from the *name* and would exchange it for a more *impersonal* one are yet in the darkness of human theology(?). The devil himself is willing to argue with *God* about righteous Jobs. Thousands of people of all kinds of human “beliefs” and philosophies are willing to talk about *God*; but when you mention *Jesus* as the personal Saviour of sinners, they *hate His name* because they know Him not. And religious proselytes of all creeds and theologies will listen to an impersonal Holy Spirit—put far off in the heavens; but you testify to a personal Holy Ghost within your own body, and they will cry, “No! you mean the Holy Spirit, don’t you?” But as the Word hath declared, “There is none other *name* under heaven given among men whereby we must be saved,” but the *name* of Jesus, even so “there is none other *name*” than that of the Holy Ghost whereby it is possible to live over consciously the life of Christ.

Oh, the power of *thought!* Oh, the power of *a word!* Oh,

the subtlety of Satan, who attacks the great bulwarks of Christianity, by changing the spiritual meaning of words in God's Book, and dragging them down through vanity of learning (?) until they are robbed of all power—of all "spirit and life." For what Antichrist has done against the precious life-giving words, Holy Ghost, he has done also against that most important word of the Holy Ghost's teaching—"charity."

Paul, by the *inspiration* of the Holy Ghost, defined that most wonderful and all-inclusive word of the Spirit, charity, with such minute, positive and negative qualifications that it is *impossible* for any soul inspired by that same Holy Ghost, by which it was defined, to misunderstand it. Paul says (1 Corinthians 13) that *charity* is not eloquence, nor faith, nor pity for the poor, nor giving the body to be burned; but that it is kindness, humility, patience, truthfulness, endurance, hope, etc. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

And notwithstanding Paul gives as complete and scriptural a definition of this Holy Ghost inspired word, charity, as any dictionary gives of its words, still "*usage*" has now brought the word *charity* to mean "giving to the poor," and covering up one another's sins.

The word love can not be substituted for the *word charity*. In Matt. 5:43-46 the Lord Himself gives the definition of the word love, and declares that the publicans love those which love them. The Master and perfect Teacher did not change the *definition* of the *word love*; but commanded his followers to love their enemies as well as their friends.

Only One—the Son of Man and Son of God—ever possessed "*divine love*." Charity is only *one*, the greatest of the fruits of divine love. "These three, faith, hope, and charity," are all of them the fruits or attributes of "*divine love*"; but neither one is "*divine love*"—only the "gifts" of "*divine love*."

"But the greatest of these is *charity*." And why is charity the greatest? Because charity includes both faith

and hope as lesser gifts of divine love; for without the lesser gifts of faith, hope, etc., it is impossible to comprehend and much less to live the life of charity.

Charity includes the most perfect love known to man—the love of our enemies—but stands as much higher than man's love (as an attribute of the Divine Love) as the Creator stands higher than the thing created.

Paul says, "Though I have all faith . . . and have not charity I am nothing." Faith alone can not save and sanctify.

And hope added to faith can not save without charity; for while faith may "quench all of the fiery darts of the wicked," and hope may be "as an anchor of the soul," yet with all knowledge without charity (spiritual wisdom) "*I am nothing.*" The gifts of prophecy, knowledge, faith, hope, healing, etc., are all spiritual powers, but without the *spiritual wisdom* of charity, which *never faileth*—we are nothing. O beloved, beware of intellectual delusions and "*the commandments of men!*"

"The wisdom of this world," with all of its learning and languages, can not comprehend either the origin or nature of the Holy Ghost or of charity; for *the Holy Ghost created* both the *word* charity and the *word* Holy Ghost. Stop and think. Until Jesus Christ came to earth there was neither Holy Spirit nor Holy Ghost to teach love for our enemies. And until the Holy Ghost (not the Holy Spirit) was sent to earth in the name and power of Christ, there was never known an instance of this *love for enemies*. And until the Holy Ghost named and defined charity, with its wonderful and glorious *attributes*, it was unknown to either Hebrew, Greek or any other language of earth.

One learned Greek scholar who is held as "authority" on "holiness, sanctification," etc., asserts boldly that "the Holy Ghost and Holy Spirit are precisely synonymous;" and that "charity and love are the same." But we find this same Greek scholar declaring that "your spirit, *i. e.*, heart, *i. e.*, soul, is *yourself*. Hence, when your spirit is saved, you are saved. Therefore, sanctification is full

salvation, *i. e.*, it completes the salvation of your spirit from sin."

And when we *know* and can *prove* these "Greek scholars'" ignorance of all that pertains to the relation of the spirit to the soul, and of the soul to the body, we can only say in all charity and faithfulness of these intellectual mistakes, that they have their origin in the false premises of "theology," which teaches the immortality of the soul—whether "in Christ" or "out of Christ."

CHRIST ONLY HATH IMMORTALITY.

And Christ only brought the Holy Ghost into the life of man; for the Holy Ghost is the *resurrection* life—the "life more abundant"—of our Lord and Saviour Jesus Christ, and was unknown to man until after His death and resurrection and outpouring of *His* Spirit. The Holy Ghost, which is "the Comforter," was sent by the Father in Jesus' name, and, even as charity includes love, so does the Holy Ghost include all that was known of the Holy Spirit, with the personal life of the Son of Man added thereto. Plainly the Holy Ghost is the Spirit of the Father manifested in the Son and tried and proved "in the likeness of sinful flesh." And as this tried Spirit—the Spirit of Christ (the Comforter unknown before)—overcame sin "in the flesh," He alone can overcome sin in the flesh to-day, and make us "members of His body, of His flesh, and of His bones."

The *Holy Spirit* is mentioned in the Word of God in only two places (Ps. 51:11; Isa. 63:10, 11), before Christ was crucified and glorified; once where "He fought against them"—the house of Israel—but never as the Holy Ghost, the Saviour or the Comforter. For "God was in Christ reconciling the world unto Himself." And as God glorified the Son, and the Son glorified the Father, let us give glory to whom glory is due, and not attempt to rob our Saviour of His most blessed name of "Comforter, which is the *Holy Ghost*." Neither let us attempt to rob our Master of "the travail of His soul" by substituting *love* for

charity, and claiming that "the greatest thing in the world is love;" while Paul declares that "the *greatest* of these is charity," for "*charity never faileth*," as it is both wisdom and love.

Remember that it is impossible and inconceivable to *name* any substance, quality, or thing *before* it has an existence. And the Holy Ghost was not, and could not have been *named*, until the Holy Ghost (Jesus) was "begotten of the Holy Ghost" (the Father), and sent as the "Emmanuel" (God with us). Hence Jesus said to His disciples, speaking of "the Comforter, which is the Holy Ghost" and "the Spirit of truth," . . . "But ye know Him, for He dwelleth with you, and shall be in you." And Christ (the Holy Ghost) was then dwelling with them, in the person of Jesus; and on the day of Pentecost He was manifested in them in great power, according to the promise of Jesus, that "ye shall be baptized with the Holy Ghost not many days hence." And what is true of the *name* of the Holy Ghost, is also true of the *name* Charity, for until the attributes of charity were manifested it was impossible for Holy Ghost inspired Paul to give its wonderful *name* and spiritual power to the world. And all modern interpretations can never change either the *origin, nature, or name* of our Lord and His attributes of Divine Love.

No man ever *named* an apple, an ax, a square, or compass until first having seen it; neither has any man ever named an intellectual conception or spiritual attribute before having conceived in his mind or heart the substance or quality to be named.

In missionary work among the heathen we never succeed in conveying the *meaning* of the *name* Holy Ghost to a single soul until it has *received* the Holy Ghost. And the same unchangeable spiritual law is just as true of all men, civilized or savage; for until we have seen or heard or felt, we can not *know* anything.

All savages say there is a *meno* manito (good Spirit), and a *mujjie* manito (bad spirit), but it is as *impossible* to make them apprehend the *meaning* of the Holy Ghost or

charity, until the Holy Ghost reveals Himself to their hearts, as it is for the civilized and learned to apprehend the *name* or *nature* of the Holy Ghost before He has revealed Himself in *their* hearts. All can understand the "good Spirit" and "bad spirit," and may *claim* to understand "the Holy Spirit" and "charity," but not one soul can know either, until Christ's resurrected and glorified Spirit, the *Holy Ghost*, personally reveals Himself to the heart and mind of each "branch of the True Vine." See Frontispiece.

And whatever *names* may be found to-day in Greek, Hebrew, etc., for the Holy Ghost or charity, those names have all been placed there *since* the Holy Ghost Himself gave the substance, quality, and attributes of them, and they only represent the *intellectual* conceptions of man and "*the wisdom of this world*."

Rob the Word of God of the Holy Ghost's *name* and *definition* of the word *charity*, and substitute the word love, as defined by men; and rob the Word of God of the name Holy Ghost (Comforter), and substitute the name Holy Spirit, which was never called "Comforter," and we find a powerless "church"—a church without "the gifts of the Spirit;" for the *Holy Ghost* is the *resurrection life* of Jesus, and the only power of the *Church of Christ*—the "LIGHT OF THE WORLD."

CHRIST *vs.* ANTICHRIST

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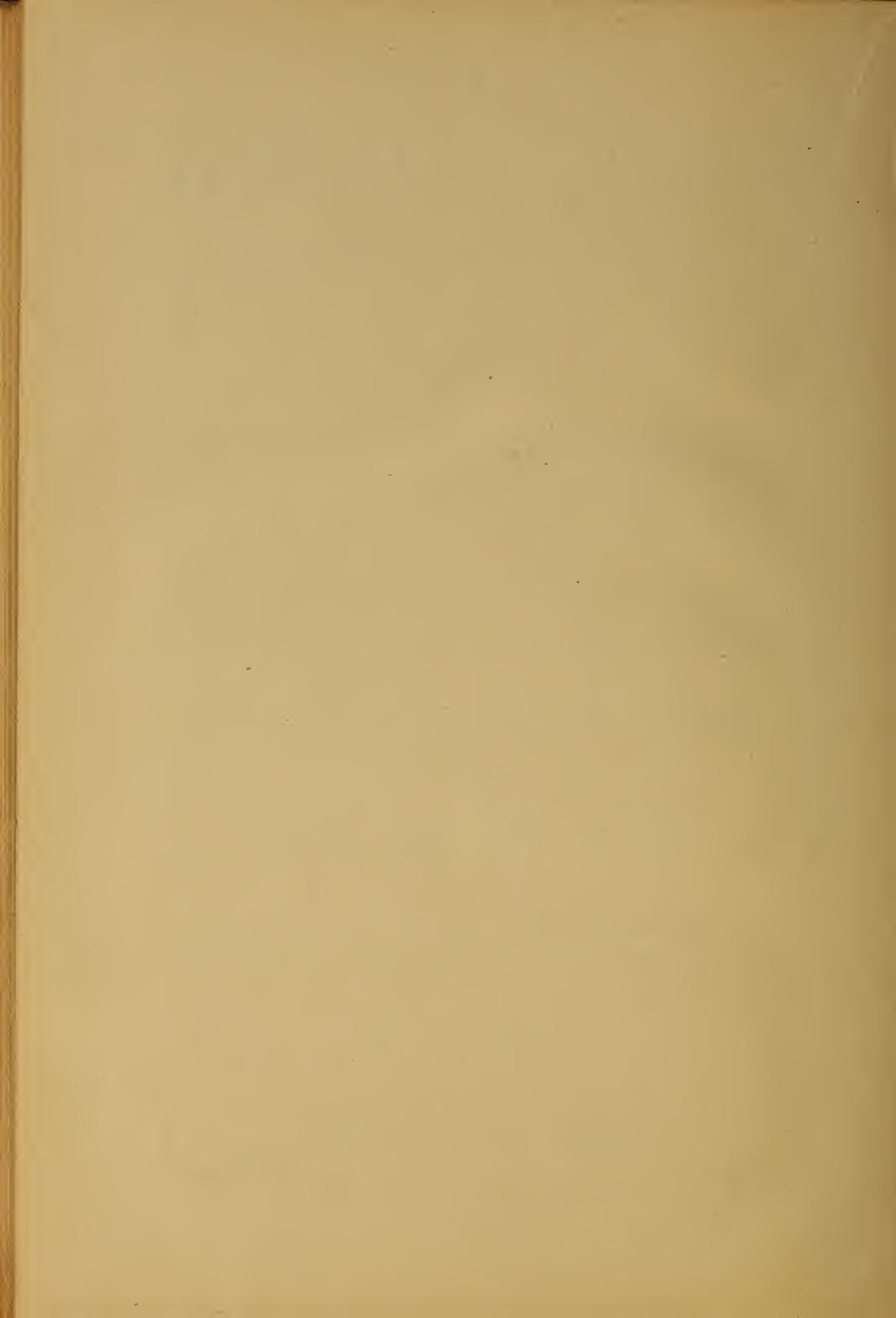
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