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THE

MIND SCIENCE

OF

CHRIST JESUS

A Treatise On Christian Psychology Showing The Power Of Suggestion And Revealing The Secrets Of Mental And Spiritual Healing.

By

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Charles Wesley McCrossan

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"Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

Heb. 5:14.

"O Righteous Father, the world **hath not known Thee**: but **I have known Thee**."

John 17:25.

"As he thinketh in **his** heart, **so is** he."

Prov. 23:7.

"**Death** and life are in the power of the tongue."

Prov. 18:21.

"Ye shall know **the** truth, and the truth shall make you free."

John 8:32.

"**I am the Truth**."

John 14:6.

"The mills of God grind slowly," true,
In your life as well as mine:
But hasten the grind, with surrendered will
To the Spirit of God, who then will fill
Your soul and body with joyous thrill
Of His health and His peace, divine.

C. W. McCrossan.

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PREVENTION BETTER THAN CURE.

It was a noble thing that the Good Samaritan did when he bound up the wounds of the man that was robbed; but how much better it would have been had the Good Samaritan travelled with him in the first place, and by so doing have prevented both the robbery and the wounds.

Too long has the church of Jesus Christ been content to play the part of the Good Samaritan.

The building of hospitals and asylums, the saving of drunkards and harlots, the providing of missions and soup kitchens for the down and outs, is unquestionably good work; but with the infinite resources which the Almighty has placed to the credit of all true believers in the Lord Jesus Christ, the church should be able to a large degree at least, to **prevent** the sickness and insanity which make hospitals and asylums a necessity; to abolish the drunkard making factories and the harlot producing white slave traffic; and by actual demonstration of the power of Jesus Christ, through the "signs" which "follow them that believe," convince and save the youth, in the purity of childhood, and young manhood and womanhood.

INTRODUCTION.

With malice toward none, and love toward all, I present the truth as God has revealed it to me.

This book is not written to make converts to any sect; but to make known to all people everywhere, some of the marvellous secrets of **Christian Psychology.**

The teachings herein contained are in harmony with the Bible, with scientific investigations and with every day practical experience.

No man needs so much to realize these truths, as does the true minister of Jesus Christ.

Multitudes of people, though earnestly desiring to know the real truth of God, are so dissatisfied with the sermons which they hear when they attend regular church services, that they refuse to identify themselves with any of the orthodox denominations.

Many preachers, being unspiritual and unscriptural, fail utterly to provide spiritual nourishment for those who wait upon their ministry.

In many communities such preachers are looked upon as financial burdens.

The true minister of Jesus Christ is the kind of a burden that wings are to a bird.

Thousands of intelligent members of orthodox denominations are, **every year,** going over to Christian Science; because they see demonstrated in the lives of Christian Scientists, a certain power for good which is lacking in the majority of modern orthodox churches.

The orthodox ministry must face this issue fairly and squarely; and not take cowardly refuge in ridicule. The hundreds of thousands of members of orthodox churches, who are earnestly seeking to know the truth in regard to healing, are not going to be satisfied with hearing the ministry declare that "Christian Scientists are a pack of fools;" whilst among the Christian Scientists themselves, they see daily and hourly demonstrations of a great power for good, which heals many bodies and sweetens many dispositions, of those who surrender themselves to it.

The thousands of intelligent orthodox church members who have already left the churches and gone over to Christian Science, have done so because they realized that the unspiritual unscriptural preachers, who unfortunately fill so many pulpits of the orthodox churches, **are not proclaiming nor demonstrating the real truth of God**; and **not understanding the secrets of Christian psychology**, they have jumped to the false conclusion that Christian Science must be and indeed is, the very truth of God.

No one who knows the facts doubts for one moment that there is power in the teachings of so-called "Christian Science," to heal many bodies and sweeten many dispositions; **but I know, and I hereinafter absolutely prove, that the power of Christian Science is the power of human mentality only, and not the power of God.**

I beg of my readers not to be narrow-minded, but to deal fairly with me, by studiously reading my book; for as God is my witness, I have written this book for the sole purpose of making known

the truth of God to all truth seekers, irrespective of sect or creed. Life is too short and eternity too real, to waste time and energy debating any doctrine for the sake of argument, or for the sake of making converts to any sect.

Hundreds of millions of members of the human race, are living lives of suffering and despair, who would be saved, both physically and spiritually, if all the people who profess to believe in Jesus Christ were Christians in fact; demonstrating daily and hourly the truth of God.

The Author.

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The Premise upon which this book is written is:

The Bible is the inspired Word of the living God; and the utterances of Jesus Christ and His prophets and apostles recorded therein, constitute the final decisions of the supreme court of the universe, in regard to religious truth.

Chapter I.

WHAT IS MAN?

Each human being is **one mind**, indwelling a human body; and each mind is divided into **three realms**; the **Conscious**, the **Subconscious**, and the **Superconscious.**

These are not three minds, but three realms of one mind. These are not three personalities, but three divisions of the one personality.

Each realm has its separate and distinct functions.

The **Conscious Realm** of the human mind, is that division in which **reason, judgment, will** and the **five senses**, have their seat.

The **Subconscious Realm** of the human mind, is that division which controls the **circulation of the blood, digestion, respiration** and **all involuntary muscular movements**; and in which **intuition, memory, affection, emotion, conscience, belief,**

imagination, **inspiration** and **genius**, have their seat.

The **Superconscious Realm** of the human mind is the only division which has a capacity for God.

Chapter II.

WHAT IS GOD?

"God created man in His own image." Gen. I:27.

Man, as he came from his Creator, was the counterpart of God; and God, therefore, is the counterpart of man, as man was when he came from his Creator.

Man, when he came from his Creator, was **one mind**, divided into three **realms**; the **Conscious**, the **Subconscious** and the **Superconscious**.

The male and female in man, when first created, were complete in **one body**—the father-mother man. "In the day that God created man, in the likeness of God made He him; male and female **created He them**; and called their name Adam, in the day when they were created." Gen. 5:1, 2.

In the eternity before "time" was, the **one Mind**, God, consisted of **two realms**: the Father, the subconscious realm; and the Holy Spirit, the superconscious realm.

These two realms made complete the eternal, invisible, Father-Mother God.

The Father-Mother God begat Christ, the "**only** begotten Son," and the two realm mind was made to embrace **three realms.**

Had a separate and distinct God mind been imparted to Christ, there would have been two Gods, instead of one. In the infinite wisdom of the Father-Mother God, it was decided **not** to give a separate and distinct God mind to the only begotten Son, Christ, but rather to impart to Him certain functions of the two realm God mind; thereby creating a separate and distinct **realm;** causing the **two realm** Mind to thereafter embrace **three realms.**

Since Christ was begotten, the **one Mind,** God, has been divided into **three realms:** Christ, the **conscious** realm; the Father, the **subconscious** realm; and the Holy Spirit, the **superconscious** realm.

"These three are **one.**" I John 5:7. They are not three minds, but three realms of the **one mind.** These are not three personalities, but three divisions of the **one personality.**

Christ, the conscious realm, was begotten before any other being existed, apart from the eternal, invisible, Father-Mother God; and before anything material in the universe had been created. The Father-Mother God, the subconscious and superconscious realms of the one Mind, God, always has been and always will be **invisible.**

Christ, the conscious realm of the mind of God,

was begotten in the visible form of God; and has at all times since been visible; and always will be visible.

The subconscious and superconscious realms of the mind of God, have spoken all their words and done all their works through the conscious realm: therefore all the knowledge that angels, or men, or other beings throughout the universe, have concerning God, has been revealed through the words and works of Christ, the conscious and only visible and knowable realm of the mind of God.

Chapter III.

THE CONSCIOUS REALM OF THE MIND OF MAN.

The conscious realm is that division of the mind of man in which reason, judgment, will and the five senses, have their seat.

During prenatal and early childhood days, the influences which bear upon the mind are external; and the mind influenced is by no means responsible, whether the influences be for good or evil.

After accountability is reached; that is, when the reason is able intelligently to lay before the judgment the evidence in each case, and the judgment is able clearly to decide what is right and what is wrong, after duly considering the evidence; the will of the conscious realm becomes responsible for every voluntary act, and is ap-

proved or condemned by conscience according to its acts.

Dictionaries give the meaning of the word "conscience" as, "The moral sense which determines right and wrong;" but that is erroneous.

Every normal human being has reason and judgment; by the proper use of which he is capable of deciding what is right and what is wrong. If the will determines to do an act, which the judgment has decided it is right to do, conscience approves the act: but if the will determines to do an act, which the judgment has decided it is wrong to do, conscience condemns the act.

Though an act may in fact be wrong to do, conscience approves the doing of it so long as the judgment considers the act right: and though an act may in fact be right to do, conscience condemns the doing of it so long as the judgment considers the act wrong.

It is the **intention** of the will to do right or wrong, which establishes the innocence or guilt of the will.

Every decision is made by the judgment of the conscious realm; and every voluntary act is performed under the ruling of the will of the conscious realm.

The eternal destiny of each human being, after accountability is reached, is determined by the will of each. Until accountability is reached, each human being rests in the will of God; and His Word distinctly states that He is "not willing that any should perish." 2 Pet. 3:9. Christ

Jesus, the conscious realm of the mind of God, set His seal to this declaration when He said, "Suffer little children to come unto Me, and forbid them not: for of such is the Kingdom of God." Luke 18:16.

The conscious realm of the human mind is the court of last appeal, from the day accountability is reached, so long as reason remains, until the day of death.

For that which a human being inherits, he is not responsible until accountability is reached: but for that which the will determines, in regard to inherited tendencies, the human being is responsible.

Each normal human being has the power within himself to overcome every inherited tendency; and after accountability is reached, has the will to determine, very largely, what shall be his environment. If, through peculiar circumstances, some are unable to determine their environment, they still have the power within themselves, if properly directed and controlled, to overcome every evil influence.

Every thought, word, look and act of the conscious realm, has its part in the moulding of the subconscious realm. As the farmer must meet the demands of natural laws, before he can realize a harvest; so the human mind, must meet the demands of spiritual laws, before it can realize God. The will of the conscious realm determines whether or not the demands of spiritual laws will be met.

Heredity, environment and education are three of the prime factors in the moulding of human character. Education is, to a large degree, the result of the combined influences of thoughts, words, looks and acts of the conscious realm, upon the subconscious realm.

The conscious realm of the human mind may well be called artificial or unreal; in that its thoughts, words, looks and acts are frequently determined upon, not because judgment has decided they are wise or right, but because other human beings are doing the same things. Changes in fashions of wearing apparel are generally made for this reason only. Books are read, tours are made, houses are purchased and furnished according to certain ideas; and fads of all kinds are freely indulged; because others are doing or have done the same things.

Every thought, word, look and act of the conscious realm, whether artificial or otherwise, has its part in the moulding of the subconscious realm.

Chapter IV.

THE SUBCONSCIOUS REALM OF THE MIND OF MAN.

The **subconscious** realm is that division of the mind of man which controls the circulation of the blood, digestion, respiration and all involuntary muscular movements; and in which intuition, **memory, affection,** emotion, **conscience, belief, imagination, inspiration** and genius, have their seat.

The forces of the subconscious realm are little understood and appreciated by the average man; although they constitute the greatest forces of the mind. The latent power of the subconscious realm of the average mind, if properly directed and controlled, is more than sufficient for the accomplishing of marvellous achievements.

Every normal human being has an almost inexhaustible reservoir of power in the subconscious realm of his mind. Unaided, undirected and uncontrolled, the subconscious realms in the minds of untold millions, have carried on the work of

circulating the blood, digesting the food, purifying the lungs, and exercising the muscles, in spite of the mistakes of the conscious realms.

The vast majority of men have no realization of their greater selves.

They do practically all of their thinking with the conscious realms of their minds: and since the conscious realms are largely artificial and unreal, and extremely limited in their thought capacity, their lives are like their conscious thoughts, artificial, unreal, and extremely limited.

The conscious realm can think of but few things at one time; whereas, the subconscious realm has absolute perfect memory at all times, of every impression that has ever been made upon it; whether through the ears, the eyes, the other senses, or thought vibrations from any source.

The subconscious realm is suggestible; and is devoid of reason, judgment and will; therefore rejects no suggestion, but receives every suggestion at face value; whether it be true or false. If it were not for the reason, judgment and will of the conscious realm, the mind of man would be controlled absolutely by suggestion. The subconscious realm is utterly powerless to resist the autosuggestions of the conscious realm. Autosuggestions are ineffective, therefore, only when the conscious realm counteracts its own suggestions; or when they are counteracted by more emphatic suggestions of another mind.

A human being whose reason is unseated before

accountability is reached is not responsible; and rests in the will of God.

Every normal human being is what he is, because of the decisions of his own will. Every normal human being has the power in himself to mould himself. The will of the conscious realm is absolute.

Millions of men are failures, because of the evil autosuggestions which they have permitted the conscious realms of their minds to give to the subconscious realms.

Making any kind of suggestion to one's self, is autosuggestion.

If a man autosuggests to the subconscious realm of his mind, that he is a fool and a failure, how can he in the nature of things ever expect to be anything but a fool and a failure? Every such suggestion is accepted and believed by the subconscious realm; and it is what the subconscious realm believes, that is the standard of the man. A man actually is, what he makes the subconscious realm of his mind believe he is. The subconscious realm is that part of a man's mind, which in the Bible is referred to as "**The heart.**" "As he thinketh **in his heart**, so is he."

This is not an opinion, but an inviolable law of God; an absolute statement of fact. The subconscious realm has power within itself to fashion the man according to its own beliefs.

The subconscious realm having neither reason nor judgment, has no means of knowing whether a statement made to it is reasonable or unreason-

able, true or false, except through the reason and judgment of the conscious realm: and has no power to reject any suggestion, reasonable or unreasonable, true or false, except through the will of the conscious realm.

The functions of each realm are separate and distinct. The conscious realm is the seat of reason, judgment, will and the five senses; and these are not to be found in the subconscious or superconscious realms. The subconscious realm controls the circulation of the blood, digestion, respiration, involuntary muscular movements, and is the seat of intuition, memory, affection, emotion, conscience, belief, imagination, inspiration and genius; and these are not to be found in the conscious or superconscious realms. For instance, the conscious realm can **love** only through the love of the subconscious realm; and the subconscious realm can **will** only through the will of the conscious realm. Each realm is dependent upon the other realms, for the functions of the other realms.

When men think only with the conscious realms, their thoughts are limited to the functions of the conscious realm; but when they expand their thinking to embrace the subconscious realms, their thought capacity is enlarged to the extent of the functions of the subconscious realm.

Men have permitted the subconscious realms of their minds to lie practically dormant ever since the beginning of the human race; and the wonder is that they can be resuscitated. Muscles of the

body which are seldom used, become soft and flabby, and refuse to respond quickly even in time of need. The subconscious realm must be properly exercised and trained before it will respond satisfactorily. Being in a weakened condition by enforced idleness, it cannot be expected to respond powerfully under first instructions.

The subconscious realm is the great storehouse of the mind. In it is all the knowledge which has been gleaned through the years, by the study of the conscious realm. If properly directed and controlled, the subconscious realm can be made to give out all the knowledge which has been stored within it; at the time, and in the manner, that the will of the conscious realm may direct.

The memory, being one of the functions of the subconscious realm, is subject to control through suggestion and autosuggestion, and can be made to remember, or to cease to remember, at will. If the memory of some great grief, or disaster, or mistake, or sin, is constantly depressing one and interfering with the enjoyment of life, the subconscious realm can be instructed to cease to recall such an event; and it will obey the instruction. "**Forgetting** those **things which are behind**, and reaching forth unto the things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14. It is also clear that the will of God exercises control over the function of memory in the mind of God, for He declares, "I will be merciful to their unrighteousness, and their sins and their

iniquities **will I remember no more.**'' Heb. 8:12.

Students who learn how to control the subconscious realms of their minds, are delivered from nervousness and selfconsciousness, which cause lack of memory at critical moments, such as examinations.

If the conscious realm deposits treasures of thought in the subconscious realm, and then buries them under heaps of rubbish, it is not to be expected that they shall be found the instant they are wanted, at a time of crisis. It always takes time to find things, no matter how valuable they may be, if they have been carelessly stored away; and covered with a lot of trash. Treasures of thought, after they have been stored away, should be reviewed as frequently as possible.

The subconscious realm cannot give out more than has been stored within it. If the thought food, which the conscious realm has fed to the subconscious realm, has been trash, then the preponderance of the product of the subconscious realm will be trash. The subconscious realm has stored within it, all that it has received through the study of the conscious realm, through its own intuitions, through its contact with other minds, and through thought vibrations. If it has been given opportunities to absorb wisdom through mingling with men of culture and education, it may have by absorption obtained enough intelligence to enable it to greatly improve upon the work of the conscious realm. If the subconscious realm has been starved

through lack of good reading, or good thought food, it probably cannot be made to produce literature of real worth.

A man's library should be a striking index to his character. Most libraries need thinning out, like Gideon's army. God accomplished more with three hundred men of the right sort, than He could have accomplished with the original thirty two thousand men. Any student is better equipped with one dozen books of the right kind, than with a thousand books of the wrong kind. Library shelves should not be filled with popular novels, but with books which abound in thoughts which a keen thinking man of spiritual discernment would be desirous of storing away in the subconscious realm of his mind for future helpfulness. A poorly written book impresses upon the subconscious realm, a poor style of writing; whereas a masterful book carries with it the impression of a masterful style of writing. One cannot afford to be careless even along one line. The influence of trashy reading cannot fail to manifest itself in one's work. The subconscious realm absorbs impressions continually. The power of suggestion is so tremendous that it is impossible even to look upon a picture without being influenced to a considerable degree. The reading of the details of crime in one newspaper, effects one's thoughts detrimentally for weeks. There are so many thousands of worthy and helpful books, that it is almost criminal to waste precious time in reading trash. Subscribe only for

good papers and read only helpful books.

Every thought, word, look and act of the conscious realm, has its influence upon the subconscious realm; and every such influence reacts upon the body, building it up or breaking it down, to that degree. Worry, anger, jealousy, malice, envy, bitterness, etc., act as poisons of a greater or lesser intensity, upon the organs of the body; and interfere with the functions of the same. Every good thought, or uplifting emotion, manufactures energy: whilst every evil thought, or degrading emotion, destroys energy. The body and mind react one upon the other. Good food, frequent bathing, fresh air and sunshine, all have helpful influences upon mind conditions.

The first book which should be placed in every library, is the Bible. The greatest masterpieces of literature, were written by men who were familiar with the Bible. In a christian nation, a man cannot honestly claim to be well educated, until he has familiarized himself with the Bible. Every book should be tested by its relation to **truth.** When I say "truth" I mean Christ Jesus, the conscious realm of the mind of God, who alone is **the truth.** Any book which causes its readers to doubt the absolute veracity of Christ Jesus, should have no place in the library of a right thinking man.

No saner words were ever uttered by human lips, than those which Daniel Webster spake, when he said, "If we abide by the principles taught in the Bible, we shall go on prospering and to pros-

per: but if we and our posterity, neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us; and bury all our glory in profound obscurity.''

What a man reads has not only a tremendous influence in forming his character, but also in determining the quality of his work. The majority of people spend their lives in imitating and envying the originalities of other people; while hidden away within the subconscious realms of their own minds, unknown and unsuspected, are powers of originalities far surpassing in real worth, the products of the minds of those whom they envy.

This phenomenon is witnessed every time a ''best seller'' is published. Ten thousand imitators immediately set to work to produce stories along the same line. The magazine editors, no better than the imitative writers, shape the policies of their magazines by the policies of other magazines; until one would think the majority of the magazines were edited by the same man, and contributed to by the same unoriginal twaddle writers. So long as a writer remains satisfied to imitate the writings of others, he need not expect to produce meritorious work.

No man can work subconsciously unless his thoughts are harmonious. Anger, or evil thoughts of any nature, retained in the conscious realm, make inspiration, or expression of genius, impossible.

Inspiration and genius have their seat in the subconscious realm; therefore, no matter how

good has been the work done by any man working **consciously**, he has the power within the subconscious realm of his mind, to produce that which will make the work of the conscious realm look crude.

This is not only true in literature, but in **every** line. The musician, singer, sculptor, poet, painter, orator, preacher, novelist, can all improve greatly upon the best work of the conscious realms of their minds, by learning to work subconsciously.

If an orator, in the midst of an eloquent peroration, is made selfconscious, aware of his hands and feet, and of the manner in which he is making his gestures, he instantly loses all power to sway his audience.

If an elocutionist be made selfconscious, while in the act of reciting, he will most probably forget even the words of his piece.

If an artist be made selfconscious, by some uncongenial person looking over his shoulder while he paints, he instantly loses all inspiration; and if he continues under the circumstances, his strokes will be mechanical. It is only by painting subconsciously that an artist can depict the feelings of his soul; and fix upon the canvas the fleeting lights and shadows which make real pictures.

The Spaniard Goya was a great painter even **after he became insane.** Birge Harrison, the artist, referring to the demented Goya, writes, "Naturally the character of his subjects was effected by his loss of mental control. They be-

came ghastly and often incoherent, but the fundamental temperamental quality of his art **remained great to the end.** The temperamental man, dwelling deep down below the surface, had not been effected by the storm which played havoc with the surface nature. We are therefore forced irresistibly to the conclusion that temperament resides in the emotional, in other words, in the subconscious nature of man."

The only art critics who are worthy the name, are those who learn to judge pictures subconsciously. Mechanical work, which is the product of the conscious realm, can be justly criticised by the conscious realm of the mind of the critic: but subconscious work, which is the product of the subconscious realm, cannot be justly criticised by a critic who has failed to learn to judge subconsciously. Masterpieces are painted only subconsciously.

The conscious realm can think of very few things at one time; but the subconscious realm is the seat of perfect memory at all times. If, when time of crisis comes, the student has taught himself to work subconsciously, then **selfconsciousness**, which causes nervousness, forgetfulness and awkwardness, will be an unknown quantity.

One has never mastered a foreign language until he speaks it subconsciously. So long as a Frenchman, who is endeavoring to master the English language, thinks his thoughts first in French, and then translates them into English, just so long will he speak English in a lame and halting man-

ner; but when his knowledge of the language becomes such that he thinks his thoughts in English, then he will speak the language freely.

It is the intuition of the subconscious realm which causes one to be instantly drawn to or repelled by, a complete stranger. If instead of ignoring such intuitive impressions, we followed them, we would be saved from many of the treacherous friendships of life. People who make little or no impression upon us, when we first meet them, generally upon closer acquaintance prove to be largely negative quantities. People who have it in them to accomplish great things, whether for good or evil, radiate their personal influence. **Subconscious first impressions** are the only impressions to trust. **Second** impressions are untrustworthy; because they are partly the result of the reason of the conscious realm and are effected by appearances. The conscious realm is able to arrive at conclusions only through reason; and seldom, if ever, are all the facts relating to another individual made known to one's reason.

Dreams are in the realm of the subconscious; and are many times the result of unknown suggestions or influences. Dreams of almost any nature can be induced by autosuggestion. Many people, by concentrated thoughts and autosuggestions, have induced dreams which they claimed were visions from God. All suggested and longed for visions, are doubtless the product of the suggestions and longings; having been subconsciously produced by autosuggestion. Dreams which come

unsought, and which are strictly in accord with the teachings of Christ Jesus, may have their origin in the superconscious realm of the mind, and be influenced by the Spirit of God; but dreams whose teachings are antagonistic to the teachings of Christ Jesus, are the product only of the subconscious realm. God cannot contradict Himself! Christ Jesus is the **conscious realm of the mind of God**; therefore, anything which is antagonistic to His teachings, is **not of God.**

God inspires men only through the superconscious realm of the mind, after the superconscious realm has experienced the new birth, having been fertilized and eternalized through the operation of the Spirit of God. It is an indisputable fact, in the light of the teaching of the Word of God, that the superconscious realm lies dormant in every man **until he believes in the deity of Christ Jesus.** Moreover, God never, under any circumstances, permits any man to add to or take from His own Word; or to make light of the blo**od of Christ Jesus**, as the only propitiation for sin. Put no faith, therefore, in any dream, or so called revelation, which in the slightest degree is antagonistic to the teachings of Christ Jesus.

Children are peculiarly amenable to suggestion. The whipping of little children is often barbarous, brutal and cowardly; and is many times unnecessary. Many parents lose the love and confidence of their little ones by whipping. A parent who when angry whips a little child, is a coward. Any

bad habit in a child can be cured by loving, frequent, emphatic suggestions.

Dull or backward children are greatly harmed by adverse criticisms, made in their presence, especially when made in the form of suggestion; such as, "You are so slow and stupid, you never will amount to anything." If the child pays particular heed to such an utterance, it becomes a positive instruction to the subconscious realm of his mind; and the mind of the child will do its utmost to obey the instruction. One such criticism, therefore, lodged in the subconscious realm of a child's mind, will cause the forces of the mind to be concentrated toward the development of slowness and stupidity.

Dull or backward children need to be encouraged with all helpful suggestions possible; such as, "Don't worry! you will soon be as bright a scholar as any other boy or girl in the school." Such a suggestion lodged in the subconscious realm of a child's mind, will rouse the dormant forces of the subconscious realm; and the child will indeed soon become one of the brightest scholars in the school. Many of the most intellectual men this world has ever known, were dull and backward in the early days of their childhood.

If a child is having hard work mastering any particular branch of study, let the parents make frequent helpful suggestions, such as, "It seems hard now, but in a little while you will thoroughly understand it." Even one who has no knowledge whatever of the particular branch of study, can

greatly aid the student by making encouraging suggestions. Students should be taught to autosuggest complete mastery of the various subjects; and to never, under any circumstances, permit themselves to admit or suggest failure to themselves.

If a student suggests to himself, "**I can't master this subject,**" it immediately becomes a psychological impossibility for him to master it. All the study which he puts upon the subject, following such an emphatic suggestion of failure, will be of no avail; until he denies and uproots his autosuggestion of failure, and replaces it with a more determined and emphatic autosuggestion of success; such as, "**I can master this subject;** and **I will** master it **soon.**"

The best time for suggestion and autosuggestion, is **just before sleeping** and **just after awaking.** Suggestions delivered to the subconscious realm of the mind **just before sleeping,** work uninterruptedly all night long; for the subconscious realm **never sleeps.** For this reason, if for no higher one, the last thoughts at night should never be sinful, unkind, malicious nor depressing. Every thought effects the body for good or evil. "Whatsoever a man soweth, that shall he also reap," (Gal. 6:7) is literally true of every thought which a man permits his mind to think. Especially is this true just before sleeping. If the last thoughts are of anger or revenge, the poison of such thoughts works in the body throughout the entire night, destroying energy. If the last

thoughts are of kindness and peace; the health producing power of them is at work in the body throughout the entire night; manufacturing energy. These stupendous facts make clear the benefit of prayer. Nothing banishes sinful thoughts, and replaces them with thoughts of peace and purity, so effectually as prayer to God the Father, in the name of the Lord Jesus Christ. The Word of God is clear in its teaching along this line. "Commit thy works unto the Lord, and thy thoughts shall be established." Pr. 16:3. "Keep thy **heart** (literally the principal realm of the mind, where the affections have their seat; the subconscious realm) with all diligence; for **out of it are the issues of life.**" Pr. 4:23. "Understanding is **a well-spring of life,** unto him that hath it." Pr. 16:22. "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Ps. 37:4.

When making suggestions or autosuggestions, always be clear and emphatic. Take nothing for granted. Remember the subconscious realm is devoid of reason and judgment; and accepts your statements at face value. When autosuggesting, talk to yourself as if talking to another; only let your thoughts be directed toward your own brain. Word your instructions in the simplest language possible. Shut out all noises; by placing the fingers in the ears if need be; and concentrate your thoughts upon your suggestion. Concentration of thought and clearness of utterance, are absolutely essential to successful autosuggestion.

Fear can be mastered by autosuggestion. Who has not proven by personal experience, the truthfulness of the Bible statement, "Fear hath torment." I John 4:18. Fear throws open the door to one's inner self, and urges his boon companions Disaster, Disease and Death, to enter and make merry at one's expense. By properly directed autosuggestions the subconscious realm of the mind can be made to drive out Fear, and put Confidence in his place. Confidence brings with him his faithful companions Happiness, Hope and Health, and they make merry to one's profit.

Thousands of people are insane today, through neither heredity nor accidents, but as the direct result of evil autosuggestions of grief, sickness, failure, malice, or such like. These evil autosuggestions frequently given, have finally become fixed ideas in the subconscious realms of their minds; and they are now beyond self help. They are just as suggestible today, as they ever were; but the victims themselves are beyond the point where they have reason or judgment sufficient to frame and affirm autosuggestions for their own deliverance. People who have been made insane by evil suggestions or autosuggestions, are in no wise amenable to medical treatment. The fixed ideas which brought insanity upon them can only be overcome by the suggestions of others, given frequently, clearly and emphatically, in such a manner as to liberate the subconscious realms of the victims' minds from the fixed ideas. To affirm the delusions of the insane, is but to intensify

and strengthen the fixed ideas of evil; and make their recovery more hopeless.

Human love has its seat in the subconscious realm of the mind. Love at first sight is subconscious. That which calculates and schemes for social advantage, or personal aggrandizement, is not love. Many a life has been ruined through lack of knowledge of how to instruct the subconscious realm, in regard to love. Every function of the subconscious realm is controllable by suggestion and autosuggestion. Overwhelming infatuations can be controlled and overcome just the same as other emotions, such as fear; by autosuggestion.

The fact that a man falls in love with a woman at first sight, subconsciously, is no proof that it is the will of God that he should marry that particular woman. This is clear in the fact that several men have been known to fall in love at first sight with the same woman.

Belief is one of the functions of the subconscious realm. "With the **heart** (subconscious realm of the mind) man believeth unto righteousness; and with the **mouth** (conscious realm) confession is made unto salvation." Rom 10:10. **Belief is controllable.** No man is an unbeliever in Christ Jesus, the conscious realm of the mind of God, because of superior intellectuality. Men disbelieve in the deity of Christ Jesus **only because they are the victims of fixed ideas resulting from evil suggestions and autosuggestions.**

All men naturally believe in a Supreme Being.

Any other belief is utterly irrational. There cannot be a thought without a mind to think the thought; there cannot be a plan without a planner, a design without a designer, or a creation without a creator. However, man can by suggestions and autosuggestions make himself believe almost anything.

A man who is strong in the christian faith, can, by frequent and emphatic autosuggestions of unbelief, soon cause himself to doubt; or any infidel by frequent and emphatic autosuggestions of belief, can soon cause himself to believe.

God knows that man can make himself believe whatever he wills to believe, and therefore holds every man responsible for what he believes.

I have many times heard unbelievers say, "I'd like to believe in Jesus Christ, but I can't." Such a statement is psychologically untrue.

The subconscious realm of the human mind, being devoid of reason and judgment, accepts every suggestion made to it **at face value**; whether the suggestion be true or false. If a man suggests to the subconscious realm of his mind, "**I can't believe in Jesus Christ**," he thereby makes it impossible for the subconscious realm to believe: but if he suggests to the subconscious realm of his mind, "**I can and I will believe in Jesus Christ**," he immediately makes it possible for the subconscious realm to believe.

The suggestion, "I can and I will believe in Jesus Christ, as my personal Saviour," given frequently and emphatically; especially every night just before sleeping and every morning just after

awaking; will certainly cause the most pronounced unbeliever to believe.

Nothing can uproot and overcome such autosuggestions, but the will of the conscious realm of the one making the autosuggestions.

To illustrate—a man who is a rank sceptic decides to put this matter to the test. Frequently, definitely and emphatically he autosuggests, "I have been an unbeliever, but I will be such no longer. I will believe that Jesus Christ was God manifest in the flesh; and that through faith in Him, and in the blood which He shed on Calvary, I shall be saved." At first he will feel foolish in the extreme, and will have difficulty in restraining the conscious realm of his mind from expressing its opinion of the autosuggestions in such words as these, "What nonsense! I don't believe, and I never will." If he permits the conscious realm to give utterance to such expressions, he thereby nullifies and makes void the autosuggestions of belief; and so long as he continues so to do, he will remain an unbeliever: but if he restrains the conscious realm, and resolutely determines to allow the autosuggestions of belief to have all the influence they possibly can upon the subconscious realm of his mind; it will not be long before the subconscious realm, accepting the autosuggestions of belief as absolute facts, will react upon the conscious realm, and cause the conscious realm to consider such belief in Jesus Christ the most reasonable of all beliefs.

I was once a guest in the home of a judge, who

was a pronounced atheist. Out of courtesy the judge and his wife attended several evangelistic services held by me. The judge was unmoved, but his wife expressed a desire to be saved. In her early days she was a nominal believer; but association with her husband had caused her to disbelieve. After several days of ineffective strivings and prayer, she came to me and said, "I am afraid I never can believe again. I have absorbed so much of my husband's teachings, that even while I pray I find myself doubting everything."

I asked her to take hold of my hands and look straight into my eyes. She did so. "Now," said I, "I want you to repeat these words after me, '**I do believe** that Jesus Christ saves me now.'" "But," she replied, "I can't honestly say that I do believe." "I know that," I answered, "but I also know that Jesus Christ died to have the chance to save you; and that He certainly is more willing to save you this moment than you are to be saved. I know that your doubts can be expelled by positive emphatic suggestions of belief. If you feel that you cannot honestly speak those words from the heart, then please, just as a favor to me, repeat them after me without necessarily meaning them, just as a parrot might speak them. Please repeat them after me, '**I do believe** that Jesus Christ saves me now.'"

She started to repeat the words, laughingly, but got only as far as "**I do believe** that—" when her voice broke and the tears streamed from her eyes; and her face began to shine with the glory

of heaven. No need then to ask her to repeat the words. Quickly kneeling beside a chair she looked toward the sky, as she cried out exultantly, "**I do believe!** oh glory, glory be to God! **I do believe.**"

I never saw a happier christian than that lady was from that moment.

God's suggestion to unregenerated men is this: "Believe on the Lord Jesus Christ, and thou shalt be saved." Ac. 16:31. Christ Jesus says, "This is the work of God, (literally, the one work which God demands that men shall do) **that ye believe on Him whom He hath sent.**" John 6:29. "He that believeth on Him is not condemned: but he that believeth not is condemned (literally, judged) already, because he hath not believed in the name of the only begotten Son of God." John 3:18.

It is a psychological fact that a man can make himself believe or disbelieve in Jesus Christ, according as he wills in the conscious realm of his mind. This is what Christ Jesus meant when he said, "Ye will not come to Me, that ye might have life." John 5:40.

Autosuggestions which at first appear foolish to the conscious realm of the mind making them, are soon made to appear reasonable by the reaction of the subconscious realm upon the conscious realm. Thus multitudes of people autosuggest themselves into believing all sorts of impossible, weird and fantastic things; whilst they still consider their peculiar beliefs most rational. Failing to realize the conditions of mind into which they have autosuggested themselves, they imagine that

they are superior in intellectuality; and look down upon others whom they consider extremely gullible. This psychological phenomenon explains so-called Christian Science, Theosophy, infidelity, etc.

The only absolutely unsuggestible being who has ever lived in human form, is Christ Jesus, the conscious realm of the mind of God. All sub-teachers have been suggestible to evil. Since we know the tremendous power of suggestion, and how easily men deceive themselves and are deceived, how foolish we are if we trust our own conclusions, or the conclusions of sub-teachers, when they are antagonistic to the teachings of Christ Jesus.

There are doubtless times when men and women, who are in right relation to God, are inspired by the Spirit of God to speak the words of God and do the works of God: but under no circumstances could God ever possibly inspire any man or woman, to say or do anything antagonistic to the plain teachings of Christ Jesus. God **cannot contradict Himself**: and Christ Jesus is the conscious realm of the mind of God.

Mrs. Mary Baker G. Eddy claimed to be inspired of God. The inspiration which she thought was of God, was doubtless the inspiration of the subconscious realm of her own mind; and was **purely mental.** This is proven in her own teachings, wherein she most clearly demonstrates that her so-called Science is **purely mental.**

That God could not possibly have inspired her

teachings, is manifest in the fact that all the vital doctrines of Jesus Christ are antagonized by her.

Her claim of inspiration is, in the light of her own teachings, impossible and irrational. She teaches that God is Mind; and yet is without personality. A mind without personality is an absurdity. She asserts that God has no knowledge of evil; and yet claims that God inspired her to teach the existence of "mortal mind" as an explanation of the existence of evil. If God has no knowledge of evil, how could He possibly have inspired her to write anything about evil?

By autosuggestions Mrs. Eddy made herself believe that everything material is unreal, and non-existent; and that sin, sickness and death are unrealities, nothing more than hallucinations of "mortal mind:" and that mortal mind itself has no existence, except in the thoughts of mortal mind, which does not exist.

In other words: **Mortal mind, which never existed, thought thoughts of evil that were never thought, and wrought deeds of evil that were never wrought; and an impersonal mind, called God, sent to this material earth, which never existed,** (except in the thoughts of mortal mind of which God has no knowledge) **a living manifestation of Himself, in a material body** (which **never** existed); **that He might be the way shower, directing the minds of men** (which never had any existence apart from the one Mind, God) **how to overcome evil** (which never existed, and of which

God has no knowledge). **The living manifestation of the impersonal principle, God, was known as Jesus Christ. After Jesus Christ had lived in a material body** (which never existed) **for thirty three years, on** this **material planet** (which never existed), **and had shown the truth of God to the minds of men** (which have no existence apart from the one Mind, God), **He was persecuted, beaten, crowned with thorns and finally crucified,** (all in a material body which never existed except in the thoughts of mortal mind, which itself never existed) **on a material cross** (which never existed). **As the result of the crucifixion He** died a death **which He never died, and His** material body (which never existed) **was** buried **in a material** tomb (which never existed). **Then after Christ found Himself buried** in the tomb, **He spent the time studying Christian Science until He had so perfected Himself in it, that He was able to heal the** unreal wounds **which He had** received **in His unreal** body, **and raise Himself** by the **power of Christian Science** from the **unreal** dead **condition in which He never was. Then after His resurrection from His unreal** death, **and** from **His unreal tomb, He passed** through **a transition, called the ascension, and withdrew** from **the** unreal **material body** (in which He never was), **and again** became **joined unto the one** impersonal **Mind,** from **which He had never** been **separated.**

No intelligent person who has made a study of Mrs. Eddy's book, "Science and Health," which is the text book of Christian Science, can deny

that my summing up of Mrs. Eddy's teachings is just and correct.

The Christian Scientists of course will say, "O he does not understand;" but I know, and I trust all my readers will know, that it is the Christian Scientist himself who fails to understand.

Thousands of intelligent men and women believe the teachings of Mrs. Eddy; even though the acceptance of them has caused them to disbelieve their every normal faculty, and the plainest utterauces of Christ Jesus.

Why is this so? The secret lies in the fact that Mrs. Eddy suggests in her writings, that her readers will be healed of bodily ailments even as they read her book, providing they accept her teaching as the absolute truth of God. In the hope that this may be true, her readers, the majority of whom are sufferers in their bodies, begin at once to affirm the truthfulness of her teachings; and by constant affirmations, or autosuggestions, cause the subconscious realms of their minds to believe her statements to be the truth of God. The subconscious realms of their minds, being devoid of reason and judgment, accept their every affirmation or autosuggestion at face value, until the affirmations congeal into the **fixed idea**, that Mrs. Eddy was indeed inspired of God, and that her teachings are in accordance with the truth of God. After they have autosuggested themselves into the **fixed idea** condition of mind; they are almost beyond self help; just as are the insane along any other line.

There is much in the teachings of Mrs. Eddy which is beautiful, and in accord with the Word of God; but every vital doctrine concerning sin and the atonement, as taught by Jesus Christ and His apostles, is antagonized by her.

Jesus Christ always recognized the reality of evil, sin, sickness and death, but by the Almighty power of His own God mind, overcame evil in every form. He taught His disciples to pray continually to be delivered from the power of the Evil One; and to overcome evil with good.

Christ Jesus knew that the eternal destiny of the souls of untold millions depended upon their understanding His teachings; and He had absolute command of the language in which He spoke. Had He desired to teach men that sin, sickness, and death were unreal, existent only in mortal mind, he most certainly would have done so; and not left mankind to struggle blindly on throughout the ages. He did teach that God and His forces of good, are battling against Satan and his forces of evil, for the control of the minds of men; and that it rests in the will of each man to determine whether God or Satan shall be victorious, in each individual case. He taught that all men, everywhere, must believe in Him as God manifest in the flesh; and believe in the atonement which He made on the cross of Calvary; and in the blood which He shed; as the **only propitiation for sin.** He taught that He was God, living in a human form; and that the blood which He shed, as a sacrifice for sin, was the blood of God; that is,

the peculiar property of God. The blood of Jesus Christ was not the blood of a human being; but the blood which belonged to the human body, that was indwelt by Christ Jesus, the **conscious realm of the mind of God.** Christ Jesus was God, and **God only.** His mind was never united with a human mind. He was "the man **Christ Jesus." God manifest in the flesh.** The **body** of Jesus Christ was born of the Virgin Mary; but the **mind** that indwelt that body was **the mind of God.**

The Scriptures teach us that Christ Jesus "was in all points tempted like as we are, **yet without sin."** Heb. 4:15. He was tempted *(kata panta) according to all things, or in every respect like as we are (kath omoioteta). This Greek expression means, according to, or answering to likeness. His temptations were like ours, but not the same as ours. They were like our temptations, in that they came through the same channels as ours; yet without sin (choris amartias). This expression means **apart from the idea of sin.**

Christ Jesus could not have sinned, for he was **God.**

To teach that Christ Jesus was merely a man, like unto any other man; a son of God, just as all men are sons of God: is blasphemy.

Christ Jesus is the **only visible,** and **only know-**

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*The author is indebted for all the Greek translations which are in this book, **where the literal Greek expressions are quoted,** to his brother, the Rev. T. J. McCrossan B. A., B. D., author of "Jesus Christ As A Higher Critic;" formerly instructor in Greek in Manitoba University.

able realm of the one Mind, God. (This subject is dealt with in Chapter VI.)

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The forces of nature were no less wonderful in the palmy days of Greece and Rome, than they are in our own day; but men have now begun to realize and appropriate such forces. Could Thomas Edison have conversed with the most brilliant thinkers of Greece, and told them of the things which he was destined to accomplish, they would have considered him an insane dreamer. The telegraph, telephone, electric car, wireless telegraphy, seismograph, spectroscope, X-Ray, phonograph, moving picture, would all have been looked upon as miraculous even by our forefathers.

Men have always had within them the latent unused forces of the subconscious realm of the mind, but only recently have they begun to realize and appropriate those forces.

To illustrate what I mean by realizing and appropriating the forces of the subconscious realm of one's mind, I will relate a few personal experiences.

After studying along this line for many years, I became convinced that men could control their minds so as to work subconsciously at will. By experimenting I learned that I could produce a frenzy of thought along almost any particular line I might choose. I had never written a story, but greatly desired to do so. I was in evangelistic work and felt the need of a soul stirring book

which would rouse the enthusiasm of the young people. I instructed the subconscious realm of my mind, clearly setting forth the needs which the book must fill. Almost immediately I felt the impulse to write. In three weeks the book, which bears the title, "Love and Life," was completed.

Finding difficulty at times to secure hymns appropriate to various discourses, I began to wish I could write hymns myself. I had never written poetry and had never had a music lesson.

However as my longings grew, I prayed earnestly, and became convinced that I could and would write hymns which God could use. I encouraged and instructed the subconscious realm of my mind, until at last I succeeded in writing about thirty hymns; both the words and music of which were my own.

Following the writing of the thirty hymns, I wrote scarcely a line of poetry for over sixteen years. During those years I had come to understand more fully how to instruct the subconscious realm of my mind. For instance, I had never written a short story; but decided to experiment along that line.

I positively and definitely instructed the subconscious realm of my mind to prepare five stories, clustering about the same character. Two or three months passed before I had any overwhelming impulse to write; but when the impulse did come, I wrote five complete stories in a few weeks; averaging about twelve thousand words.

I was in England at the time of the coronation

of King George V.; and witnessing the homage of the whole Empire, caused me to think of what the coronation of King Jesus must have meant to the hosts of heaven, and to the untold millions of the redeemed. That would be a theme worthy the greatest poem man could write. I determined, if I had it in me, to write a poem on the subject that would be worth while. I subjected the subconscious realm of my mind to positive, definite, emphatic, frequent autosuggestions. I decided to entitle the poem, "The Coronation Of Jesus Christ." I autosuggested in about the following manner, "Subconscious realm, I desire you to write a poem upon the coronation of Jesus Christ. You could not possibly have a more exalted theme. There is opportunity here for all the descriptive power and imagination that you have within you. You are going to exalt Jesus Christ until all who read the poem will be forced to realize His deity. You are going to tell of His glorious resurrection, and of His ascension; and describe the coronation route to heaven. You are going to gather together all the precious truths which are stored within your memory, which will aid in the making of this poem. You are going to concentrate all the literary power within you along this one line until the poem is complete. As soon as you have the material ready, you are going to give it to me, in poetic form; in a frenzy of thought. I will hold myself ready at any moment, day or night, to respond to your impulses." Over and over again I autosuggested in this manner, for

nearly three months, without having the slightest impulse to write: and then suddenly one evening about seven o'clock, the thought frenzy came upon me. For three days and three nights I did not leave my typewriter for more than two hours at any time. At the end of three days and three nights the poem, "The Coronation Of Jesus Christ," was complete. I published it just as I wrote it during those days. It made twenty seven pages of printed matter.

As soon as I had completed the one poem I began to autosuggest the writing of poems upon other themes, and the poetic condition of thinking continued. Every thought that entered the conscious realm of my mind, seemed to enter it in rhythm. During the three months following I wrote almost all the poems of any length which now make the complete volume entitled, "Canadian Heart Songs."

After writing poetry for six or seven hours each day for three months, I grew exceedingly tired, and finally emphatically suggested to the subconscious realm of my mind, that I had written all the poetry that I desired to write at that time. The frenzy of poetic thinking ceased as suddenly as it had begun. For several days thereafter, I had much the same feeling which a person has, who steps upon the firm earth after being tossed for days upon the ocean in a storm.

Chapter V.

THE SUPERCONSCIOUS REALM OF THE MIND OF MAN.

The **superconscious** realm is the only division of the mind of man which has a capacity for God.

There are no analogies in nature whereby one can perfectly illustrate eternal truths. I use therefore a very imperfect illustration which I hope, however, may convey some conception of the truth.

The normal pistil of a flower has every capacity for the reception of life through pollenization. If the pollen is brought into contact with the pistil, the pistil is fertilized. If, however, the pollen is not brought into contact with the pistil within a certain limited time, the pistil forever loses its capacity for pollenization or fertilization.

Enfolded within the subconscious realm of the mind of man, is that realm of the mind known as the superconscious. The superconscious realm corresponds to the pistil of the flower; and has every capacity for the reception of the life of God,

through pollenization. The pollen of God is the Word of God, and when it is applied by the Holy Spirit to the superconscious realm of a man's mind, it fertilizes and eternalizes the man's soul; and causes the life and nature of God to be reproduced in him.

Man cannot pollenize the superconscious realm of his own mind; neither can another man pollenize it for him. The pollenization can be accomplished only by the Holy Spirit of God.

This pollenization of the superconscious realm of the mind of man, is referred to by Christ Jesus as the new birth. Every normal human being, who has reached the age of accountability, has the capacity for pollenization by the Word of God; until pollenization takes place, or in the natural course of life all capacity for pollenization is forever lost.

Many teachers are declaring today that all men are the sons of God. To accept such teaching as true, is to brand the teaching of Christ Jesus as false. If all men are the sons of God, then Nicodemus was a son of God; and yet to Nicodemus Christ Jesus said, "Ye must be born again." John 3:7. If all men are the sons of God, then John was in error; for he declared, "As many as received Him, to them gave He power **to become** the sons of God." John 1:12. When the pharisees claimed to be the sons of God, Christ Jesus replied, "If God were your Father, ye would love Me. Ye are of your father the devil." John 8:42-44.

The new birth, or the pollenization of the superconscious realm of the mind of man by the Word of God, is, "not of blood," (that is, it has no connection with the natural birth) "nor of the will of the flesh," (that is, no man by his own will, or by any act of his own, can make himself a son of God) "nor of the will of man," (that is, no man can by his will or by any act, such as baptism etc., make another man a child of God) **but of God.**" John 1:13.

Four times in the following two texts, Christ Jesus, the conscious realm of the mind of God, emphatically declares that the statements He makes are **certainly** the truth of God:—

"Verily (certainly), verily (certainly), I say unto thee, Except a man be born again, he **cannot** see the Kingdom of God. Verily (certainly), verily (certainly), I say unto thee, Except a man be born of water and of the Spirit, he **cannot** enter into the Kingdom of God." John 3:3, 5.

Shall we accept these positive and tremendously emphasized utterances of Christ Jesus, or shall we set them aside and cling to the utterances of sub-teachers, who know not what they teach? Shall we not at all times remember that Christ Jesus, being God manifest in the flesh, could not by any possibility have erred, since He was never suggestible to evil; while every sub-teacher, no matter how honest and earnest he may be, is at all times suggestible to evil, and liable at any and all times to be in error?

The superconscious realm of the mind of man

can be pollenized only by the Word of God; which is the pollen of God. The Holy Spirit, the superconscious realm of the mind of God, brings the Word (or pollen) of God into contact with the superconscious realm of the mind of man, **only after the will of the conscious realm** of a man's mind has determined to permit the subconscious realm to accept the **suggestion of God**, viz., "Believe on the Lord Jesus Christ, and thou shalt be saved." Ac. 16:31.

God suggests to every man, "Believe on the Lord Jesus Christ." God knows that every man can believe on the Lord Jesus Christ if he **wills** to do so.

Many men reject God's suggestion, and refuse to believe.

Other men will to accept God's suggestion, and they believe on the Lord Jesus Christ.

The Holy Spirit never pollenizes the superconscious realm of the mind of the man who rejects God's suggestion.

The Holy Spirit always immediately pollenizes the superconscious realm of the mind of the man who wills to accept God's suggestion.

God demands that all men everywhere receive His suggestion; and by frequent, definite, emphatic autosuggestions of belief, make the subconscious realms of their minds accept as a fixed idea of truth, that Christ Jesus is God manifest in the flesh, and through Him only can man receive eternal life.

As soon as an unregenerated man determines to

accept God's suggestion, and begins honestly to autosuggest salvation through Christ Jesus, then the Holy Spirit of God commences the pollenization, or eternalization, of the superconscious realm of the man's mind.

It was Adam's **heart**, or affections, which caused him to sin. Eve had sinned and Adam knew it; but he loved his wife, and sooner than be separated from her because of her sin, he sinned also. Therefore God has ordained that man must return to Him through his **heart**. "With the **heart** man believeth unto righteousness." Rom 10:10. The affections and the beliefs, have their seat in the subconscious realm of the human mind. Therefore God does not argue with men, in an endeavor to convince the reason and judgment of the conscious realm; but He **suggests** to the suggestible **subconscious realm.**

The subconscious realm (spoken of in the Bible as **the heart**) being devoid of reason and judgment, immediately accepts and responds to any suggestion; therefore accepts and responds to the suggestion of God to, "Believe on the Lord Jesus Christ." If the subconscious realm of every man's mind were left free to act, every man would believe on the Lord Jesus Christ and be saved: but untold thousands of men **harden** their **hearts against God** by uprooting and rejecting God's suggestion, through the wills of their conscious realms.

The command of God is, "**Let thine heart keep My commandments.**" Pr. 3:1.

When a man has by the will of the conscious

realm uprooted and rejected God's suggestion, then it is true that he has "neither part nor lot in this matter: for" his "**heart** is not right in the sight of God." Ac. 8:21. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the **heart.**" I Sam. 16:7. When David had sinned against God, and knew that he had rejected God's suggestions of good, he cried out in the agony of his soul, "Create in me a clean **heart**, O God; and **renew** a right spirit within me." Ps. 51:10. David knew that he had caused his own subconscious realm, which at first responded to God's suggestions of good, to sin through the evil suggestions of his own will; and he desired that God might cleanse him from sin, and cause his mind to be as responsive to God's suggestions of good, as it was before he sinned.

The Holy Spirit, through the process of pollenization, or the new birth, reproduces the life and nature of God in man; and makes man a partaker of the divine nature. By this process the believer in the Lord Jesus Christ is "born again, not of corruptible seed (as in the flesh birth), but of incorruptible, by the Word of God, which liveth and abideth forever." I Pet. 1:23.

The teaching of New Thought cults, that christianity is the successful imitating of Jesus Christ, is extremely dangerous. An imitation is a counterfeit. A counterfeit is the most dangerous when it is perfect. Christ Jesus never taught unregenerated men to imitate Him; but He did declare,

"Except a man be **born again**, he **cannot** see the Kingdom Of God."

Were I to sit before an organ and attempt to imitate Handel or Beethoven, the result would be a poor imitation indeed; but if as I sat before the organ, the spirit of Handel, or the spirit of Beethoven, were to encompass me and absolutely possess my every faculty, I could then play just as Handel or Beethoven played.

The christian life is not an imitation of Christ Jesus, but a reproduction of Christ Jesus, through the actual impartation of the life and nature of Christ Jesus, to the superconscious realm of the mind of each believer; through the operation of the Holy Spirit of God.

The best acts of the fleshly unregenerated minds of men, are **abomination in the sight of God.** The teaching of the Bible is unmistakable along this line. All men, whose superconscious realms have not been fertilized by the pollen of God, the Word of God, are living in **the** flesh.

"They that are **in the** flesh **cannot please God.**" Rom. 8:8.

"We are all as an unclean thing, and **all our righteousnesses are as filthy rags.**" Isa. 64:6.

"He that turneth away his ear from hearing the law (or the **suggestion of God**), even his **prayer** shall be **abomination.**" Pr. 28:9.

"If he trust to his **own righteousness**, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die **for** it." Ezek. 33:13.

"To be carnally minded is death; because the carnal mind is **enmity against God.**" Rom. 8:6, 7.

Not only is this so, but the Word of God distinctly states that, "God shall send them **strong delusion,** that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Th. 2:11, 12. The literal translation of this text makes the thought of the apostle more clear. The real thought of the text is that Christ Jesus, "**the truth,**" has appealed unto men to believe His testimony. On the other hand, Satan, "**the lie,**" has appealed unto men to believe his utterances in preference to the testimony of Christ Jesus. All men who determine by the wills of the conscious realms of their minds to disbelieve the testimony of Christ Jesus, and in preference accept and believe the utterances of Satan, will be delivered up by God to the delusion, or fixed idea of evil, which will naturally follow the acceptance of Satan's lying suggestions. The thought is not that God Himself sends the delusion as an act of retaliation or vengeance; but God permits the subconscious realms of the Christ rejecters' minds, to react upon the conscious realms, thereby causing the conscious realms to believe Satan's lies to be reasonable and the truth. When the Christ rejecter reaches this state, or condition, he is the victim of a **fixed idea of evil;** and is beyond self help.

This is the condition in which Ephraim was, when God said, "Ephraim is joined to idols: **let**

him alone." Hosea 4:17. This too is what God meant when He said, "My Spirit shall not always strive with man." Gen. 6:3.

As we value our eternal salvation, and the salvation of the souls of others, let us never turn one hair's breadth away from the teachings of Christ Jesus and His inspired apostles. All sub-teachers are suggestible to evil; and we have no means of knowing whether they are teaching truth or error, unless we gauge their teachings by the teachings of Christ Jesus and His apostles.

Certain it is that no man knows truth, unless he knows Christ Jesus, who is the truth. John 14:6. All sub-teachers who have not experienced the new birth, are blind leaders of the blind. All philosophies which leave out Christ Jesus and His atoning blood, are the product of the natural unregenerated mind only, and abomination before God.

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I Cor. 2:14. A brute cannot understand philosophy: no more can a brutish man understand spiritual truth. It is not more light that a blind man needs. He needs that the power of sight be given him. A blind man can see no better when the sun is high in the heavens at the noontide; than he can at midnight, when the clouds obscure the moon. An unregenerated man is not only blind, but dead in trespasses and

sin: and a dead man sees and understands nothing.

God suggests to all unregenerated men: "Believe on the Lord Jesus Christ." When this suggestion has been complied with; through willing co-operative autosuggestions of belief; regeneration, or the new birth, takes place in the superconscious realm of the believer's mind; and the believer passes from death into life; and becomes a son or daughter of God.

"And this is **life eternal**, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." John 17:3.

Chapter VI.

CHRIST JESUS, THE CONSCIOUS REALM OF THE MIND OF GOD.

"God created man in His own image." Gen. 1:27.

Man, as he came from his Creator, was the image or counterpart of God. God, therefore, is the image or counterpart of man, as he was when he came from his Creator. Man, as he came from his Creator, was a perfect, living, thinking, acting personality; **one mind**, divided into **three realms**; the conscious, subconscious and superconscious. God, therefore, is a perfect, living,

thinking, acting personality; **one mind**, divided into **three realms**; the conscious, subconscious and superconscious.

Each realm in the mind of man has its separate and distinct functions; therefore, each realm in the mind of God has its separate and distinct functions: and since man is the counterpart of God, and God is the counterpart of man, each realm in the mind of God must have the separate and distinct functions which the corresponding realm has in the mind of man.

The **conscious** realm of the mind of man is the seat of reason, judgment, will and the five senses: therefore, the conscious realm of the mind of God must be the seat of the reason, judgment, will and five senses of God.

"There are **three** that bear record in heaven, the Father, the Word, and the Holy Ghost: and **these three are one.**" I John 5:7.

In the eternity, long ages before "time" began, only the eternal, immortal, invisible, Father-Mother God existed: being **one Mind**, divided into **two realms**; the Father, the subconscious, and the Holy Spirit, the superconscious.

The Father-Mother God begat Christ: and the **two realm Mind was made to embrace three realms**; the Father-Mother God, and Christ.

The Father-Mother God, the subconscious and superconscious realms of the mind of God, have always been and shall always be **invisible.**

"The King eternal, immortal, invisible, the only wise God." I Tim. 1:17. "The blessed and

only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light **which no man can approach unto; whom no man hath seen, nor can see:** to whom be honor and power everlasting.'' I Tim. 6:15, 16.

Christ was the **first** of the creation of God. Christ was begotten **before any other being, or thing material, had been created.** ''I Jesus have sent Mine angel to testify unto you these things in the churches.'' Rev. 22:16. The angel whom He sent testified, ''These things saith the Amen (Christ Jesus), the faithful and true witness, **the beginning of the creation of God.**'' Rev. 3:14. He was, **''the firstborn of every creature.** He is **before all things.**'' Col. 1:15-17.

After Christ was begotten, the **one Mind**, God, consisted of **three realms:** Christ, the **conscious** realm; the Father, the **subconscious** realm; and the Holy Spirit, the **superconscious** realm.

No other being or thing material existed in the universe, apart from the **one three realm Mind,** God.

When Christ was begotten He was given a **form;** which the Bible calls ''the form of God.'' Up to the time of the begetting of Christ, the mind of God did not indwell a **form;** but was **invisible.**

After Christ was begotten, and the mind of God indwelt the form of God; the three realms of the **one Mind** determined to create other living beings, and the material universe.

''In the **beginning** was the Word (Christ), and

the Word was **with** God, and the Word **was** God." John 1:1. Christ, being the conscious realm of the one Mind, God, was **with** the other realms, the subconscious and superconscious; and at the same time **was** God: that is, was a part of the **one Mind**, God.

"All things were made by **Him**; and without Him was not anything made that was made." John 1:3. Just as the subconscious and superconscious realms of the mind of man can have absolutely no contact with things material, except through the conscious realm; so the subconscious and superconscious realms of the mind of God can have absolutely no contact with things material, except through Christ, the conscious realm.

"**By Him** were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by **Him** and **for Him**: and He is before all things, and by **Him all things consist**." Col. 1:16, 17.

"By Him and for Him." The Father and the Holy Spirit, the subconscious and superconscious realms of the mind of God, could create only through the **conscious** realm; and could **enjoy what had** been **created, only through the senses of the conscious realm.**

If sight, hearing, smell, taste and feeling were taken from the conscious realm of the mind of a man, the subconscious and superconscious realms of that man's mind would have no possible means of contact left with which to establish

relationship with things material. In like manner, the eternal, immortal, invisible, Father-Mother God, the subconscious and superconscious realms of the **one Mind**, would have no possible means of contact left with which to establish relationship with things material, if the five senses of God which are in Christ, the conscious realm, were lost.

"By Him all things consist." The word "consist" means "to be composed of." Literally, the meaning of the text is, that all things, in heaven or in earth, visible or invisible, were composed of, or came out of, Christ.

Christ, the conscious realm, did all His work **subconsciously**; and God the Father, the subconscious realm, did all His work **consciously.** Thus it is true that Christ created all things; while at the same time it is true that the Father created all things **through Christ.**

God hath spoken unto us, "**By His Son**, whom He hath appointed heir of all things, **by whom also He made the worlds**; who being the brightness of His glory, and **the express image of His person**, and upholding all things by the word of His power." Heb. 1:1-3.

The eternal, Father-Mother God, addressing Christ, the conscious realm, declared, "Thy throne, **O God**, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou, Lord, in the beginning has laid the foundation of the earth; and the heavens are the works of Thine hands." Heb. 1:8, 10.

Christ was "the beginning of the creation of God," "The first born of every creature," "Before all things, and by Him all things consist;" and "without Him was not anything made that was made;" therefore, He was the Creator of all beings which exist, apart from the one Mind, God.

Christ created the angels. One of the first and greatest of the angels was Lucifer, son of the morning, now Satan.

In chapter IX, upon, "The Origin Of Evil, Sin, Disease and Death," I have proven from the Word of God, that Lucifer was at first an honored prince amongst the angels of God; but at the time of the beginning of the creation of the earth, he rebelled against God, and many of the angels of his principality joined him in his rebellion.

Lucifer, though one of the greatest and most honored of the angels, was nevertheless **not a son of God**; but a **servant only.** The knowledge that God had planned to create a race to be known as "man;" to whom was to be given the capacity for the life and nature of God Himself, seems to have made Lucifer insanely jealous: and he determined to destroy the human race, providing God carried out His plan to create it. God could not have retained His character had He permitted Satan to intimidate Him. That God knew Satan's boast was no idle one, is clear in the fact that Christ is spoken of in the Bible as the Lamb of God, "**slain from the foundation of the world.**" Rev. 13:8.

"In the **beginning** (of "time") God created the

heaven and the earth." Gen. 1:1. "The devil sinneth **from the beginning.**" I John 3:8. Christ Jesus says of Satan, "He was a **murderer from the beginning.**" John 8:44. "Thou, Lord **in the beginning** hast laid the foundation of the earth." Heb. 1:10. Therefore it was from the time that Satan became a murderer, in intention, that Christ became the sacrifice, in intention.

When Christ was first begotten He was called, "**Christ,**" meaning "**anointed.**"

When Christ determined, at the beginning of the creation of the earth, to offer Himself as a sacrifice for the sins of men, He received the title of "**Jesus,**" meaning "**Saviour.**"

The teaching that "Christ" is the name given by God to the **divine nature** that was in Christ Jesus; and that "Jesus" is the name given by God to the **human nature** that was in Christ Jesus, is utterly erroneous.

From the **beginning,** when the foundation of the earth was laid, Christ, the conscious realm of the mind of God, has been known as "**Christ Jesus.**"

"**Christ Jesus, being in the form of God,** thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." Phil. 2:5-7. "Grace, which was given us **in Christ Jesus before the world began.**" 2 Tim. 1:9.

"**Christ Jesus**" was the name of the **only begotten Son of God,** from the beginning of the period called "time."

The Virgin Mary **gave the form of man** to Christ Jesus; but she never gave a human **mind** to Christ Jesus. Christ Jesus was not conceived by Mary; but by **the Holy Ghost**; the superconscious realm of the mind of God; the eternal **Mother God**. Mat. 1:20.

There is not one utterance of Christ Jesus, or of His inspired prophets and apostles, which can reasonably be construed to mean that the mind which indwelt the human form which was born of the Virgin Mary, was, either in part or whole, a human mind. The idea that the child which was born of Mary was the son of Mary and possessed of **a human mind**, is utterly erroneous.

"That **holy thing** which shall be born of thee shall be called the **Son of God.**" Luke 1:35. "For unto you is born **this day**, a Saviour, which **is** Christ the Lord." Luke 2:11. It was not a human son of Mary but **Christ the** Lord, the conscious realm of the mind of God, which was united unto mortal flesh in the womb of Mary.

The baby brain was filled to its utmost capacity with the mind of God; and as the brain capacity enlarged, through natural growth and increase of stature, it was filled to its fulness by the mind of God; until finally the full brain capacity of a perfect man was developed.

The body of the babe which was born of the Virgin Mary, was a human body; and the blood which coursed through its veins was human blood; but the **only mind that dwelt in that body was the mind of God.** Therefore the body of Christ Jesus,

and the blood which was in that body, were **not the body and blood of a human being;** but were the body and blood of God: that is, the body, and the blood that was in the body, were the peculiar personal property of God; and He only had the right to dispose of them.

For this reason the terms, "Blood of Jesus," "Blood of Christ" and "Blood of God," are used synonymously; as in the following texts:—

"Having therefore, brethren, boldness (or the **right**) to enter into the holiest **by the blood of Jesus.**" Heb. 10:19.

"How much more shall **the blood of Christ,** who through the eternal Spirit offered Himself without spot to God, purge your conscience." Heb. 9:14.

"Feed the church of **God,** which He hath purchased **with His own blood.**" Ac. 20:28.

The expression is, "Dia tou aimatos tou idiou" and means literally, "Through the blood which was all God's own, personal, private property; He only having the right to dispose of it."

"The man Christ Jesus," (I Tim. 2:5) was "**in the likeness of men,**" Phil. 2:7; but nevertheless He was, "**God manifest in the flesh.**" I Tim. 3:16. The word "manifest" is the strongest word which could have been used. The use of this word practically means that every normal human being who saw Christ Jesus, realized that He was God. The reason men rejected and crucified Him was because they were not normal; but were blinded by

sin; and misguided by the suggestions of the evil one.

"God made man in His own image." The mind of God is possessed of every function that is in the mind of man; therefore God did not need to unite the conscious realm of His mind, with the mind of a human being, before He could look upon things as man looks upon them. God's mind is the counterpart of man's mind, and He fully appreciates man's every thought and condition. Christ Jesus was **God** and **God** only; although He dwelt in a human form; in the **likeness** of men.

"We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15. The expression here is, "Kata panta kath' omoioteta," meaning He was tempted according to all things, or in every respect, like, or answering to likeness, as we are: but His temptations while in a likeness to ours, were not the same as ours; because the expression, "Choris amartias," means apart not only from sin, but from **the** idea **of sin.**

Satan did his utmost to tempt Christ Jesus, but there was nothing in the nature of Christ Jesus to respond to temptation; for He was the conscious realm of the mind of God.

"In the beginning was the **Word**, and the Word was with God, and **the Word was God.** And **the Word was made** flesh, and **dwelt among us**, and we beheld His glory, the glory as of **the only be-**

gotten of the Father, full of grace and truth.'' John 1:1, 14.

Christ Jesus was the ''**child that was born**'' of the Virgin Mary; and ''**the Son that was given**'' by God the Father: referred to in the text, ''For unto us a **child** is born and unto us a **son** is given: and the government shall be upon His shoulder: and **His name** shall be called **Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**'' Isa. 9:6.

''For God so loved the world that He gave His only begotten Son.'' John 3:16.

Christ Jesus, the conscious realm of the mind of God, was the one upon whose shoulder all government was placed. The conscious realm is the seat of reason, judgment and will; and the subconscious and superconscious realms of the mind of God could not reason with men, judge men, nor exercise the will of God concerning men, except through Christ Jesus, the **conscious realm.**

The Father and the Holy Spirit, the subconscious and superconscious realms, are still invisible, and unapproachable by men; ''Dwelling in the light which **no man can approach unto: whom no man hath seen, nor can see.**'' I Tim. 6:16. Christ Jesus, the conscious realm, is the **only** visible and approachable realm of the mind of God. The fact that **no man** can approach unto the Father-Mother God, and that **no man** has seen nor can see the Eternal One; is absolute proof that Christ Jesus was **God only**, so far as His **mind** was concerned: for Christ Jesus says, ''Not that any man

hath seen the Father, save He which is of God **He hath seen the Father.**" John 6:46. Again, "I speak that which I have seen with My Father." John 8:38. To Philip Christ Jesus said, "**He that hath seen Me hath seen the Father.**" John 14:9. Christ Jesus was one personality with the Father, being one division of the same mind; and yet the subconscious and superconscious realms of His mind are invisible. Thus it is true that no man hath seen or ever can see the invisible realms of the mind of God; while at the same time it is true that every man who has seen Christ Jesus, has seen the **conscious** realm of the one Mind, God.

Since the Father and the Holy Spirit, are invisible and unapproachable, we realize the significance of the words of Christ Jesus when He says, "I am **the way**, the truth and **the life: no man cometh unto the Father, but by Me.**" John 14:6. There is absolutely no possibility for any man to get into contact with God, except through Christ Jesus, the conscious realm.

God can hear the prayers of men **only through the hearing of the conscious** realm, Christ Jesus.

God can **see** men **only through the sight of** the **conscious realm**, Christ Jesus.

God can **reason** with men only through the **reason of** the **conscious realm**, Christ Jesus.

God can **judge** men **only through the judgment of the conscious realm**, Christ Jesus.

God can **will to save men, only** through **the will of the conscious realm**, Christ Jesus.

The **only God** this world **has ever known, or**

ever will know, is the conscious realm of the mind of God, Christ Jesus.

It was Christ Jesus who spoke to Adam in the garden of Eden; who appeared unto Abraham; who walked with Enoch; who appeared unto Moses in the mount, and gave him the commandments; who manifested Himself unto Joshua and Isaiah; in the **form of God.**

Christ Jesus is the **Wonderful,** the Creator of all things; the **Counsellor,** the law giver; the **mighty God,** through whom the eternal God working **consciously** does all the mighty works of God; the **everlasting Father,** one mind, one personality with the eternal One; and the Prince Of Peace, the One who shall conquer all the enemies of God, and bring universal peace.

The day is surely coming when the kingdoms of this world shall be the kingdoms of our God; and Christ Jesus shall be the One to whom every knee shall bow and every tongue confess: for, "God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9-11. "Worthy is **the Lamb that was slain** to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Blessing, and honour, and glory, and power, be unto Him that sitteth upon the

throne, and unto the Lamb for ever and ever." Rev. 5:12, 13.

Christ Jesus, the conscious realm of the mind of God, is the seat of the reason, judgment, will and senses of God. Though the mind of man has three realms, man has but one reason, one judgment, one will, one conscience etc.; so the mind of God, having three realms, has nevertheless but one reason, one judgment, one will, one conscience etc..

The conscious realm of the mind of man can work subconsciously only when it works through those functions which have their seat in the subconscious realm; and the subconscious realm can work consciously only when it works through those functions which have their seat in the conscious realm. For instance, affection has its seat in the subconscious realm; therefore man can love only through the subconscious realm: and the will has its seat in the conscious realm; therefore a man can will only through the conscious realm.

Each realm in the mind of God is the counterpart of the same realm in the mind of man. The love of God has its seat in the subconscious realm of the mind of God; therefore, Christ Jesus, the conscious realm, can love only through the subconscious realm: and the will of God has its seat in the conscious realm; therefore the Father, the subconscious realm, can will only through Christ Jesus the conscious realm.

It was Christ Jesus, the Lord, who spoke through the lips of Isaiah, saying, "Come now

and let us **reason** together;'' (Isa. 1:18) for **reason has its seat in the conscious realm.**

Christ Jesus Himself declared, ''The Father **judgeth no man**, but **hath committed all judgment unto the Son**: that all men should honour the Son, **even as they honour the Father.**'' John 5:22, 23. **Judgment has its seat in the conscious realm.**

The inspired apostle Paul writes, ''This is the **will of God in Christ Jesus** concerning you.'' I Thes. 5:18. **The will has its seat in the conscious realm.**

Since the **will of God** is ''in Christ Jesus,'' it is clear that the Father and the Holy Spirit, the subconscious and superconscious realms, **can not possibly will anything** except through the will which is in Christ Jesus, the conscious realm.

Just as any suggestion made to the subconscious or superconscious realm of the mind of man, can be rejected or uprooted by the will of the conscious realm; so the will of Christ Jesus, the conscious realm of the mind of God, can reject or uproot any suggestion made to the Father or the Holy Spirit, the subconscious and superconscious realms of the mind of God.

The subconscious realm of the mind of man is **suggestible;** and the subconscious realm of the mind of God is also **suggestible.** Christ Jesus teaches that all prayer should be addressed to the Father, the subconscious realm.

''After this manner therefore pray ye: Our Father which art in heaven.'' Mat. 6:9. ''Thy

Father which seeth in secret, shall reward thee openly.'' Mat. 6:18.

However while prayer must be addressed to the Father, the suggestible subconscious realm of the mind of God, it is the inviolable law of God that each prayer **must be offered** in **the name of Christ Jesus, and in accordance with the will of Christ Jesus**, the conscious realm. ''Whatsoever ye shall ask **in My name**, that will **I do**, that the Father may be glorified in the Son. If ye shall ask anything in **My name, I will do** it.'' John 14:13, 14. ''Whatsoever ye shall ask of the Father in **My name**, He may give it you.'' John 15:16. ''Verily, verily, (certainly, certainly) I say unto you, Whatsoever ye shall ask the Father in **My** name, He will give it you.'' John 16:23.

Asking in the name of Christ Jesus precludes any asking which is not in perfect accord with the revealed will of Christ Jesus. No prayer, or suggestion, to the Father, can by any possibility be answered, unless it is in harmony with the will of Christ Jesus: since all prayers, or suggestions, made to the Father, which are not in accord with the will of Christ Jesus, **are instantly rejected and uprooted by the will of Christ Jesus.** Thus we realize the significance of the words of Christ Jesus, when He says, ''**No man cometh** unto the **Father, but by Me.**'' John 14:6

It is a psychological impossibility for God the Father, the subconscious realm of the mind of God, to will to respond to any prayer or sugges-

tion made to Him, except through the will of Christ Jesus, the conscious realm.

All prayers, therefore, which are not in accord with the will of Christ Jesus, are absolutely ineffective.

What the will of Christ Jesus is in regard to prayer, is most clearly set forth in the teachings of the New Testament.

The sinner must first acknowledge himself a sinner, and confess his need of a Saviour. He must truly repent of his sins, and believe on the Lord Jesus Christ as the only Saviour from sin. He must, by frequent, definite, emphatic autosuggestions of belief in Christ Jesus, force his mind to receive the fixed idea of truth, that Christ Jesus, God manifest in the flesh, took upon Himself the form of man and offered Himself as an atonement for sin; "That whosoever believeth in Him should not perish, but have everlasting life." John 3:16. When the sinner has thus caused himself to believe in Christ Jesus, and in the atonement which He has made; then Christ Jesus, through the operation of the Eternal Spirit, imparts the eternal life and nature of God to the believer. Henceforth as a son of God the believer may address God his Father, in the name of Christ Jesus the Lord, and ask for anything, which he knows through his study of the Bible, it is the will of Christ Jesus to give unto him.

All other philosophies and theories of salvation are out of harmony with the teachings and the will of Christ Jesus.

As the apostle Paul most vehemently expressed it, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, **let him be accursed.**" Gal. 1:8.

The **only possible way to God** is through Christ Jesus, the conscious realm.

The only manifestation there **ever was, or ever will be, of God,** is Christ Jesus, the conscious realm.

The **only** life **which** it **is possible for God to impart to man,** whereby the superconscious realm of the mind of man can be fertilized and eternalized, is the life which "**is hid with Christ** in **God.**" Col. 3:3.

The teaching that Christ Jesus was a human being, and the son of God only in the same sense that all other human beings are the sons of God; is blasphemous in the extreme.

Christ Jesus manifested the fact that He was **God,** in every act and word.

He was greater than the **Sabbath.** "The Son of Man is Lord also of the sabbath." Luke 6:5. He was **greater** than the temple. "I say unto you, that in this place is one greater than the temple." Mat. 12:6. He was **greater than** the **law of Moses.** "It was said by them of old time, Thou shalt not commit adultery: **but I say** unto **you,** that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Mat. 5:27, 28. "It hath been said, thou shalt love thy neighbor, and hate thine enemy. **But I say**

unto you, Love your enemies.'' Mat. 5:43, 44. He was **greater than natural laws.** He was **greater than gravitation.** He walked on the water. John 6:18-21. He ascended to heaven. Ac. 1:9. He changed water into wine. John 2:7-10. He fed five thousand men besides women and children with five small loaves and two fishes. Mat. 14:15-20. "He rebuked the wind and the raging of the water: and they ceased, and there was a calm.'' Luke 8:24. He was **greater than the angels.** "Thinkest thou I cannot now pray My Father, and He shall presently give Me more than twelve legion of angels.'' Mat. 26:53. "Being made so much better than the angels. Let **all the angels of God worship Him.**'' Heb. 1:4-6. He was **greater than Satan and his demons.** He cast out devils. Luke 8:26-28; 4:33-36; 6:18. He gave His disciples power over all devils. Luke 9:1. He was **greater than any sickness or disease.** "He rebuked the **fever** and it left her.''.Luke 4:39. He healed the man sick of the **palsy.** Luke 5:18-25. He healed the woman whom all physicians failed to heal. Luke 8:43-48. He healed a man **full of leprosy.** Luke 5:12, 13. "He laid His hands **on every one of them,** and healed them.'' Luke 4:40. He was **greater than life,** and has the same power over life that the Father has. John 5:26. He can quicken whom He will. John 5:21. He had the power to lay down His life and the power to take it up again. John 10:17, 18. He proved this by raising from the dead the son of the widow of Nain (Luke 7:12-15), the daughter of Jairus (Luke

8:40-42, 49-56), Lazarus, when he had been dead four days (John 11:1-44) and by rising from the dead Himself. John 20:1-31. He is **greater than death**, being the resurrection and the life, and **His voice** shall call all the dead from their graves. John 11:25; 5:25. He gives eternal life to all who believe. John 10:27-30. He is **greater than the judgment**, and saves from condemnation all who believe. John 5:24. He is to be the **judge** in the judgment day. John 5:22, 23. He is the only **light** from God that has come into this world (John 8:12); the only **door** by which men can enter into the fold of God (John 10:1, 7-9); the only **shepherd** who can feed the flock of God (John 10:11); the **bread of life** and the **water of life** (John 6:33-35); the first to teach the value of the **individual**, the **one prodigal** (Luke 15:11-24), the **one sheep** (Luke 15:4-7), the **one piece of silver** (Luke 15:8-10); and the **only one who ever revealed God to man as a loving Father**, who was willing to hear and answer the prayers of His children. Luke 10:22; 11:2, 13.

Even when a boy of but twelve years of age He taught the Doctors of the Law, in the temple; and they marvelled at His wisdom. Even then He said to Mary, "Wist ye not that I must be about My Father's business?" Luke 2:49.

The claim of Christ Jesus Himself is that He never thought a thought, nor spoke a word, nor did an act, **consciously**, even in the most relaxed moments of His earthly life; but He declares most emphatically that every thought and word and

act of His life was the thought and word and act of the Father, the **subconscious** realm of His mind.

He claims that the subject matter of all of His conversations was given to Him by His Father; and that the **identical words** with which He gave expression to that subject matter, were **dictated to Him by His Father.**

He always spoke of His Father as being **in Him** and **in Heaven;** and of Himself as being **in the Father.** "Believe Me that **I am in the Father,** and **the Father in Me.**" John 14:11. "He that sent Me **is with Me: the Father hath not left Me alone;** for I do always those things that please Him." John 8:29.

The human form that was indwelt by Christ Jesus, was as full of the mind of God at all times as it was possible for it to be; and yet at the same time the mind of God also indwelt the **form of God in Heaven.**

The Holy Spirit has proven, and is proving every day, that the mind of God can indwell millions of forms at the same time; for the Word distinctly teaches that the body of each individual believer in the Lord Jesus Christ, is indwelt by the Holy Spirit. I Cor. 3:16, 17.

The Greek expressions used by Christ Jesus are very explicit. He says, "The Father which sent Me, He gave Me a commandment (entole, a specific injunction) what I should **say,** (eipo, from epos, a word, meaning the **identical words)** and what I should **speak** (laleso, from laleo, I talk or

chatter, meaning the subject matter even of the lightest conversations)..John 12:49.

The **doctrine of Kenosis**, of which the so-called Higher Critics make so much, is the doctrine of Christ Jesus emptying Himself. They claim that when Paul said, "Christ Jesus—made Himself of no reputation," etc. (Phil. 2:5-8), the apostle meant that Christ Jesus emptied Himself of at least some of His **divine attributes**; and was therefore mistaken about many things, just as any other man might have been: but a careful analysis of the expression which forms the basis of this doctrine will convince any real thinker that the suppositions of the critics are based upon a false premise.

The expression "'all' canton ekenose" (from kenoo, **I empty**, or **I drain**) means **to empty to** the **draining point.** If, therefore, the text refers to **any** of the attributes of God in Christ Jesus, it must of necessity include **all** of them. There must have been an **emptying to the draining point**, of whatever is referred to in the text. There is no reference whatever in the text to the attributes of God. **In one respect only did Christ Jesus empty Himself to the draining point**; and that was in regard to the exercise of His **will.** The **will of God** has its seat in Christ Jesus (I Th. 5:18), the **conscious realm** of the mind of God; and He had the right to exercise that will at all times; but He permitted the Father, the subconscious realm, to exercise the will of God at all times.

Christ Jesus made this truth clear when He

said, "**I do nothing of Myself**; but as My Father hath taught Me, I speak these things." John 8:28. "I do nothing of Myself," (ap'emautou poio ouden) literally, "On My own initiative I do **not one single thing**: but according as (kathos) My Father hath taught Me, I speak these things." "My doctrine is **not Mine**, but **His that sent me.**" John 7:16. "The Word which ye hear is **not Mine**, but the Father's which sent Me." John 14:24. "The words that I speak unto you **I speak not of Myself**; but **the Father that dwelleth in Me, He doeth the works.**" John 14:10. The literal Greek reads, "The **Father dwelling in Me, He doeth the works of Himself.**"

At the close of His ministry, just before His crucifixion, He said to the Father, "I have given unto them **the words which Thou gavest Me.**" John 17:8. In the garden of Gethsemane, when He knew that His time had come to die, He said, "Abba, Father, take away this cup from Me: **nevertheless not what I will, but what Thou wilt.**" Mark 14:36.

That the doctrine of kenosis, the doctrine of Christ Jesus emptying Himself, had no reference whatever to the attributes of God in Christ Jesus, is manifest in the texts:—

"All things that the Father hath are Mine." John 16:15. (Panta 'osa echei 'o pater ema esti) Christ Jesus herein uses the **present tense.** He literally says, "All things as many as the Father has **right now**, are Mine **right now.**"

"In Him dwelleth all the fulness of the God-

head bodily.'' Col. 2:9. The word ''fulness'' (pleroma) comes from ''pleroo'' meaning, I fill full to the brim. This would have been sufficient; but when the apostle adds the word ''all'' (pan to pleroma) he makes the thought as strong as it can be made. The literal meaning of the expression is that the bodily form of Christ Jesus was just as full of God as it was possible to be. The critics, therefore, are forced to acknowledge that Christ Jesus was **God manifest** in the flesh; and that His bodily form was as full of God at all times as it was possible to be; or else declare that the words written by the apostle Paul are false.

''In whom are hid all the treasures of wisdom and knowledge.'' Col. 2:3. The words ''sophia'' and ''gnosis'' as used herein, together with the expression ''pantes oi thesauroi,'' certainly include **all possible wisdom** and **knowledge.**

Since Christ Jesus was as full of God as it was possible to be; and possessed at all times every-thing that God the Father possessed, amongst which possessions were all possible wisdom and knowledge; how could He possibly have erred in anything?

Shall we listen to the criticisms of men who know not what they teach, in preference to the teachings of Christ Jesus? Surely Christ Jesus is infinitely more worthy of trust, than the so-called Higher Critics.

''And the **Word** was made **flesh,** and dwelt among us, full **of grace and** truth.'' John 1:14. The Greek expression herein is, ''Pleres charitos

kai aletheias.'' The adjective ''pleres'' means **full to the brim.** The literal meaning of the text then is that Christ Jesus, the Word, was full to the brim of grace and truth. Since He was full of the wisdom, and knowledge, and **truth** of God, how could He have been ignorant of anything, or have erred in any manner?

The Psychology Of The Atonement.

Only through the **senses** of the **conscious realm** of the human mind, can physical pain be felt. The instant a human being loses **consciousness,** the **realization of pain ceases.** The subconscious and superconscious realms of the human mind have no realization of physical pain. The hypnotized man, the **conscious** realm of whose mind is asleep, realizes no physical pain, even when a needle is driven through his tongue. The subconscious realm of the human mind can be made to suffer pain **only through suggestion:** which process is entirely **mental,** and **not physical.**

The mind of God is the counterpart of the mind of man; therefore, **only through the senses of the conscious realm of the mind of God, can physical pain be felt by God.** The subconscious and superconscious realms of the mind of God, could under no possible conditions be made to realize **physical pain.** The subconscious realm of the mind of God could be made to suffer only through suggestion: which process would be mental, and not physical.

Had Christ Jesus continued to remain **in the form of God,** His **senses** could under no possible condition have brought to Him a realization of

physical pain; because the form of God is immortal, and subject neither to pain nor death. That He might place Himself in such a condition that He could realize pain through His senses, and make physical death a possibility to Him; thus enabling Him to offer Himself as a sacrifice for sin; Christ Jesus took upon Himself a mortal body of flesh. Had Christ Jesus suffered in the form of God, through mental processes only, mankind could never have realized the atonement. God desired not only to make an atonement for sin, but also to so manifestly demonstrate the fact that such an atonement had been made, that all men everywhere should be forced to a realization of it.

The inviolable law of the universe is that sin bringeth forth death.

That the sins of the untold millions of the human race might claim their toll of death, and yet that it might be possible for the sinner to obtain life everlasting; God took upon Himself the form of man, who had sinned, and in that form offered Himself upon the cross of Calvary as an atonement for man's sin.

Christ Jesus, being the conscious realm of the mind of God, had an infinite capacity for pain. He tasted death for every man. Heb. 2:9. He not only bore our sins, but our sicknesses as well. "His own self bare our sins in His own body on the tree." I Pet. 2:24. "Himself took our infirmities, and bare our sicknesses." Mat. 8:17. "For this cause many are weak and sickly among you, and many sleep (or die)." I Cor. XI:30. For what

cause? "Not discerning the Lord's **body.**" 29th. verse. Many believers in Christ Jesus, who have trusted in His atonement for sin; are weak and sickly and die, because they fail to realize that He made atonement for sickness just as certainly as He did for sin.

He being God, and His capacity for suffering being **infinite,** it was impossible for any amount of suffering to kill Him: therefore, when He had made full atonement for the sins of all men, who had ever lived, were living, or ever would live, He "yielded up the ghost." Mat. 27:50. By the exercise of the power that was in Him, He could at any moment have resisted and overcome all pain; and in the twinkling of an eye have changed His mortal body into an immortal one; thereby making it subject to neither pain nor death: but had He done so, every member of the human race would have been lost forever, without hope of redemption. Instead of resisting death, therefore, He voluntarily sought it. He says, "I lay down My life, that I might take it again. **No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.**" John 10:17, 18.

The modern **New Thought** teaching that the **death** of Christ Jesus, and the shedding of His **blood,** have no vital part in the plan of God for the salvation of men, is false in every particular; and antagonistic to all the teachings of Christ Jesus. Only through the merits of His atonement can any man possibly be saved. How can men

hope for salvation through the righteousness of the fleshly mind, when God Himself has told us that "Except a man be born again, he cannot see the Kingdom of God." John 3:3. "If we say that we have no sin, (as do Christian Scientists, for instance) we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make Him (God) a liar, and His Word is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:8-10. In the same connection the one remedy for sin is distinctly set forth. "The blood of Jesus Christ His Son cleanseth us from all sin." I John 1:7. "Ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God." I Pet. 1:18-21. Peter realized that it was possible to believe in God only through Christ Jesus; who is the only manifestation or revelation of God; being the conscious realm of the mind of God.

The eternal, invisible, Father-Mother God, the subconscious and superconscious realms of the mind of God, created all things, upholds and sustains all things, bestows all gifts to mankind, and brings salvation and eternal life unto men, only through Christ Jesus, the conscious realm.

Access to the Father and to the eternal Spirit, can be had only through Christ Jesus, the con-

scious realm. Eph. 2:18; 3:12. Rom. 5:1, 2. Eph. 1:5-7.

No lawyer would dare to alter the exact wording of a supreme court decision. The statements of Christ Jesus and His inspired prophets and apostles, are **the decisions of the supreme court of the universe.**

God never meant His words to be interpreted! He meant them to be believed and accepted **just as He uttered them.** How dare any man alter the **exact wording of the decisions of the supreme court of the universe?**

Chapter VII.

THE FATHER, THE SUBCONSCIOUS REALM OF THE MIND OF GOD.

"God created man in His own image." Gen. 1:27.

The subconscious realm of the mind of God, is the counterpart of the subconscious realm of the mind of man: and is therefore the life controlling centre of the mind of God; the seat of intuition, memory, affection, emotion, belief, conscience, imagination, inspiration and genius.

God the Father, the subconscious realm of the mind of God, has chosen to carry on all His workings in connection with things material, through Christ Jesus, the conscious realm; and all His

workings in connection with things spiritual, through the Holy Spirit, the superconscious realm.

Just as the conscious and subconscious realms of the mind of a man are **one mind**, so the conscious and subconscious realms of the mind of God are **one mind**: and just as the subconscious realm of the mind of a man is greater than the conscious realm, so the subconscious realm of the mind of God is greater than the conscious realm.

Thus it is absolutely true that Christ Jesus and the Father are **one** (one mind); and at the same time the Father is **greater** than Christ Jesus.

This explains the statements of Christ Jesus when He says, "I and My Father are **one**;" (John 10:30) and "My Father is greater than I." John 14:28.

Thus also is it true that, "In the beginning was the Word, and the Word (Christ Jesus) was **with** God, and the Word **was** God." John 1:1. The Word, Christ Jesus, being the conscious realm, was **with** the eternal Father-Mother God, the subconscious and superconscious realms; and at the same time **was** God; that is, was a realm of the **one Mind**, God.

All the words and works of Christ Jesus, were the words and works of the Father; because Christ Jesus did all of His thinking, speaking and working **subconsciously**.

God the Father, **created** all things; but He did so **consciously**; that is, through Christ Jesus, the conscious realm. "**By whom** also He made the worlds." Heb. 1:2.

Christ Jesus upholds and controls all things, but He does so **subconsciously.** "Who being the brightness of His (the Father's) glory, and the express image of His (the Father's) person, and **upholding all things by the Word of His** (the Father's) **power.**" Heb. 1:3.

Christ Jesus said, "All power is given unto Me in heaven and in earth." Mat. 28:18. This statement means that Christ Jesus, the conscious realm of the mind of God, can at all times by **suggestion** control the infinite resources of the **subconscious realm of the mind of God.**

Just as the subconscious realm of the mind of a man responds to the autosuggestions of the conscious realm, so the subconscious realm of the mind of God responds to the autosuggestions of Christ Jesus, the conscious realm, only to an infinitely greater degree.

Just as the mind of man, though having three realms, has but **one will, one reason, one judgment, one conscience** etc., so the mind of God, though it has three realms, has but **one will, one reason, one judgment, one conscience** etc.

God the Father, the subconscious realm, can **reason** only through the reason of the conscious realm; can **judge** only through the judgment of the conscious realm, and can **will** only through the will of the conscious realm. "The Father **judgeth no man,** but **hath committed all judgment unto the Son.**" John 5:22, 23. "This is the **will** of God **in Christ Jesus** concerning you." I Th. 5:18.

Just as men, to a certain extent, see and know the conscious realms of the minds of other men, so they can see and know the conscious realm of the mind of God: but no man can ever see or know the subconscious and superconscious realms of the mind of God; except as the thoughts and feelings of these invisible realms are expressed through Christ Jesus, the conscious realm.

God the Father, the subconscious realm, is "eternal, immortal, invisible;" "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." I Tim. 1:17; 6:16.

Just as the subconscious and superconscious realms of the mind of a man, can only come into contact with other beings and things material, through the functions of the conscious realm; so the subconscious and superconscious realms of the mind of God, can only come into contact with other beings and things material, through the functions of the conscious realm of the mind of God. Therefore the eternal Father-Mother God can never have any contact with other beings or things material, except through Christ Jesus; the only realm of the God mind which can possibly get into rapport, or contact, with any other being, or thing material.

If the conscious realm of the mind of a man were robbed of its functions, there would be no possible method of contact or understanding between the subconscious and superconscious realms of the man's mind, and other beings or things

material. In the same manner it is utterly impossible for the subconscious and superconscious realms of the mind of God to have contact with, or understanding between, things material or other beings; except through the functions of Christ Jesus, the conscious realm of the mind of God.

God the Father, therefore, can **see** men, **hear** men, **sympathize with** men, and **work for** men, **only through Christ Jesus,** the conscious realm.

Christ Jesus, being **God**, has power in Himself to do marvellous things; but He has chosen to work **subconsciously.** He many times emphatically stated that His words, His doctrines, and His works were not His, but the Father's which sent Him. All ideas of the nature and character of God, are the merest conjecture, apart from the revelation and teachings of Jesus Christ. He distinctly tells us, "No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him." Luke 10:22.

Christ Jesus said many things concerning the Father; and only through such words of revelation do we know who and what the Father is.

"God is a Spirit." John 4:24. "The **living Father.**" John 6:57. "Lord of heaven and earth." Mat. XI:25. "The Father **hath life in Himself.**" John 5:26. "Father, I thank Thee that Thou hast **heard** Me." John XI:41. He can **hear.** "There came a **voice** from heaven, saying, Thou art My beloved Son, in whom I am well pleased." Mk. 1:11. He can **speak.** "I say unto you, that in

heaven their angels do always behold the face of My Father which is in heaven.'' Mat. 18:10. He has a face. Christ Jesus undoubtedly herein has reference to the face of the form of God. Christ Jesus ''being in the form of God,'' came forth from heaven and took upon Him the form of man. The form of God, is the form which the mind of God has indwelt ever since Christ, the conscious realm, was begotten. Just as the subconscious and superconscious realms of the mind of a man indwell a form of flesh, and yet remain invisible; so the Father and the Holy Spirit, the subconscious and superconscious realms of the mind of God, indwell the form of God, and yet remain invisible. The form of a human being is as much the form of the subconscious realm as it is of the conscious realm; so the face of the form of God is as much the face of the Father, as it is the face of Christ Jesus.

''God so loved the world, that He gave His only begotten Son.'' John 3:16. ''As the Father hath loved Me, so have I loved you.'' John 15:9. ''The Father Himself loveth you, because ye have loved Me, and have believed that I came out from God.'' John 16:27. God loves the sinner; He loves Christ Jesus; and He has a peculiar love for the one who believes in and receives Christ Jesus.

''O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me.'' John 17:25.

''O Father, glorify Thou Me with Thine own

self with the glory which **I had with Thee before the world was.**'' John 17:5.

''As the Father knoweth Me, even so know I the Father.'' John 10:15.

''I proceeded forth and came from God; neither came I of Myself, but He sent Me.'' John 8:42.

''I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.'' John 10:17, 18.

''**The Father is** in **Me**, and **I in Him.**'' John 10:38.

''Believe Me that **I am in the Father, and the Father in Me.**'' John 14:11.

''As Thou, Father, **art in Me, and I in Thee.**'' John 17:21.

''The Father **that dwelleth in Me, He doeth the works.**'' John 14:10. The Father worked **consciously**, through Christ Jesus the conscious realm; and Christ Jesus worked **subconsciously**, through the Father, the subconscious realm.

''He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him.'' John 8:29.

''The Father that sent Me beareth witness of Me.'' John 8:18.

''God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.'' Luke 16:15.

''Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet

your heavenly Father feedeth them." Mat. 6:26.

"Wherefore take no thought, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? **for your heavenly Father knoweth that ye have need of all** these things." Mat. 6:31, 32.

We never find the Lord Jesus talking any foolishness about the food and drink and clothes of men, being "mortal mind" delusions. He distinctly states that our **heavenly Father knoweth that we have need of all** these **things.** God knows that the bodies and appetites of men are real.

"Whatsoever I speak, even as the Father said unto Me, so I speak." John 12:50. God the Father dictated every word that Christ Jesus uttered.

"I do nothing of Myself; but as My Father hath taught Me, I speak these things." John 8:28. The literal meaning of these words is, "**on my own** initiative, **I do not one** single **thing:** (ap' emautou poio ouden. Ouden, from ou, not, and en, the neuter of eis, meaning one) but as, or according as, (kathos) My Father hath taught Me, I speak these things." Nothing can be clearer than the fact that Christ Jesus spoke every word, during His earthly ministry, **subconsciously**; and also did every work **subconsciously.** "I speak that which I have seen with My Father." John 8:38. "The truth which I have heard of God." John 8:40. "My **doctrine** is not Mine, **but His** that **sent Me.**" John 7:16.

"I will send unto you from the Father, the Spirit of truth, which proceedeth from the Fath-

er.'' John 15:26. It is very manifest, from the teachings of Christ Jesus, that any realm of the mind of God can at will project itself in any manner, or take upon itself any desired form: just as Christ Jesus, the conscious realm, came forth from God and took upon Himself the form of man.

"Be ye therefore perfect, even as your Father which is in heaven **is perfect.**'' Mat. 5:48.

"Our Father which art **in heaven.**'' Mat. 6:9.

"Pray to thy Father which **is in secret.**'' Mat. 6:6.

"He that shall swear by heaven, sweareth by **the throne of God.**'' Mat. 23:22. The seat of His power and authority is in heaven.

He is **the Father** of all who believe in Christ Jesus; but He is **not** the Father of those who do not believe in Christ Jesus. John 8:41-47.

He can be worshipped only **in spirit and in truth.** John 4:24.

This means that He can be worshipped only through the **conscious** and the **superconscious** realms of His mind. Christ Jesus, the conscious realm, is "the **truth.**'' John 14:6. The **Spirit** is the superconscious realm. An unregenerated man can come to God only through believing on the Lord Jesus Christ; and being regenerated by the operation of the Holy Spirit. The believer can worship God only **in the name of the Lord Jesus Christ,** and only when in **harmony** or **rapport** with the Holy Spirit. No believer can worship God while he has unconfessed sin upon his soul; or while he has any impure, unkind, or unforgiving

thought. Only when the inmost desires of a believer are in perfect accord with the will of Christ Jesus, can the believer worship God. Few believers ever know what **real worship** is. Prayer which is occupied with wants, is not worship. Confessing of sins, is not worship. Praise which is occupied with anything but God Himself, is not worship. The place to get rid of sins is at the altar; and the place to wash is at the laver; by "washing of water by the Word." Eph. 5:26. The holy **place only** is for worship. Outside all goes up to God. Inside the holy **place**, all comes down from God. We worship God only when our minds are absolutely withdrawn from self and selfish interests; and altogether centered upon, and occupied with God. We go into the holy place to worship; and come out to **serve**. We must withdraw from the rush of work, be it worldly or religious, ere we can learn to worship. I have known preachers to be so occupied with the study of the Bible, gathering together arguments and passages of Scripture to quote in controversies, as to forget all about **worshipping God.** Fluency and eloquence in prayers, are oft times **abomination.** It is only "the effectual fervent prayer of a **righteous** man" that "availeth much." Jas. 5:16. Our prayers are effectual and fervent, only when the Holy Spirit **in us** prays **through us.** Take time to worship! Take time to be holy!

God the Father, whom Christ Jesus revealed unto men, is one realm of the one God mind; the three realms of which **together** make complete

one li**ving, thinking, loving, acting personality.**

He is invisible, in secret, in heaven; and yet He is **suggestible,** and responds to the prayers, or suggestions, of men, when the prayers or suggestions are in accord with the will of Christ Jesus.

He is not an indefinite, intangible, impersonal principle; or something scattered throughout the universe like electricity or ether. He is **just what Christ Jesus was and is;** for Christ Jesus was **God manifest in the flesh.**

Christ Jesus always spoke of the Father as being in Him, and "in heaven."

Just before His crucifixion He said, "I go to prepare a **place** for you. And if I go and prepare a **place** for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. In My Father's house are many mansions: **if it were not so,** I would have told you." John 14:2, 3.

Christ Jesus had absolute command of the language in which He spoke. He knew that untold millions of men would read His words; and that the fate of their souls for eternity depended upon their understanding them. Therefore He spoke as simply and plainly as possible; and meant exactly what He said. He tells us that every identical word He uttered was dictated to Him by His Father; so that all the combined wisdom and knowledge of the Godhead was behind the utterance of every word. Therefore when He says that He has gone to prepare a **place** for those who

believe in Him, He means "a **place**" and not a **condition.**

The utterances of Christ Jesus and of His inspired prophets and apostles, are the decisions **of the supreme court of the universe**; and God demands that they be accepted and believed just **as they were spoken.**

Christ Jesus, the conscious realm of the mind of God, declares, "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.**" John 12:48.

Chapter VIII.

THE HOLY SPIRIT, THE SUPERCONSCIOUS REALM OF THE MIND OF GOD.

The superconscious realm of the mind of God, spoken of in the Bible as "The Holy Spirit," or "The Holy Ghost," is the seat of spirituality; the realm through which is accomplished all the spiritual work of God.

Christ Jesus, and the Father, the conscious and subconscious realms of the mind of God, do all spiritual work superconsciously; that is, through the Holy Spirit.

The Holy Spirit, is the superconscious realm of the one Mind, God; and together with Christ Jesus, the conscious realm, and the Father, the

subconscious realm, makes complete one living, thinking, loving, acting personality.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and **these three are one.**" I John 5:7.

In the light of the teachings of Christ Jesus and His inspired apostles, the claims of certain teachers that the Holy Spirit is an **influence** merely, are shown to be utterly erroneous; and the claim of Mrs. Mary Baker G. Eddy, that the Holy Spirit is Christian Science, is shown to be almost, if not altogether, **blasphemous.**

The Holy Spirit, the superconscious realm of the mind of God, is the **eternal Mother God.**

In the eternity before "time" was, the one Mind, God, consisted of **two realms:** the Father, the subconscious; and the Holy Spirit, the superconscious. These two realms were **one mind:** the eternal, immortal, invisible, Father-Mother God. The Father-Mother God begat Christ; and the two realm Mind was made to embrace **three realms.**

These are not three minds, but three realms of the **one Mind.**

This **one Mind** is absolutely complete, being male and female in **one.** For this reason the Holy Spirit, the mother God, the spiritual realm of the one Mind, God; is always spoken of as "He:" just as when God created man, He created the male and female at the same time, **in one body.** "In the day that God created man, in the likeness of God made He him; **male and female created He them;** and blessed them, and called **their name** Adam, in

the day when **they** were created." Gen. 5:1, 2. The male and female in man were eventually separated; a distinctly separate body being given to each: but the male and female in God have never been separated. The eternal Father-Mother God, the subconscious and superconscious realms of the mind of God, have always been and always shall be **invisible**; except to Christ Jesus, the conscious realm.

At the baptism of Christ Jesus, "**He** saw the Spirit of God descending like a dove (**not** in the form of a dove, but in the manner in which a dove might descend) and lighting upon Him." Matt. 3:16. Christ Jesus **only** saw the Holy Spirit. The teaching that the Holy Spirit has appeared unto men in the **form** of a **dove**, or in the **form** of **cloven tongues of fire**; is utterly erroneous. The disciples at Pentecost heard the sound as of a rushing mighty wind, and saw a cloven tongue of fire on the head of each; but the fire was **not** the Holy Spirit. "They were all filled with the Holy Ghost." Ac. 2:4. John the Baptist said, "I indeed baptize you with water; but one mightier than I cometh: He shall baptize you with the Holy Ghost **and with fire.**" Luke 3:16. The **fire** was **not** the Holy Ghost.

The Father-Mother God **only** is eternal; that is always has been and always will be. Christ was **begotten**: there was a time when He did not exist. The Father-Mother God, male and female in **one**, is, "The King, eternal, immortal, invisible, the only wise God. The blessed and only Potentate,

the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which **no man can approach unto; whom no man hath seen, nor can see.**'' I Tim. 1:17; 6:15, 16. All the attributes of God have from eternity been in the Father-Mother God. Christ Jesus, the **conscious** realm of the one Mind, God, has had all the attributes of God which are in Him **given unto Him**, by the eternal, invisible, Father-Mother God which begat Him.

That the Holy Spirit, the superconscious realm of the mind of God, is a living, thinking, acting, loving personality, is clear in the following texts:—

He has **spoken.** ''The Spirit said unto Philip, Go near, and join thyself to this chariot.'' Ac. 8:29.

He can be **grieved.** ''Grieve not the Holy Spirit of God.'' Eph. 4:30.

He **works.** ''The Spirit of the Lord caught away Philip.'' Ac. 8:39.

He **imparts life.** ''Except a man be born of the Spirit, he cannot enter into the kingdom of God.'' John 3:5.

He **bears record in heaven.** ''There are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are **one.**'' I John 5:7.

He is a **witnesser to Jesus.** ''We are His witnesses of these things; and so is also the Holy Ghost.'' Ac. 5:32.

He **makes intercession for the believers.** ''We

know not what we should pray for as we ought: but the Spirit maketh intercession for us.'' Rom. 8:26.

He **groans.** ''With groanings which cannot be uttered.'' Rom. 8:26.

He **superintends christian work.** ''The Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. So they, being sent forth by the Holy Ghost, departed unto Seleucia.'' Ac. 13:2, 4.

He **speaks all languages and** controls the **tongues of** the **believers.** ''They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.'' Ac. 2:4.

He is **full of power.** ''Ye shall receive power, after that the Holy Ghost is come upon you.'' Ac. 1:8. Rom. 15:13.

He **inspires** love, **joy, peace** etc. Gal. 5:22.

He im**parts** love. ''The love of God is shed abroad in our hearts by the Holy Ghost.'' Rom. 5:5.

He **enfolds the** kingdom **of God.** ''The kingdom of God is not meat and drink; but righteousness, and peace, and joy in **the Holy Ghost.**'' Rom. 14:17.

He has been **seen** by **Christ Jesus.** ''He saw the Spirit of God descending.'' Mat. 3:16.

He is the **Comforter.** ''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.'' John 15:26. ''Walking in the fear of the Lord, and in the comfort of the Holy Ghost.'' Ac. 9:31.

He is the believer's **teacher.** ''The Holy Ghost shall teach you what ye ought to say.'' Luke 12:12.

He **reveals the truth of God to believers.** ''The things of God knoweth no man, but the Spirit of God. God hath revealed them unto us by His Spirit.'' I Cor. 2:10, 11.

He **communes with believers.** 2 Cor. 13:14.

He **reproves the world of sin.** ''When He is come, He will reprove the world of sin, and of righteousness, and of judgment.'' John 16:8.

He can be **received through faith.** Gal. 3:14.

He makes the bodies of believers His **temple.** ''Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?'' I Cor. 3:16. ''Know ye not that your **body** is the temple of the Holy Ghost which is in you?'' I Cor. 6:19.

He **sanctifies the gifts of believers.** Rom. 15:16.

He is given to the **believers who pray the Father for Him.** Luke 11:13.

He **quickened Christ Jesus.** I Pet. 3:18.

Christ Jesus always spoke of Him as a person. Seven times in one text, Christ Jesus mentions His **personality.** ''When **He,** the Spirit of truth is come, **He** will guide you into all truth: for **He** shall not speak of **Himself**; but whatsoever **He** shall hear, that shall **He** speak:

and **He** will show you things to come.'' John 16:13.

That the Holy Spirit, the superconscious realm of the mind of God, **the Mother God**, is the most sacred realm of the Godhead, is made manifest in the following texts:—

''All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 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.**'' Mat. 12:31, 32.

''Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath **never** forgiveness, but is in danger of eternal damnation.'' Mk. 3:28, 29. (Revised version, ''Guilty of an eternal sin.'')

The teaching herein is that one may blaspheme the Father or the Son, the conscious and subconscious realms of the mind of God, and be forgiven; but neither the Father nor the Son will permit any man to blaspheme the Holy Ghost, the **M**other **God**, the superconscious or spiritual realm of the mind of God.

The Bible teaches that the sin, or blasphemy against the Holy Ghost, can be committed in **two ways.**

1st. Blaspheming the Holy Spirit in attributing the works of the Holy Spirit to devils.

2nd. Grieving the Holy Spirit, by continuing to refuse to accept the suggestion of God to "believe on the Lord Jesus Christ." "And the Lord said, My Spirit shall not always strive with man." Gen. 6:3.

The heinousness of the crime of Ananias, was not that he lied; for millions of other men have lied and still continued to live: but Ananias lied "to the Holy Ghost." Ac. 5:3.

That which caused Peter to use the words "**if perhaps**" when addressing Simon the sorcerer, was not because Simon desired to buy influence with his fellow men through a false profession in the church; but because Simon had thought to buy the power to command the Holy Ghost. Ac. 8:18-24.

For centuries the Jews brought their sacrifices to the altars of God; and through the shedding of the blood of the same, received forgiveness of sins, from year to year. The Jewish altar of sacrifice was a type of the cross of Jesus Christ, on which He, the Lamb of God, was slain; and the sacrifices were accepted by God only because they were types of the sacrificial Lamb of God: but after the Lamb of God, Christ Jesus, had been slain, God decreed that there should be no other sacrifice for sin. Man henceforth, be he Jew or Gentile, can approach unto God's holy of holies only through the merits of the atoning blood of Christ Jesus, the Lamb of God. Even Christ

Jesus Himself, after He had taken the sins of men upon Him, could approach unto the holy of holies only through the merits of **His own shed blood.**

"Neither by the blood of goats and calves but **by His own** blood He (Christ Jesus) entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: **how much more shall the** blood **of Christ**, who **through the eternal Spirit** offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9:12-14. "We are sanctified through the offering of the **body of Jesus Christ** once for all." Heb. 10:10. Christ Jesus was offered "to bear the sins of many." Heb. 9:28.

"If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and **hath** done **despite unto the Spirit of grace.**" Heb. 10:26-29.

This scripture is much misunderstood. It has

absolutely no reference whatever to the ordinary **backslider.**

The inspired author of this epistle wrote from the standpoint of a Hebrew, to the Hebrews. "If **we (Hebrews)** sin wilfully." In what manner? If the Hebrews, who for centuries trusted to the atoning merit of the blood of sacrifices as they were offered to God upon His altars, continued to so trust in the blood of goats, bulls, calves etc., in spite of the fact that the real Lamb of God, of whom all the Old Testament sacrifices were but types, had been offered and His blood shed; then they would learn to their sorrow that the blood of the sacrifices in which they continued to trust, was worthless blood, containing no atoning merit whatever: and instead of being forgiven because of their sin offerings, they would but be insulting and disobeying God; and would be forever condemned for rejecting the **one only sacrifice for sin,** upon which God would look with any favor. They were given to understand, most emphatically, that when they rejected Jesus Christ and the atonement which He made on Calvary's cross, they **trampled under foot the Son of God, counted the blood of the Covenant an unholy thing,** and **did despite unto the Spirit of grace.**

"Despite unto the Spirit of grace." The word "despite" means "extreme contempt." The man who scoffs at and rejects the **blood of Jesus Christ,** as his only hope and means of salvation from sin, **expresses supreme contempt for the Holy Spirit of God;** and thereby places himself in the awful

position where, "He hath never forgiveness, but is in danger of eternal damnation" or "of an eternal sin."

Chapter IX.

THE ORIGIN OF EVIL, SIN, DISEASE AND DEATH.

This is a day of **specialists.** Men everywhere have come to realize that the scope of knowledge is too vast to enable one man, in one life time, to gain even a smattering of all its branches.

The astronomer now specializes in astronomy, the geologist in geology, the electrician in electricity, the mechanic in machinery, the surgeon in surgery, and the lawyer in law.

The opinion of a lawyer who does not know the law, is not only a worthless but a dangerous thing; and the opinion of a minister of the gospel who does not know the gospel, is a more worthless and a more dangerous thing.

Few men, who have never studied law, would venture opinions upon intricate points of law; but men everywhere, who have never studied the Bible, air their dangerous and worthless opinions upon every opportunity.

The Bible contains all the decisions of the supreme court of the universe, in regard to religious truth.

In this day of specialists, a man is presumptuous indeed, when possessing not even a smattering of knowledge along a certain line, he ignores all the findings of the specialists, and asserts that his opinion represents the sum total of all knowledge along that line.

The author of this book has no desire to waste time and energy in fruitless arguments with men and women who have the colossal gall to consider themselves better authorities upon the eternal truths of Jehovah, than **Christ Jesus**, the conscious realm of the mind of God, and His inspired prophets and apostles.

Such people are victims of fixed ideas of evil, and to that extent are insane: and little good comes from arguing with the insane.

Supreme court decisions are not to be argued about: they are to be understood, believed and accepted as finalities.

Jesus Christ had complete mastery of the language in which He spoke, and He knew that the eternal destinies of untold millions of the human race depended upon their understanding the meaning of His words. He used the simplest words possible, and left no room for **interpretation.** His words conveyed His exact meaning. It is infinitely more presumptuous for a man to dare to alter the exact wording of the utterances of Jesus Christ, than it would be for a lawyer to alter the exact wording of a supreme court decision.

Mistakes have been made by the translators of the original words of Jesus Christ, and His proph-

ets and apostles, and such mistakes should be rectified: but when their utterances have been translated in the most literal manner possible, then we should abide by the teachings set forth in those literal translations; or else deny absolutely the supreme authority of Jesus Christ and His prophets and apostles.

Christ Jesus, the conscious realm of the mind of God, had the right in Himself to have spoken with absolute authority; but He distinctly claims to have spoken all His words **subconsciously**; thereby making God the Father responsible for His every utterance.

The prophets and apostles claimed that they spake as they were moved, or inspired, by the Holy Ghost, the superconscious realm of the mind of God.

Therefore Christ Jesus, and His prophets and apostles together, make the Godhead, or Trinity, fully responsible for their teachings.

When men set aside the words of Christ Jesus and His prophets and apostles, they set **God** aside.

The premise upon which this book is written is:

The Bible is the inspired Word of the living God; and the utterances of Jesus Christ and His prophets and apostles recorded therein, constitute the final decisions of the supreme court of the universe, in regard to religious truth.

Upon this premise, and this premise only, after twenty five years of specialized study of the Bible as the Word of God, does the author of this book

proceed to set forth the truth of God concerning, "The Origin of Evil, Sin, Disease and Death."

In the eternity before "time" began, before anything material in the universe had been created, and before any other being of any nature whatsoever, out side of the eternal, immortal, invisible, Father-Mother God, existed, Christ was begotten.

The **one Mind**, God, formerly divided into **two** realms: the Father, the subconscious and the Holy Spirit (the Mother God) the superconscious; was, after Christ was begotten, made to embrace **three** realms: the Father, the subconscious; the Holy Spirit, the superconscious; and Christ, the conscious.

Concerning Christ it is written, "He is before all things, and by Him all things **consist.**" Col. 1:17.

The word "consist" means "to be composed of." Literally, "All things were composed of, or came out of Christ." "All things that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers: all things were created by **Him**, and for Him." Col. 1:16. Christ, therefore, **created the angels.**

One of the first and greatest of the angels, was Lucifer "son of the morning." Lucifer was given a certain principality, in which he was prince; and under his authority were many angels.

Angels are servants of God, but not sons. They

are the creation of God; but are not partakers of the nature of God.

Just before the dawning of the period called "time," Christ determined to create a race to be known as "man;" to whom should be given the capacity to be partakers of the life and nature of God. He also determined to create a planet to be known as "earth," wherein man should have dominion.

The thought that a race was to be created "in the image of God," with a capacity for the life and nature of God, seems to have made Lucifer insanely jealous; and he rebelled against God: and determined that he would murder the bodies and souls of men, if God carried out His plan to create them.

Lucifer immediately became the Adversary, or Satan; and the angels of his principality, who had been under his authority, joined him in his rebellion.

Jude writes of them as, "The angels which kept not their first estate, but left their own principality." Jude 6 R. V.

Christ Jesus declares, "I beheld Satan as lightning fall from heaven." Luke 10:18.

Isaiah writes, "How are thou fallen from heaven, O Lucifer, son of the morning! For thou hast said in thine heart, (literally mind) I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will be like the Most High." Isa. 14:12-14.

John writes, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: **he was cast out into the earth**, and his angels were cast out **with him.**" Rev. 12:7-9.

The time of Satan's rebellion against God was at the commencement of the creation of the earth.

"In **the beginning** (of "time") God created the heaven and the earth." Gen. 1:1.

God the Father, addressing Christ, declared, "Thou, Lord, **in the beginning** hast laid the foundation of the earth." Heb. 1:10.

John writes, "The devil **sinneth from the beginning.**" I John 3:8.

Christ said, concerning Satan, "He was **a murderer from the beginning.**" John 8:44.

Satan was as great, if not greater, than Michael the archangel, for it is recorded, "Michael, the archangel, when contending with the devil about the body of Moses, **durst not bring against him a railing accusation,** but said, The Lord rebuke thee." Jude 9.

Christ had determined to make man "in the image of God;" not merely **innocent,** but Godlike with a capacity for **holiness.** A being is innocent when he has no knowledge of evil; but he is holy when, having knowledge of both good and evil, he wills always **to do good and to eschew evil; and**

by the almighty power of good overcomes evil.

To speak of God as holy, and at the same time declare that He has no knowledge of evil, is utterly irrational. It was the Lord God Himself who said, "Behold the man is become as one of Us, (the Trinity) to know good and evil." Gen. 3:22.

That Christ knew, from the moment Satan determined to destroy man, that man would be tempted and that man would fall; and that He would have to die to make the redemption of man possible; is made clear in the text which refers to Christ as the Lamb of God "slain from the foundation of the world." Rev. 13:8.

It was impossible for God to alter His plan regarding the creation of man, thereby permitting Satan to intimidate Him, without losing His character.

"God created man in His own image." Gen. 1:27.

The Word of God does not make known to us the length of time which passed after the creation of man, until man was tempted and fell: neither are we told of the efforts which God doubtless made to save man from sin.

Christ Jesus knew that His life would be the price of man's redemption, and certainly did all that could in honor be done, to keep man from falling.

Satan tempted the woman. There is no record that he ever tempted the man.

Eve yielded to the temptation, and then proceeded to tempt her husband. Had Satan tempted

Adam direct, he might have resisted the temptation; but when the temptation came through the woman he loved, he fell. Adam knew his wife had disobeyed God; could see that she was different; but his love for her was so great, that sooner than lose her, he too sinned against God. Adam's reason and judgment revolted against sin; but when the evil **suggestion** was made by his wife, he permitted the subconscious realm of his mind to retain the suggestion, because of his affection for her; and the subconscious realm reacted upon the conscious realm, until he finally willed to commit the sin.

Both Adam and Eve had power in the wills of the conscious realms of their minds, to have instantly rejected and uprooted any evil suggestion; but they failed to exercise their wills.

Man was drawn away from God, not through the conscious but **through the subconscious realm of his mind**; and God has therefore willed that **man must return to Him through the subconscious realm of his mind.** The subconscious realm of the mind of man is many times referred to in the Word of God as **"the heart;"** as in the texts, "With the **heart** man believeth unto righteousness," (Rom. 10:10) and "as he thinketh in his **heart**, so is he." Prov. 23:7.

Earthly knowledge, and "heady" philosophies, which are entirely in the conscious realms of the minds of men, have no part in the scheme of God's redemption of the human race.

Until man sinned, all created beings had known

God only as the omnipotent, omniscient, omnipresent and holy One; invisible except through Christ, the conscious realm; but when man sinned the whole character of God was revealed. When Satan and his angels sinned, Christ did not die for their redemption; but made war upon them and cast them out of heaven. Christ died for man because man was led into sin by another. He did not die for Satan and his angels because they were the originators of sin.

From the moment that Satan determined to be the murderer of the human race, Christ determined to be the Saviour.

Knowing that men could not understand or comprehend Him, while He remained in the form of God, Christ Jesus humbled Himself and took upon Him the form of man. "The Word was made flesh and dwelt among us." John 1:14. "**God** was manifest in the flesh." I Tim. 3:16. The mind of God indwelt the human form which was born of the Virgin Mary: and the conception, or union of the God mind with the human form, was the work of the Holy Ghost.

"Christ Jesus, **being in the form of God**, took upon Him the form of a servant, and was made **in the likeness** of men." Phil. 2:5-7. He became known amongst men as "the man Christ Jesus." I Tim. 2:5. He was **not a human** being; but He was **God** manifest in the **form** of a human being; in the **likeness** of men.

Ever since man sinned, the two great forces of the universe, one good and the other evil, have

been battling for the control of the minds of men.

Christ Jesus, the **truth**, and all the angels of God, are fighting against Satan, the **lie**, and his angels.

The minds of men are **suggestible**; both to good and evil.

God, being absolutely honorable, having made man a free moral agent, **cannot force His suggestions of good upon the minds of men.**

Satan, being absolutely without honor, **forces his suggestions of evil upon the minds of men at every possible opportunity.** Were it not, therefore, for the restraining power of God, Satan would long ago have **hypnotized** the entire human race; and so have completely controlled the minds of men.

That Satan and his angels are living, thinking, acting, planning, revengeful, malicious **spirits**, each possessed of a **mind** separate and distinct from the mind of God, is absolutely undeniable, in the light of the teachings of the Word of God. To deny the malicious personality of Satan and his demons, is to deny the authenticity of Christ Jesus; and **make God the author of evil.**

It is utterly irrational to speak of evil thoughts which have never been thought by an evil mind. Evil thoughts can only exist by having been thought; and evil thoughts can only be thought by an evil mind. Every sane man knows that millions of evil thoughts are thought every day. It is subterfuge of the flimsiest kind to ascribe all evil thinking to "mortal mind," and then declare

that "mortal mind" exists only in the evil thoughts which have been thought by "mortal mind" itself. If evil thoughts never existed except in "mortal mind," which itself never existed; then evil thoughts **never existed.** To declare that evil does not exist and never has existed, is to declare that all sane men are insane; and that God the Father and Christ Jesus the Son are also insane; because God the Father gave His Son to die, and the Son took upon Him the form of man and did die, **for no other purpose but to** redeem **men from the penalty and power of evil.**

If "mortal mind" never existed, then it is absurd to speak of it in any connection. If "mortal mind" ever has existed, or does exist, then it must of necessity have been created by Christ; because He created, "All things that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers: **all things** were created **by Him**, and **for Him.**" Col. 1:16.

If "mortal mind" does exist, and **has always been evil**, then Christ must have created it **evil.** If so then God is responsible for it. Such a declaration is preposterous!

If "mortal mind" does exist, but was **not** evil **when first created**, then it has been made evil since by some evil mind.

Christ Jesus and His prophets and apostles, teach most clearly that Satan and a host of angels, each of whom was a living personality, created by God in perfect purity, wilfully disobeyed and

rebelled against God. They were cast out of heaven and came to the earth; determined to destroy the human race, which God was to create in His own image.

God never created evil. He created Satan and his demons; but when He created them they were sinless spirits, each being an absolutely free moral agent; with power to obey or disobey God.

God never created discord. He made the laws of harmony; and all the tones which produce harmony. Discord is created by the misuse of the tones of harmony. God is not chargeable with discord.

God never made darkness. God made the laws of light; and all the rays of light, varying in intensity, from the least to the greatest. Darkness is the result of the absence of light.

Discord is real. Darkness is unreal. Discord is something which is actually created, by the misuse of the tones of harmony. Darkness is unreality; for "God is light, and in Him is no darkness at all." I John 1:5.

God made the laws of health; and all the mental and physical health producing forces. These health producing forces if perverted, produce disease and death. Disease and death are real; just as discord is real. God created neither disease nor death; but man, by the misuse of the health producing forces, himself creates disease and death: just as by the misuse of the tones of harmony, he creates discord.

God is no more chargeable with disease and death than He is with discord.

God created water to quench the thirst of man and beast; and to sustain life in all grasses, herbs and trees. Under certain conditions, however, water will drown men.

God created fire, only for good. God made fire so that it would cause pain to human beings when they came into close contact with it. Had God failed to put the pain producing quality into fire, little children attracted by its shining would have had their bodies consumed by it, without realizing the danger.

With infinite wisdom and love God has created everything for the best good of His creatures.

When man sinned he received the knowledge that Satan had promised him; but he lost God's knowledge. Knowledge obtained apart from God drove man away from God. The more knowledge a man gets today, apart from Jesus Christ, the farther away it drives him from God. Man lost God's knowledge while securing his own; and man can regain God's knowledge only by losing his own. Man brought himself under death to secure Satan's wisdom. Christ Jesus, the wisdom of God, brought Himself under death, to redeem man.

Christ Jesus declared, "Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein." Luke 18:17.

How is it possible for a man to know the truth,

while he ignores Jesus Christ who is **"the truth?"** How is it possible for a man to have the life of God, while he ignores Jesus Christ who is **"the life?"**

It is a **psychological impossibility** for any man to establish contact with God; to know the **way** to God, to know the **truth** of God, or to be a partaker in the **life** of God; while he ignores Christ Jesus, the **conscious realm of the mind of God,** who Himself is "the **way**, the **truth**, and the **life.**" John 14:6.

"The **wisdom of this world** is **foolishness with God.** If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." I Cor. 3:18, 19. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I Cor. 2:14. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, he is **proud.**" I Tim. 6:3, 4. The word "**proud**" means literally "**a fool.**" The Greek word translated "proud," is "tetuphotai" the perfect passive of "tuphoo," which means "smoke." If you turn to your Greek dictionary, you will find the passive of this verb to mean "to be shrouded in conceit and folly." Thus it literally means to have one's mind dulled, or stupefied, by the smoke of intellectual conceit, arrogance, or false knowledge, **so that one comes to foolish conclusions;** even imagining himself to be wiser than the Lord Jesus Christ, the conscious

realm of the mind of Jehovah. In this sense such a man becomes a fool.

"See then that ye walk circumspectly, **not as fools, but as wise. Understanding what the will of the Lord is.**" Eph. 5:15-17.

The **will** of God is "**in Christ Jesus.**" I Th. 5:18. God the Father said of Christ Jesus, "This is My beloved Son: hear **Him.**" Luke 9:35. The Holy Spirit "maketh intercession for the saints **according to the will of God.**" Rom. 8:27.

Both the Father and the Holy Spirit, the subconscious and superconscious realms of the mind of God, **are subject to** the **will of God which is** in **Christ Jesus.**

The will of Christ Jesus is that all men everywhere shall believe what He and His inspired prophets and apostles have taught; and surrender the control of their minds to Him.

Concerning Satan and his demons, Christ Jesus and His prophets and apostles have clearly taught:—

They were at first sinless spirits; angels of God.
They rebelled against God; and Satan purposed in his mind to destroy the human race, thereby becoming a murderer. John 8:44.
All the angels of God are **spirits.** Heb. 1:13, 14.
Satan **talked** with Eve, (Gen. 3:1-4) and with Christ Jesus. Mat. 4:1-11. Satan even quoted scripture to Christ.
Satan insulted God. Job 1:6-12; 2:1-7.
Satan has power to cause cyclones, disease and death.

Satan has power to kill the bodies of men, and after death cast their souls into hell. Christ Jesus Himself declared this awful truth. Mat. 10:28. Luke 12:5.

Satan was a **prince** amongst the angels of God before he sinned. Jude 6 R. V.

Satan thought himself powerful enough to overthrow God and usurp His throne. Isa. 14:12-14.

Satan fought the angels of God. Rev. 12:7-9.

Satan was cast out of heaven. Luke 10:18.

Satan is still so great a personage that even the archangel dared not mock him. Jude 9.

Satan is still a **prince** and a **ruler.** Eph. 6:12.

Satan is "**the prince of this world.**" John 14:30; 16:11.

Satan is the "**prince of the power of the air,** the **spirit that now worketh** in **the children of disobedience.**" Eph. 2:2.

Satan gives **evil suggestions** to the minds of God's people. I Chron. 21:1.

Satan destroys the flesh of men. I Cor. 5:5.

Satan desired to have Peter. Luke 22:31.

Satan hindered the apostle Paul. I Th. 2:18.

Satan **suggested the betrayal of Jesus Christ** to Judas Iscariot. Luke 22:3. John 13:2.

Satan **suggested the lie which Ananias told.** Acts 5:3.

Satan is **proud.** I Tim. 3:6.

Satan is malignant and subtile. I Pet. 5:8. 2 Cor. XI:3.

Satan is **the wicked one.** I John 2:14.

Satan is "the God of this world;" whom the apostle Paul declares "hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them." 2 Cor. 4:4. Satan blinds the minds of men by evil suggestions.

Satan causes many physical diseased conditions in men. Christ Jesus liberated a woman whom Satan had bound for 18 years (Luke 13:16); cured an epileptic by casting out a devil (Mat. 17:14-18); healed many that were vexed with unclean spirits (Luke 6:17, 18); healed one man who had fits by casting out a devil (Luke 4:33-36); healed a maniac by casting out an unclean spirit (Mark 5:2-13); healed a dumb man (Mat. 9:32, 33), and a dumb and blind man, by casting out of each the devil which had caused the trouble. Mat. 12:22.

The three suggestions which Satan most desires shall become fixed ideas in the minds of men, are:—

1st. That God is not a living, thinking, acting, loving personality.

2nd. That Satan and his demons are not living, thinking, acting, malicious personalities.

3rd. That the blood of the Lord Jesus Christ has no vital part in the redemption of the human race.

Every human mind in which one or more of these three devil's suggestions has found lodgment, is to that extent under the control of Satan.

The minds of hundreds of so-called ministers of Jesus Christ, are thus controlled by the suggestions of Satan. "And no marvel; **for Satan himself is transformed into an angel of light.** Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Cor. XI:14, 15.

Many theological professors are ministers of Satan. Thousands of theological students enter theological seminaries strong in the faith of Jesus Christ, only to have their faith utterly shattered by the devil's wolves who masquerade in the sheep's clothing of theological professors.

Many pastors are ministers of Satan. They obtain their ordinations by subscribing to the creeds of the churches and declaring their intention to stand true to the Word of God; and then use their pulpits as lecture platforms from which to tear to pieces the very creeds and doctrines which they were ordained to preach.

If they were true or honest, they would instantly resign
From any church whose doctrines they so constantly
malign.
They're under solemn contract to declare the Bible true;
That contract makes their living, while the Bible they
eschew.

Their preaching sounds like Ingersoll's, but lacks his wit
and spell;
Supported, too, they are by those who love the Saviour
well.
'Tis sad this poor old sin-cursed earth has had to see
the day
When such as these dare openly on christian pulpits
prey.

As sheep they gained admission to the lambs they now
assail;

They're wolves, but far too lazy to go hunting on the trail;
They're ministers of Satan, tearing vitals from all truth;
Sowing seeds of dire disaster in the fertile minds of youth.

They say that Jesus only knew what Jewish Rabbis taught;
That therefore are the Saviour's words with error often fraught:
They say He did not mean to lie; He taught the best He knew—
He simply did not know as much as "higher critics" do.

He only knew what Rabbis taught—yet, when but twelve years old,
He made the Rabbis marvel at the wondrous truths He told.
A greater He than Solomon, than any earth e'er knew;
But still He did not know as much as "higher critics" do.

Christ Jesus came from heaven; was the Father's only Son;
In glory with the Father was e'er this world had begun:
As Word of God created all, if John's plain record's true—
But still He did not know as much as "higher critics" do.

"The Wonderful," "The Counsellor," "The Mighty God" was He;
"The Everlasting Father," though this truth they fail to see.
He and the Father God are one; His words are God's and true.
Thinkst thou He did not know as much as "higher critics" do?

Ye followers of Jesus, know at once for what they stand!
Don't let them run your schools and steal the pulpits of your land!
They're p , flying Satan's flag, and ruled by Satan's rodirates
They're anarchists and traitors 'gainst the Kingdom of our God!

Chapter X.

THE POWER OF SUGGESTION.

The subconscious realm of the mind of man is **suggestible;** and being devoid of reason and judgment, accepts every statement made to it at face value, whether the statement be true or false. If it were not for the reason, judgment and will of the conscious realm, man would be completely governed by suggestion.

Almost every look, thought, word and act is the result of suggestion or autosuggestion.

Every function of the human mind, which has its seat in the subconscious realm, is subject to control through suggestion and autosuggestion.

The functions of the subconscious realm are:

The circulation of the blood.
Respiration.
Digestion.
All involuntary muscular movements.
Intuition.
Conscience.
Belief.

Memory.
Affection.
Emotion.
Imagination.
Inspiration.
Genius.

All of these are **subject to control through suggestion and autosuggestion.**

Under the power of a single suggestion, I have seen the blood recede from the arm of a hypnotized man until apparently not one drop remained; and then under the power of a counter suggestion have seen the blood rush back into the arm.

The fact that the circulation of the blood is subject to the control of the subconscious realm of the mind, is a stupendous one indeed; since sickness would be an almost unheard of thing, if the circulation of the blood was at all times perfeet. Some one has said, "There is only **one disease, congestion;** and only one cure, **circulation.**"

Too much blood in the head causes sleeplessness. To be able by the power of suggestion to direct the subconscious realm of the mind which controls the circulation of the blood, is, therefore, to be able to cure sleeplessness.

Congestion of the blood, or lack of perfect circulation, is the cause of untold numbers of human ailments, ranging all the way from headaches to cancers.

To be able, therefore, to control the circulation

of the blood, is to be able to prevent and cure these many ailments.

The subconscious realm also controls digestion. A single evil suggestion, causing anger or worry, will interfere with the work of digestion.

Prominent medical specialists have gone so far as to declare that appendicitis and other intestinal diseases are almost entirely caused by worry, anger, malice and gloom.

Hypnotists have undeniably demonstrated that the subconscious realm of the mind experiences no physical pain; and can be made to suffer only through suggestion; which process is purely mental.

So long as the conscious realm of the mind of an individual is under hypnotic control, the subconscious realm can be made to believe anything, through the power of suggestion. I once saw an old bachelor hypnotized. He was told that he was the husband of a most beautiful lady and the father of two children. He believed it. Suddenly the hypnotist exclaimed, "I have terrible news for you. Your wife and children are dead and are buried right here in this grave." He pointed to the floor as he spoke. The old bachelor looked dazed for an instant and then threw himself upon the imaginary grave with one of the most heartbroken cries I ever heard; and sobbed pitifully. Suddenly the hypnotist snapped his fingers and commanded him to wake up. His crying ceased instantly, and he looked around with a

puzzled expression on his face, wondering why he was on the floor.

I have seen men under hypnosis made to suffer intensely from toothache, earache, headache etc., and then at a single suggestion be perfectly relieved.

I have seen hypnotists run needles through the fingers and tongues of men whom they had hypnotized, and then after giving them the suggestion that they would feel no pain as the result of the treatment, awaken them; and the men who had been thus treated claimed to have felt no pain.

I saw one hypnotist, who weighed at least one hundred and eighty pounds, stand upon the stomach of a young lad whom he had hypnotized; after he had made the body rigid and suspended it by placing the head upon one chair and the heels upon another chair.

A lecturer, in an eastern city in the United States, manifested the power of suggestion, by uncorking a bottle in the presence of five thousand people, and pouring a few drops of liquid therefrom upon his handkerchief; at the same time requesting every individual in the audience to raise a hand the instant the odor of peppermint was discernible. In a few moments about three thousand people raised their hands. "That's wonderful," exclaimed the lecturer; "especially since this bottle contains nothing but water."

The test proved that three thousand out of five thousand people in that audience were amenable to that suggestion.

A gentleman, being unable to sleep because of the lack of fresh air, after endeavoring in vain to open a window, broke a pane of glass. He then retired and slept peacefully. In the morning he found to his amazement that he had broken the glass in the bookcase; and not the window pane as he had supposed.

By the breaking of the glass he had given himself the suggestion that he was to have a sufficiency of fresh air.

What mother has not had the experience of being tired to the verge of collapse, when the sudden serious illness of a child has forced a complete forgetfulness of self; and brought a realization of the reserve forces within her nature? Weakness was overcome by the stronger suggestion of a child's need.

What child has not felt his hurts healed when mother or father or friend "kissed the place to make it well?"

Men and women are but grown up children; and suggestion holds the same curative healing power for them now as it did in the days of their childhood, if they were but childlike enough to receive it.

Where is the boy whose headache, earache, or toothache would not be instantly healed by the suggestion of a circus parade?

Baseball players use the power of suggestion when they place men near the first and third bases, to shout defiance to the opposing teams, and encourage the members of their own teams.

Partisan onlookers or "rooters" in the grand-stands, also make use of the power of suggestion, when they alternately ridicule and cheer.

All successful salesmen use the power of suggestion. This is the reason why thousands of scare crow hats are sold every year to impressionable women. They seat themselves before the mirrors and the trying on process begins. Hat after hat is brought, each a little more ridiculous than the other. Finally, with an exclamation of delight, the sales lady places upon the would be victim's head a "creation" more outlandish than any of the others, and then gazes in rapt admiration, as with an imitation French shrug she ejaculates, "It is so chic! madame is a perfect dream!" The impressionable woman, unable to resist the flattering suggestion, buys the hat.

Few physicians would care to admit how frequently they administer bread or sugar pills, or other equally powerful so-called medicines. They realize many times that real medicines are not required, and if administered would be harmful. They also realize, however, that many patients resent being told that there is nothing the matter with them except the holding of a health destroying suggestion or autosuggestion. To overcome the wrong thinking of the patient, and at the same time preserve professional dignity, the physician leaves some harmless remedy, with most careful instructions for its taking; at the same time dropping the suggestion that the pain will be completely relieved, or the trouble be complete-

ly overcome, after a certain length of time.

That which is wrong because of wrong thinking, can only be made right by right thinking. Nervous disorders and hysterical conditions which spring from fear and worry, are not amenable to medical treatment, unless the medicines are made the means of the reception of proper suggestions; and then the suggestions cure, and not the medicines.

When physical ailments are caused by organic conditions, right thinking alone may not heal; but nothing so aids nature and the physician, as a strong determination upon the part of the patient to get well.

Fixed ideas of evil in the mind of the patient, oft times counteract to a great degree, the curative forces of nature and of medicines.

For instance, a patient gets a fixed idea that sleep has deserted him. He frequently and emphatically autosuggests, "Sleep has left me! I **can**'t sleep!" Every such autosuggestion makes it more impossible for sleep to come. The subconscious realm of the patient's mind, being devoid of reason and judgment, has no means of determining that the autosuggestion is false; and so accepts the statement at its face value; and proceeds to use all the power within it to produce a continued state of wakefulness. Such autosuggestions of sleeplessness make even powerful opiates of no avail. In such cases kind emphatic suggestions of sleep would meet the patient's greatest need. If such a patient can be induced

to autosuggest sleep, his insomnia will soon be a thing of the past. Let the patient say to himself, frequently and emphatically, "I am not going to lie awake any longer. Subconscious realm of my mind, you have the power to put me to sleep in a few minutes. You are going to make me very very sleepy soon. I am going to sleep soon." After such autosuggestions have been made, let the patient banish as far as possible every thought of every nature whatsoever from his mind. Sleep will soon follow.

Audible prayer to God in the name of the Lord Jesus Christ, either upon the part of the patient himself, or some one in whom he has confidence, is the most powerful suggestion for good that can be made, in sickness of all kinds.

Audible prayer upon the part of one whom the patient dislikes, is more liable to do harm than good.

Nurses could greatly help patients troubled with insomnia, by speaking to the subconscious realms of their minds when they are asleep, in low monotones so as to not disturb them, saying, "You will not be bothered with sleeplessness any more. From this time on sleep will come to you naturally and easily."

The subconscious realm of the mind never sleeps. Helpful suggestions can be given to patients of all kinds while they are sleeping. When awake they may reject helpful suggestions; but when sleeping the subconscious realms of their minds can be spoken directly to.

Children are peculiarly amenable to suggestion at any time; and especially when going to sleep, or when asleep. What a shame that parents fail to use this God given method for controlling their children. A few words lovingly spoken to a sleepy child, in the form of a helpful suggestion, will do more good than many whippings.

A large proportion of the ills of life are the results of suggestions and autosuggestions, which while not realized by the conscious realm of the mind, nevertheless control the subconscious realm to an unfortunate degree.

When you awaken in the morning and find the sun shining bright and clear and the birds singing their glad songs all about you, you naturally without realization of its import, autosuggest, "The sun is shining bright and clear and the birds are singing so happily; I too shall be very happy today." The subconscious realm of your mind instantly responds to the autosuggestion and floods the conscious realm of your mind with joy and peace.

When, however, you awaken in the morning and the first thing you hear is the patter of rain upon the shingles, and the dismal moaning of the wind in the tree tops, you naturally and without realization of its import, autosuggest, "O how disappointed I am! the wind and the rain are so depressing. I just know I'll feel wretched and miserable all day." The subconscious realm of your mind instantly responds to the autosuggestion and causes a feeling of loneliness and misery

to envelop you; and the whole day is spoiled for you, unless you uproot that first autosuggestion and supplant it with a bright and happy one, or unless you meet some cheery acquaintance who gives you a strong suggestion of cheerfulness.

Who has not seen the happiness of a whole family dissipated in an instant by an unkind word or act, upon the part of one member of the family; or witnessed the dispelling of a house full of "blues" by the kind words or cheerful songs of one member of the family?

I can well remember in the days of my childhood, how my mother oft times caused us to forget our childish disputes by sitting at the piano and singing songs or hymns which we loved. We were soon happily singing with her.

The plan of God has always been to "overcome evil with good;" and not to thrash the life out of evil. If the nations of earth were to adopt God's plan, there would be few penitentiaries and asylums; because the evil conditions and environments which produce criminals and lunatics, would be done away with. Jane Addams says, "**The United States alone spends every year five hundred million dollars more on its policemen, courts and prisons, than upon all its work of religion, charity and education.**"

The life of each nation is the combined life of the individuals which make up each nation; therefore we can help to regenerate and redeem nations only by helping to regenerate and redeem individuals.

All that is necessary to convince any thinking man that the majority of the acts of his life are controlled by suggestions, is to persuade him to carefully analyze his acts for a single day.

Every superstition can be overcome by suggestion and autosuggestion.

All athletes can testify to the fact that physical weakness and extreme exhaustion have many times been conquered by emphatic autosuggestions. Numberless tests of endurance have been won by men who would certainly have failed had not the sight of loved faces, or the timely cheers of friends, roused them to greater efforts at critical moments.

The cheers of multitudes in the streets have nerved many a fireman to rush into the very jaws of death, to save the life of a despairing one.

The attitudes of whole congregations toward their ministers have been changed merely through the frequently expressed opinions of single insignificant members. For instance, let the humblest member of a congregation say frequently and enthusiastically, "Wasn't that one of the grandest sermons you ever heard? He's getting better every time he preaches!" It will not be long before the effect will be noticeable throughout the entire congregation. On the other hand, let another insignificant member say frequently and disgustedly, "That preacher makes me weary. If possible he gets more tiresome every time he opens his mouth. I think it's high time we had

a change." Before long a feeling of general discontent prevails.

The cultured, refined and educated members of the congregations, would smile at the thought of their being influenced in the slightest degree by the expressed opinions of either of the insignificant members mentioned; but the fact is, however, that the subconscious realm of the mind of each person who hears such opinions expressed, is effected by the suggestion, whether it be favorable or adverse; unless the subconscious realm of the mind of each listener is positively instructed to reject the suggestion, each time the suggestion is made.

So-called literary critics, by praising one book and condemning another, tremendously effect the sale of the books. It makes little difference whether the book praised by them is worthless, or the book condemned by them is of great value, since thousands of people gauge books only according to the opinions of the critics.

In business life the power of suggestion is seen most strikingly in advertising. An advertisement of any kind is nothing more or less than a suggestion. The advertisements which influence people most are those which state not only that certain things may be purchased at certain places and at certain prices, but suggest that the readers will want to buy the articles and why.

PATENT MEDICINES.

The patent medicine advertisement is particularly dangerous, because it plays upon the fears

of the readers. It audaciously names almost every symptom of every disease known to man, and then emphatically states that if the readers have any of the symptoms mentioned, they are in great danger; and the one and only sure remedy is the particular fake medicine which is therein advertised. If any man ever deserved to be sentenced to penitentiary for life, it is the infamous lying scoundrel who has made himself rich through the sale of worthless patent medicines to sick and suffering humanity.

That the patent medicine advertisement is a powerful suggestion, is proven by the millions of dollars which are spent every year for absolutely worthless concoctions, and worse than worthless quack medicines.

It is not difficult to imagine the laughter with which the sellers of many patent medicines receive and publish testimonials which are sent to them by people whom their good-for-nothing mixtures have "cured."

I doubt not that many people have been greatly benefited after taking absolutely worthless patent medicines; but they fail to understand the psychological reason for their cures. The benefit, or "cures," came not from the medicines **but in spite of them**; through the power of suggestions received from the advertisements, together with the autosuggestions which the patients gave to themselves at the time of taking the medicines. The **suggestions** and **autosuggestions cured**, but not the medicines. The same people would have

received as much or more benefit from properly directed autosuggestions, without having been put to the expense of purchasing the worthless patent medicines.

The following extracts are from the book entitled, "**Secret Remedies, What They Cost and What They Contain;**" based on analyses made for **the British Medical Association:—**

A Blood Cure.

"On the outer package it was stated:

It eradicates all impurities from the blood, and cures scrofulitic eruptions, rash on the scalp, scald head, itching and burning, and any form of unhealthy, blotchy, pimply, or scaly skin;

and similar claims were put forward on the label and in a circular enclosed with the bottle. The bottle contained 200 pellets of average weight of ½ grain. **They consisted of sugar;** careful search was made for small quantities of medicament, **but no** other **ingredient could be** detected. Quantitive determination of the sugar showed **just 100%.** The estimated cost is **one thirtieth of a penny.**"

A Honey Cod Liver Oil.

"It is said to contain 'fat extracted cod liver oil,' whatever that may mean, but **proved on examination** to be nothing more than a mixture of 0.05% of cod liver oil with oil of peppermint and raspberry syrup."

A Whooping Cough Remedy.

"This whooping cough remedy is, according

to the vendor, so complicated that it is only made by himself, and cannot be obtained elsewhere. The packet contains forty powders, twenty of which are marked No. 1, and twenty No. 2. **The chemical analysis showed** that each powder, weighing two grams, **consisted of milk sugar. No other constituent was detected.**''

A much advertised Pill.

''The pills had an average weight of 1¼ grains, and analysis showed them to consist of aloes, ginger, and **soap; no other medical ingredient was found.** The quantities were approximately as follows:

Aloes	0.5	grain
Powdered ginger	0.55	''
Powdered **soap**	0.18	''

In one pill.

The prime cost of the ingredients of the 56 pills **is about half a farthing.**

''Cancer Remedies.

''A very slight acquaintance with the advertisements of quack medicines is enough to show **that a knowledge of the causes of the disease,** for which a cure is promised, **is in no wise necessary for the composition of either the medicine or the advertisement.** A considerable number of articles have been received and tested at the laboratories of **The Imperial Cancer Research Fund;** specimens of a few of these were obtained and submitted to analysis.

First "Remedy."

"Fractional distillation showed the presence of about forty per cent of alcohol. After removing the alcohol, the liquid was perfectly tasteless. This remedy consisted merely of diluted and slightly impure alcohol."

Second "Remedy."

"A so-called electric fluid, or 'electricity', for the cure of cancer, which was taken up by a certain well known journalist and boomed by him in the pages of the review which he edited; many marvellous cures were ascribed to it, but examination showed that although it was sold at several shillings per fluid ounce, it consisted of plain water. Notwithstanding the exposure, the article is at present quoted in wholesale lists, and is therefore presumably still in demand."

Third "Remedy."

"A third preparation was a brown liquid of syrupy consistence found to consist of wood tar. 'No other ingredient could be found."

These analyses speak for themselves. They also surely speak for the tremendous power of suggestion and autosuggestion.

It is estimated that the people of England paid over sixty million dollars for patent medicines during the year 1908.

Before leaving the book, "Secret Remedies, What They Cost and What They Contain," I desire to give my readers the benefit of a most timely quotation:—

"HEADACHE POWDERS.

"Persons who may be disposed to resort to their use, **should bear two facts in mind.** The first is that h**eadache is not a disease but a symptom**, and that the only rational treatment **is to ascertain and remove the cause;** whether it be error in diet, want of exercise, local irritation of some nerve as by an unhealthy tooth, eyestrain, or some serious chronic nervous disease. The **second** is that fatal results have been known to follow self-treatment with antifebrin (acetanilide), which figures largely in most of them."

That the English people are not the only ones who permit the abominable patent medicine fakers to grow rich upon their credulity, is evidenced in the fact that, "**every year** the American public wastes between seventy five and a hundred million dollars on medical frauds." This quotation and the quotations following, are taken from an article upon the subject, "The Meanest Business In The World," by Edith Rickert, in the Ladies' Home Journal September 1913; which article is indorsed by Dr. A. Jacobi, former President of the American Medical Association:—

"One such company recommends its nostrum as able to 'shorten the duration of labor,' to 'relieve the suffering incident to childbirth,' and to 'prevent the loss of beauty and shapeliness of figure' due to motherhood. This wonder worker consists of **oil and a little soap.**"

"Particularly profitable is that branch of medical fraud practiced by

THE BEAUTY FAKERS.

Take the concoctions of a most successful 'specialist' who was recently unmasked by Government investigation. She sells face ointment which she describes as 'skin food,' 'a marvellous nourishing product that feeds through the pores of the skin,' and is 'guaranteed to remove wrinkles and every trace of age from the face.' Analysis showed it to be more than three fourths grease, a 'marvelous nourishing product' indeed—of hairs on the face. This pot of perfumed grease in disguise, worth three cents, she sells for $1.50. She also has a 'woman's tonic' which she said would cure every disease to which woman falls heir. It consists of water, sugar and alcohol, with a trace of plant drugs. It sells for $1.00."

"Another company advertises a 'drugless system of fat reduction.' It requires, however, the use of an 'obesity bath powder' which is supposed to dissolve the fat. This sells at $1.00 for a half pound package. It consists of washing soda, saltpeter, Epsom salts and Glauber salts, and is worth less than five cents."

"The vendors of 'baby killers' live on the fat of the land. The soothing syrups, teething syrups, sweet powders, croup remedies, children's comforts, and babies' friends, which they sell, all depend for their effect upon alcohol and one or all of the stupefying drugs — opium, morphine or

chloroform. Used to excess **they kill outright;** used even in moderation they gradually become a necessity to the child's system, and before the parents realize the danger they have on their hands a victim of the drug habit."

If you have sickness in your family, which you fail to overcome by mentality and prayer, consult the best local physician; and don't permit yourself to be swindled and your health ruined, by taking the worthless concoctions and advice of the infamous scoundrels who advertise so extensively.

Chapter XI.

MENTAL HEALING.

Mental healing is the overcoming of sickness and the conditions which cause sickness, by human mentality alone, through suggestion and autosuggestion.

Mental healing in itself is a blessing, but when made the basis of religion it becomes a menace and a curse.

One may be a successful mental healer and yet be devoid of true religion. Many of the most successful mental healers are representatives of, or connected with, systems of religion which are utterly false.

A most striking illustration of this is Mrs. Mary Baker G. Eddy's so-called Christian Science. Christian Science is purely a system of **mental**

healing, in which the premises being wrong, the conclusions also are wrong. Had Mrs. Eddy been content to have taught on the basis of mentality only, she might have done more good than evil; although her premises were wrong; but by making her system of mental healing into a false religion, she has imperilled the eternal destiny of multitudes.

When instructing the practitioners in her so-called science, Mrs. Eddy dropped her ordinary thought clouding style of writing, and made her meaning clear; revealing in a few forcible utterances

the very heart and soul of Christian Science, in a manner which none can misunderstand.

She says:

> "Always begin your treatment by allaying the fear of your patients. Silently reassure them as to their exemption from disease and danger. If you succeed in wholly removing the fear, your patient is healed."
> "Science and Health," page 411, lines 27-30.
>
> "There is no disease."
> "Science and Health," page 421, line 18.
>
> "The sick are not healed merely by declaring there is no sickness, but by knowing there is none."
> "Science and Health," page 447, line 27.
>
> "Inflammation is fear. Disease is neither a cause nor an effect. Mind in every case is the eternal God."
> "Science and Health," page 414, line 21.

"Tell him he suffers **only as the insane suffers, from false beliefs.**"

"Science and Health," page 421, line 1.

Mrs. Eddy taught her practitioners that there is in reality **no disease.** People are what is called "sick" when they get fixed ideas of evil into their minds, from which they suffer as the insane suffer. The fear of disease causes disease; only the disease so caused is in reality no disease whatever; therefore the instant the fear is removed, the disease which never existed is cured. Inflammation is fear, therefore the instant the fear is removed, the inflammation is removed. **There is no disease.**

This is Mrs. Eddy's plainly expressed theory concerning disease; and to support this theory, the balance of her book was written.

Let us consider a few vividly manifested facts:

1st. If there is **no disease,** then all the wonderful cures claimed by Christian Science, are cures only of diseases **which never existed.**

2nd. If there is **no disease,** then the one Mind, God, cannot possibly have anything to do with the curing of disease.

3rd. If there is **no disease,** then the miracles of Jesus Christ were no miracles at all; but were simply the curing of diseases **which never existed.**

4th. If disease is neither a cause nor an effect, then it must of necessity have absolutely no existence whatsoever (in which event it is utterly irrational to even speak of it); or else

it must have always been, eternal as the eternal God. If disease is neither a cause nor an effect, then disease was never caused by fear; nor was it ever removed by the removing of fear.

5th. If disease never existed, then disease never caused the death of any one; and the untold millions who have supposedly died from disease, never in fact did die, and are therefore still alive; although they have been buried; amongst whom is Mrs. Eddy herself.

Mrs. Eddy's instructions to her practitioners reveal clearly that she knew her system of healing to be a purely mental one. She told them that disease is caused by fear, and that the patients are suffering from fixed ideas of evil. "If you succeed in wholly removing the fear, your patient is healed." Her denial of cause and effect is foolish and childish; for she herself states that fear is the one cause of disease, and the removal of fear is the one cure of disease.

Her instructions were simply that since disease is the result of fixed ideas of evil, the only cure is the removal of the fixed ideas of evil. Fixed ideas are always the results of suggestions and autosuggestions; therefore they can be removed only through more emphatic suggestions and auto-suggestions.

The evidence seems to be conclusive that Mrs. Eddy was not the author of the Christian Science text book, "Science and Health," but I do not care to enter into a discussion of that phase of the matter at this time. I am discussing only the subject matter of the said text book. The Author.

Healing by suggestions and autosuggestions is purely mental; no matter under what guise it presents itself.

Christian Science can heal no disease which cannot be healed by **mentality alone;** that is by suggestion and autosuggestion.

When sickness has been caused by fear, or worry, or any kind of wrong thinking, it can be cured by suggestions and autosuggestions which will produce right thinking. When sickness is the result of the holding of fixed ideas of evil, even the false suggestions of Christian Science practitioners will bring relief; because the only remedy needed is that the idea of sickness be removed: but when sickness is the result of accident, or real organic disorder, Christian Science practitioners are utterly powerless.

All the Christian Science practitioners and all the mental healers on earth put together, cannot set one broken bone, except by physical contact.

Christian Scientists are forced to have the dentists treat their decaying teeth, and on such occasions clearly demonstrate that pain is every bit as real to them as it is to other people.

Since **mental healing** is purely a matter of **mentality,** (and so-called Christian Science is nothing more or less than a false system of **mental healing)** it is no proof whatever that a man or woman has any realization of God, or has ever been in right relations with God, because he or she is a successful mental healer. Through mentality alone, without prayer, and without any pretense

at being aided by God, cures can be wrought, which to the uninitiated appear miraculous.

Infinitely better would it be, in the light of eternity, for one to remain in ill health until claimed by death, than to be healed by any process, if such healing is to be made the means of winning the one healed away from the living God; the conscious realm of whose mind is Jesus Christ.

It is irrational to attempt to separate God from Jesus Christ, or Jesus Christ from God. One mind cannot be separated into two minds. Jesus Christ is the conscious realm of the one Mind, God.

The one Mind, God, revealed by Jesus Christ, is a living, thinking, loving personality: and not an impersonal principle, good.

The Hebrew words for "God" are "Elohim and Jehovah." The Hebrew word for "good" is "tob."

The Greek word for "God" is "Theos." The Greek word for "good" is "agathos."

Thus the truth is manifest that Mrs. Eddy had absolutely no warrant from Hebrew, Greek nor English to use the words "God" and "good" as though they had the same meaning.

Christ Jesus, is the conscious realm of the mind of God; and the only revelation of God that creation shall ever know; and He certainly was not and is not an impersonal principle. Christ Jesus was God manifest in the flesh.

Why make a mystery over the nature and char-

acter of God when He Himself has made it so plain.

God is **one mind**, one personality, divided into **three realms**: Christ Jesus, the **conscious**; the Father, the **subconscious**; and the Holy Spirit, the **superconscious**. These are not three minds, but three realms of the **one mind**.

The apostle Paul declared a great truth when he wrote, "The **creature** was made subject to vanity." Rom. 8:20. The word "creature" literally means "the mind creation." The real mind of man, as created by God, was made subject to vanity, or a vain thing. The real mind of man is the **subconscious realm**. The "vain thing" to which it was made subject, is the **conscious realm**. The conscious realm is largely artificial, imitative and unreal; in fact "a vain thing."

Doubtless God intended man to do all things subconsciously; even as Christ Jesus, the conscious realm of the mind of God, thought all His thoughts and performed all His deeds subconsciously. Christ Jesus, having the **will** of God seated in Himself, had the power to **control the mind of God**; but He did not will to use His power. The conscious realm of the mind of man, having the **will** of man seated in itself, has the power to control the mind of man; and **because of sin**, the conscious realm always wills to control.

All sickness is caused by the mistakes, or deliberate wrong actions of the conscious realm. If the conscious realm were to always properly use the reason, judgment and will, so as not to inter-

fere with the perfect working of the subconscious realm, there would be no sickness. The subconscious realm has power stored within itself sufficient to always enable it to perfectly perform all the work for which it is responsible, namely, respiration, digestion, circulation and all involuntary muscular movements; but the conscious realm, having the **will** seated within itself, has the power to interfere with and control the subconscious realm; and does continually interfere with and control it, to the detriment of the mind itself and the body which it indwells.

It is impossible for the conscious realm to think one thought without influencing the subconscious realm to a certain degree. Every such influence builds up or breaks down the nerve force of the body. Worry, anger, malice, jealousy, envy, bitterness, hatred, variance, strife, lust, etc., act as poisons of greater or lesser intensity, upon the organs of the body; and interfere with the functions of the same. Every good thought, or uplifting emotion, manufactures energy: while every evil thought, or degrading emotion, destroys energy. The body and mind react the one upon the other. Good food, frequent bathing, fresh air and sunshine, all have helpful influences upon both bodily and mental conditions.

It is the conscious realm of the mind of man which sins, worries, dissipates and loses sleep; and by so doing interferes with the perfect working of the subconscious realm. The worries and dissipations of the conscious realm of the average

man, make perfect digestion through the intuitive working of the subconscious realm impossible. The result is **indigestion.**

When the conscious realm, by the exercise of the **will**, determines to keep the body surrounded by a vitiated atmosphere, it makes it an utter impossibility for the subconscious realm to purify the blood by the breathing of fresh air. The result is **impure blood.**

It is the conscious realm which over eats and over drinks and breaks the laws of health.

Not only is the work of the subconscious realm continually interfered with by the mistakes, neglects and deliberate wrong actions of the conscious realm, but it is also **misdirected and miscontrolled** by the **autosuggestions** of the conscious realm.

The subconscious realm is utterly devoid of **reason, judgment** and **will**; and therefore believes every statement that is made to it, whether the statement be true or false.

If the conscious realm declares, "I am sick," the subconscious realm believes the declaration, and **immediately proceeds to induce sickness.**

If the conscious realm, realizing that the symptoms of sickness are manifesting themselves, emphatically autosuggests to the subconscious realm, "I will not be sick! I am going to be well and strong," the subconscious realm believes the declaration, and **immediately proceeds to induce health and strength.**

For a man therefore to admit even to himself

that sickness will in all probability overcome him, is to unite the forces of the subconscious realm of his own mind with the forces of the disease; whereas to deny even to himself the power of sickness to overcome him, is to array all the forces of the subconscious realm of his mind against the forces of the disease.

That which any physician dreads most, is the loss of determination upon the part of the patient to get well. A strong unyielding determination to live, has brought many a person back to health and strength from the verge of the grave.

Many doctors kill their patients, by telling them they have only a short time to live; thereby paralyzing with fear the marvellous recuperative forces of the subconscious realms, which in themselves are more than sufficient, if roused and properly directed, to overcome the diseases; even after the know-it-all physicians have utterly failed.

Many sick people are actually killed by the thoughtless unguarded words of physicians, nurses and friends; in spite of the fact that they use every particle of will power to recover.

For instance, suppose a patient who has unyieldingly determined to recover, has reached the time of crisis. He is sleeping, or is perhaps unconscious. His physician and nurse, with some friends, stand beside his bed. Failing to realize that the subconscious realm of the patient's mind never sleeps and is never unconscious, they converse in low tones, which however are perfectly audible to the wonderful subconscious realm of

the patient's mind. The patient's wife asks, "Is there any hope, doctor?" The doctor replies, "None whatever. He is sinking rapidly. In another hour at most he will be dead." The subconscious realm of the patient's mind hears that fateful suggestion **and believes it;** because the unconscious patient is unable to exercise his own will to reject and uproot the suggestion. In an instant, all the forces of the subconscious realm of the patient's mind **are turned against him and united with the forces of the disease which is killing him, by the very doctor whom he trusted to** heal him.

"Death and life are in the power of the tongue." Prov. 18:21.

To speak of the hopelessness of a case, in the presence of the sick one, **even though the patient is asleep or unconscious,** is almost criminal; for **the subconscious realm of the mind never sleeps, and is never unconscious:** and every word uttered is recorded in the indestructible memory of the subconscious realm; and has its influence upon the mind of the patient.

The most unkind thing one can do, when in the presence of a sick person, is to offer a suggestion which will make recovery more difficult. Such a suggestion as, "I am sorry to see you looking so much worse today," is sufficient in many cases to cause a relapse. People who haven't sense enough to refrain from saying harmful things, should never be permitted to enter the presence of the sick.

If physicians could but realize that their suggestions are more powerful, in the majority of cases, than their medicines, they would lose fewer cases, and would be much more guarded in their utterances.

"An ounce of prevention is worth a pound of cure." The subconscious realm can be trained, by proper autosuggestions, to always be on the alert, whether the conscious realm is waking or sleeping, to warn one of the approach of danger; and to cause one to instantly do the right thing intuitively, in unexpected moments of crisis and danger.

All kinds of sickness are induced or intensified by improper autosuggestions. For instance, let a man who is finding a little difficulty in getting to sleep, say to himself, "I just can't sleep! It is simply impossible for me to sleep!" What is the result? The subconscious realm of his mind, being devoid of reason and judgment, has no means of knowing that the ejaculated utterances are ridiculous exaggerations, and accepts the statements as truth; and immediately proceeds to do its utmost to induce continued sleeplessness.

"Whatsoever a man soweth, that shall he also reap." Gal. 6:7. This is literally true of every autosuggestion which a man gives to the subconscious realm of his mind; whether it be for good or for evil.

Let a man who has been greatly troubled with insomnia, quietly lie down and autosuggest to the subconscious realm of his mind, "Subconscious

realm, you have the power to make me sleep; and you are going to make me very very sleepy, soon, so that in five minutes I shall be sound asleep:'' and he will be asleep in five minutes; unless he is disturbed by other people, or counteracts his own suggestion. In such an event he should, without thought of discouragement, try again.

The author writes from personal experience. For many years he was greatly troubled with insomnia; being brought to the verge of nervous prostration several times; but through autosuggestion and prayer, sleeplessness has been overcome.

Concentration of thought is absolutely essential to successful autosuggestion; and nothing helps so much toward perfect concentration of thought, as prayer.

The subconscious realm of the mind of man is greater than heredity.

Because the parent of a child has died of a certain disease, is no reason why the child should die of the same disease. The placing of the thought in the mind of a child, that because his father or mother died of a certain disease, he must contract and die of the same disease, is little short of murder. By placing such a suggestion in the subconscious realm of the child's mind, and holding it there by frequent repetitions, until it becomes a fixed idea, the child is forced to contract the disease. Few children know enough to reject such murderous suggestions, and are there-

fore easily made the victims of fixed ideas of evil; which result in disease and death.

Because earthly courts fail to bring charges of murder against those who place fixed ideas of disease in the minds of defenseless children, makes them no less murderers: and in the great judgment day they will find themselves face to face with a Judge who knows all about their guilt.

Children are peculiarly amenable to suggestion. All bad habits in children can be cured by suggestion and autosuggestion. Children are quick to learn autosuggestion, and in many cases amaze by their wondrous power of concentration. For instance, a certain mother was greatly worried because of the persistency with which the blood continued to flow whenever her boy cut himself. A gentleman who understood the power of autosuggestion, taught the lad how to control the flow of the blood by his own concentrated thoughts. Not long after the boy again cut himself, much worse than before. To the mother's amazement, and to her consternation as well, the blood did not flow.

The whipping of children is seldom necessary when the power of suggestion and autosuggestion is used. If your child has any bad habit, take him or her tenderly in your arms at bed time, and say, "My darling, you are not going to do (whatever it is) any more. Say to yourself just as earnestly as you can, 'I am not going to do (whatever it is) any more.' Keep saying that, dear, until you fall asleep." Thus by suggestion, and teaching the

child to autosuggest, you will quickly overcome the bad habit in your child. Then after your child is asleep, repeat the suggestion a number of times in a low monotone. **A suggestion given just as the child goes to sleep, works in the mind of the child throughout the entire night.**

Unkind words, or evil suggestions, given to your child just as it goes to sleep, **work in the mind of the child throughout the entire night.** Surely any thinking parent can realize, therefore, the criminality of harsh words and unkind acts **at bed time.** The conscious realm of the child's mind can throw off the effect of such words and acts, to a certain degree, during hours of wakefulness; but the child is absolutely helpless during its hours of sleep.

Remember, the subconscious realm of your child's mind never sleeps.

To force a child to go to bed in the dark, when such a proceeding fills its mind with terror, is to concentrate all the forces of the subconscious realm of the child's mind to the destruction of energy **throughout the entire night.**

Nothing robs darkness of its terror for a child so quickly as the suggestion of prayer, accompanied with some such words as these, "My darling, you don't need to be afraid. The Lord Jesus, who loves little children, can see in the dark just as well as He can in the light, and He won't let anything hurt you."

A child who has learned that his parents tell the truth at all times, will readily be influenced by

their suggestions, while awake; but a child who has learned to doubt the veracity of his parents, can best be influenced by them when sleeping. When giving suggestions to a sleeping child, speak in a low clear monotone, so as not to disturb its slumber.

The best time to make autosuggestions, is just before sleeping and just after awaking.

The best time to make suggestions, is just before sleeping, while sleeping, and just after awaking.

The Psalmist understood the secrets of auto-suggestion. The Holy Spirit has set His seal of approval upon autosuggestion; because it was the Spirit that inspired the Psalmist to write, "Commune with thine own heart upon thy bed, and be still." Ps. 4:4.

The word "heart" when literally translated means "the very center of the mind;" or that portion of the mind in which affection has its seat; which is the subconscious realm.

"Be still," means to be concentrated in thought.

"Upon thy bed." These words clearly indicate the best time for autosuggestion; just before sleeping and just after awaking.

."When I remember Thee upon my bed." Ps. 63:6. "How precious are Thy thoughts unto me, O God. When I awake I am still with Thee." Ps. 139:17, 18. The Psalmist not only understood and appreciated the secrets of mentality; but he also understood and appreciated the secrets of prayer.

"Be still." Take time to be holy. Don't per-

mit your thoughts to wander. Let nothing distract the conscious realm of your mind when autosuggesting. No device of man is so powerful an aid to concentration, as prayer.

Within the subconscious realm of the mind of each normal human being, is an almost inexhaustible reservoir of health and power, which can at all times be drawn upon by suggestions and autosuggestions.

Thousands of people are insane today, through neither heredity nor accidents, but as the direct result of the holding of fixed ideas of grief, sickness, malice, or such like. The subconscious realms have been brought completely under the control of the fixed ideas, and have reacted upon the conscious realms to such an extent as to unseat the reason, judgment and will of the conscious realms.

The subconscious realms of such insane individuals, are just as suggestible today as they ever were; but the individuals themselves are beyond self help. The fixed ideas, which brought insanity upon them, must be removed before they can be cured. Learn in each case, if possible, what the fixed idea is which has caused the insanity, and then frequently, emphatically and clearly (and withal lovingly) suggest in such a manner as to liberate the subconscious realm of the mind of the individual from that fixed idea. To affirm the delusions of people who have been made insane by fixed ideas, is but to intensify the delusions, and make their healing more hopeless.

So long as life remains in the body, the sub-

conscious realm of the mind will receive suggestions. The subconscious realm never sleeps, is never unconscious and is never drugged.

A sleeping, unconscious, drugged or drunken man can be instructed through suggestions, just as well as when wide awake and perfectly conscious.

Unconsciousness is prolonged by such suggestions as, "He'll be a long time coming out of it," or "poor fellow, I doubt if he ever gains consciousness again." Lay your hand upon the unconscious one and address the subconscious realm of his mind; and to intensify the suggestion rub vigorously or dash cold water into the face, as you say, "You are coming back to consciousness in a few moments. Rubbing your limbs (or dashing the cold water, as the case may be) will help you. Come, wake up!"

Many a poor broken hearted drunkard's wife has unknowingly confirmed her husband in his drunkenness. Drunkards can be cured by good suggestions and autosuggestions; or they can be confirmed in their drunkenness by evil suggestions and autosuggestions. Even though a drunkard may stubbornly refuse to aid in his own cure by autosuggestions, his wife can control him by her suggestions.

If a drunkard does not resent suggestions when sober, then let the suggestions be made before he sleeps; and if he sleeps soundly, so that speaking in a low monotone will not disturb him, let the suggestions be frequently repeated during the

hours when he is asleep. If, however, he resents helpful suggestions when sober, let the suggestions be made when he is asleep. When he is drunk, the wife should lay her hands upon him firmly, but lovingly, and address the subconscious realm of his mind, in some such manner as this, "My husband, you must never, never get drunk again! Tomorrow you are coming straight home from your work; and you are not going to the saloon even for a single glass. You are not going to be ashamed when other men make sport of you for refusing to drink, but you are going to realize that you are a real man when your refuse to drink. I will be waiting to welcome you, and I will make home as attractive as possible for you. You are going to love your home and you are not going to feel a thirst for liquor any more. You are going to hate the smell and taste of liquor. You are never, never going to get drunk again!" It may take a number of such instructions to overcome his long standing habit of drink; but sooner or later, if the wife persists; and especially if she backs up her suggestions by earnest prayer to God in the name of the Lord Jesus Christ; a radical change for the better will come.

For a wife to suggest to her husband, either when he is drunk or sober, that he is a drunken good-for-nothing, and that he never will amount to anything, is but to confirm him in his drunkenness. The subconscious realm is influenced by every suggestion, whether good or bad.

Worry and fear are the prime factors in dis-

ease. Fear of a disease oft times causes a disease. The health forces of the body are strangled by fear and worry. Worry and fear cause nervousness; and nervousness simulates almost every form of disease. Worry and fear can be overcome by proper suggestions and autosuggestions.

If one autosuggests upon rising in the morning, "I am going to have a sick headache today," and fails to counteract that autosuggestion with a more emphatic one, such as, "I am **not** going to have a sick headache! I am going to feel bright, and cheerful and happy all the day;" he will, in all probability, have the sick headache.

It is not right for a person, who is really sick, to affirm, "I am well! There is nothing the matter with me!" Under the circumstances the affirmation is nothing more nor less than a lie. It is right, however, for a person who is really sick, to autosuggest to the subconscious realm of his mind, "Subconscious realm, you are stronger than any disease, and you are going to quickly overcome this disease."

The Christian Scientist says, "Deny it;" but fails to realize that the very denial of a thing is an acknowledgment of its existence. God's plan has never been to deny the existence of evil; but to "overcome evil with good." Rom. 12:21. It is irrational to speak of overcoming a thing which does not exist.

The subconscious realm of the normal human mind, is more powerful than any disease, and if properly instructed, it will quickly overcome dis-

ease and give victory; unless it is hindered by counter autosuggestions of the conscious realm, or by evil suggestions from other minds.

It is never necessary to tell falsehoods either in making suggestions or autosuggestions. Many mental healers instruct their patients to utterly deny sickness and constantly affirm health. The fact is that sickness which does not exist is no sickness at all. If the sickness is purely imaginary, having no existence in fact, then the only cure necessary is the removal of the thought of sickness. If, however, the sickness is not imaginary, but has an existence in fact, then the denial of it makes its existence no less real. If the sickness has been produced through a process of wrong thinking, such as a fixed idea of evil; then it can be cured only through a process of right thinking, which will remove the fixed idea of evil which has caused it. If the sickness is the result of accident or organic disorder, even a process of right thinking may not be sufficient to remove it.

To teach a patient who is actually sick, to deny that there is anything the matter with him, is to teach him to lie; and the Word of God most emphatically states, "These six things doth the Lord hate: yea, seven are an abomination unto Him: a proud look, **a lying tongue,**" etc. Prov. 6:16-19. Mental healers who lie, and teach their patients to lie, confine all possibility of healing to their own false suggestions and autosuggestions; for by their falsehoods they make spiritual healing an absolute impossibility. God will not work in uni-

son with liars. Christ Jesus said, concerning Satan, "He is a liar, and the father of it." John 8:44.

A false affirmation in regard to healing is just as much a lie as any other false affirmation; and sin always brings punishment, both physically and spiritually.

Mental healers who declare that medicines are never helpful, except as aids to suggestion, simply reveal their colossal ignorance. They sneeringly ask, "How can the taking of a little pill overcome fever?" Let me ask them in return, "How can the taking of a drink of water overcome thirst? or how can the eating of a beefsteak overcome hunger?" We know that water does quench thirst and food does satisfy hunger; then why have we any reason to doubt that the roots and herbs which God has made for that very purpose, will overcome certain other conditions which we call sickness? Even the Christian Science practitioners, who declare that mind is all, and that all mind is the eternal God, and that nothing material can possibly effect mind; eat their three meals a day with monotonous regularity. If they had the least degree of faith in their own theory, they would surely have attempted to demonstrate ere this, the possibility of existence without material food.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Jas. 1:17. Spiritual healing is one of

God's **perfect** gifts. Mental healing is one of God's good gifts. Medicines under certain conditions, are just as certainly some of God's good gifts. One is foolish indeed to refuse to accept of the good gifts of God, if he lacks the faith to lay hold upon the perfect gifts.

If a man who could not swim were beyond his depth in water, clinging desperately to a plank for life, you surely would not snatch away the plank and leave him floundering, simply because you owned a high power motor boat. If you came along beside him and lifted him up into your boat, the moment he felt his feet upon the solid deck he would lose all further desire for the plank. Men and women are grown up children; and the way to persuade them to give up what is not good for them, is to give them something better. It is not necessary in the early spring, to go among the trees and pick off the old dead leaves. Wait until the new life surges through the trees, and the new shoots force their way out; then the old dead leaves drop off naturally.

People who are able to trust God for healing, or who are able by their own mentality to gain healing, should never belittle and ridicule the true physician, who in his sphere is doing his utmost to alleviate the sufferings of his fellow men. I do not mean that the foolish glamour of professionalism which hangs about the "M. D." title, should not be destroyed to a certain extent; but I do mean that only harm can come from robbing people of

the good gifts of God, if we are not able to persuade them to accept the perfect gifts.

It is possible, under certain conditions, even for those who know the perfect gifts of God, to lose much more than they gain by foolishly refusing to accept, at times, some of the good gifts.

Even Christ Jesus Himself said, "Thou shalt not tempt the Lord thy God." Mat. 4:7. Pride is always an abominable thing; and especially when it is spiritual pride. Some of the proudest people I have ever known were people who were proud of their humility; or of their faith.

Let us never be presumptuous. Let us always use the common sense God has given us.

When a bone is broken, the trouble is purely physical; and the only sensible thing to do is to have the bone set by the physician who is most competent to set it. If a dose of deadly poison is taken into one's system, the trouble is physical; and the most sensible thing is to speedily take the most effective antidote available. It is a tempting of Providence, and a foolish act indeed; to depend upon mentality alone; or even upon mentality and prayer; if an antidote to the poison is obtainable.

If no antidote is obtainable, then it is no tempting of Providence to lay hold upon the promises of God for healing; and by faith link the forces of the Infinite, with the forces of the subconscious realm of one's own mind.

If one autosuggests, "I am going to catch a severe cold," the subconscious realm believes the

affirmation and immediately proceeds to induce a severe cold. Such cold is the result of fear and improper autosuggestion. A cold so induced, if treated immediately, by emphatic proper autosuggestions, can be quickly cured; but if neglected the condition will soon become a physical one, when it will be much more difficult to control. When one is chilled, the best safeguard against taking cold is deep breathing, coupled with emphatic autosuggestions, such as, "I am not going to catch cold! Subconscious realm, you are able to overcome this chilled condition and throw off all cold." Inhale pure air deeply and frequently, and exhale quickly.

The majority of murders and suicides are doubtless the direct results of evil autosuggestions. If a man, when angry, permits himself to fiercely autosuggest, "I'll kill that fellow if I ever get the chance," or "I'll blow my head off some of these days," and fails to counteract such evil autosuggestions with more powerful good ones, such as, "I'll never kill any man! God helping me I'll love my enemies and overcome them by the power of good;" or "I'll never be coward enough to commit suicide!" the next time a fit of anger comes upon him he will be more violent still: and if he continues, each time anger possesses him, to make such vicious autosuggestions, the subconscious realm of his mind will eventually accept the autosuggestions as **fixed ideas** of evil; and will so powerfully react upon the con-

scious realm as to cause him to commit the threatened murder, or suicide.

Suppose a clerk, dissatisfied with his wages, permits himself to murmur fierce autosuggestions, such as, "I'll get even some day! I'll steal from him if I don't get what's due me." At first he does not mean what he says, and if given the opportunity to steal would not do so; but after giving such evil suggestions to the subconscious realm of his mind a number of times, the subconscious realm will react upon the conscious realm, and break down his ideals of honesty, causing him to deliberately will to commit a dishonest act.

Kleptomaniacs are the victims of fixed ideas of dishonesty; and can be cured by suggestions and autosuggestions. A thief who wishes to reform cannot do so by merely saying, "I will never steal again." He must frequently, definitely and emphatically instruct the subconscious realm of his mind to the effect that he will never be dishonest again. Bad habits which have taken years to form can rarely be broken without a struggle.

The most effectual cure for all bad habits, of any and every nature whatsoever, is **personal contact with** the **L**ord **J**esus **C**hrist. He is saying today, as he said to the man who was full of leprosy, "I will, be thou clean;" and the man who experiences that personal touch of the Saviour, will also experience the perfect healing.

For scores of generations the thought has been held as a fixed idea, by members of the human race, that signs of old age must be manifested

when the age of fifty or sixty years is reached. The result is that old age is apparent, in the majority of instances, when fifty or sixty years is reached. As surely as we permit ourselves to continue to hold this thought, we too shall manifest signs of old age when we reach the age of fifty or sixty; but if we refuse to hold such a thought, and buoyantly and confidently look forward to the coming years, keeping our hearts and our thoughts young, we can conquer old age, for many more than the ordinary years at least, just as we have conquered many another foe.

The scope of mentality is tremendous, and yet there are thousands of cases which cannot be reached by mentality alone. Spiritual healing, however, has absolutely no limit, but the will of God.

Rev. Dr. E. L. House, author of "The Psychology Of Orthodoxy," recently related to me the following personal experience. While lecturing in Long Beach, California, Dr. House was invited to a certain home, and found therein a boy six years of age, who had never walked nor talked; having been paralyzed from his birth. The little fellow was lying on the floor and was barely able to roll his eyes; but was intelligent to the extent that he took notice and seemed to understand much that was being said and done. Dr. House said he taught the child's mother how to suggest and how to teach the child to autosuggest, so as to rouse the dormant forces of the subconscious realm of the child's mind.

He said, "I told the mother to hold the child in her arms, while she was putting it to sleep, and say, 'My darling, you are soon going to be able to walk just like other boys, and talk just like other boys. These little arms are soon going to grow strong, just like other boys' arms; and these little legs are soon going to grow strong just like other boys' legs. Tomorrow you are going to reach out your arms and legs and creep a little; and you are going to be able to say "mama" and "papa" just like other little boys.' In three weeks that child was walking and talking."

Long generations before the circulation of the blood was discovered by modern physicians, it was clearly taught in the Old Testament scriptures. "Flesh with the life thereof, which is in the blood thereof." Gen. 9:4. "Keep thy heart with all diligence; for out of it are the issues of life." Pr. 4:23. In these two texts, two great facts are declared; first, that the animal life is in the blood, and second, that the blood issues from the heart.

What the heart is to the body, the subconscious realm is to the mind.

The word translated "heart" in the Bible, many times means that portion of the mind in which affection has its seat; which is the subconscious realm.

It is just as true that out of the subconscious realm of the mind are the issues of soul life, as that out of the physical heart are the issues of animal life.

More than that, the subconscious realm of the mind controls the physical heart action; causing it to pump the blood, which contains the animal life, into all parts of the body. As the strength of the body depends upon the proper working of the physical heart, so the strength of the mind depends upon the proper working of the subconscious realm; which is the heart of the mind.

"A sound **heart** is the life of the flesh: but **envy** the **rottenness of the bones.**" Pr. 14:30.

"A merry **heart** (subconscious realm) doeth good like a medicine: but **a broken spirit drieth the bones.**" Pr. 17:22.

"Rottenness of the bones" and drying up of the bones, is caused by **envy, worry, depression,** "**a broken spirit**" and such like.

The best possible way to guard against rheumatism and other such troubles, is to have "a **merry heart**" and a sweet disposition, always.

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it." I Pet. 3:10.

"Wait on the Lord: and He shall strengthen thine **heart.**" Ps. 27:14. This is true physically, mentally and spiritually.

"As he thinketh in his **heart** (subconscious realm of the mind) **so is he.**" Pr. 23:7.

"**Death and life are in the power of the tongue.**" Pr. 18:21.

Chapter XII.

SPIRITUAL HEALING.

Spiritual healing is the overcoming of sickness, and the conditions which cause sickness, through the effectual working together of the minds of men and the mind of God.

Spiritual healing enfolds all that is good in mental healing, but adds thereto all the marvelous results of prayer.

Prayer is suggesting to God the Father, the subconscious realm of the mind of God, in the name of the Lord Jesus Christ, the conscious realm of the mind of God.

Three Absolute Essentials to Prayer.

1st. Prayer, to be effectual, must be in perfect harmony with the will of God. "The will of God" is "in Christ Jesus." I Th. 5:18. Therefore, prayer to be answered, must be in accord with the teachings of Christ Jesus.

2nd. Prayer, to be effectual, must be fervent; that is, the one offering the prayer must be in earnest.

3rd. Prayer, to be effectual, **must be offered in** faith. "Ask in faith, **nothing wavering. He** that **wavereth** is like a wave of the sea driven with the wind and tossed. For **let not that man think that he shall receive anything of** the Lord. Jas. 1:6, 7.

The subconscious realm of the mind of God is **suggestible;** as is the subconscious realm of the mind of man. Just as the **will** of the **conscious realm of the mind of man** rejects and uproots unwelcome suggestions to the subconscious realm, **so the will of the conscious realm of the mind of God rejects and uproots unwelcome suggestions to the subconscious realm of the mind of God. Therefore** all suggestions, or prayers, which are made to God the Father, the **subconscious realm** of the mind of God, **must be in perfect harmony with the will of God which is in Christ Jesus,** the **conscious realm of the mind of God;** else they are **rejected and uprooted** by Christ Jesus.

It is **a psychological impossibility** for any human mind, which is not in perfect harmony with Christ Jesus, the **conscious** realm of the mind of God, to effectually pray, or suggest, to God the Father, the **subconscious** realm of the mind of God.

Numberless believers in false religions, which utterly ignore Christ Jesus, pray to God the Father and claim that their prayers are answered: **but the fact nevertheless remains,** that **the will of God is in Christ Jesus,** and **through Christ Jesus only** can God will to answer prayer.

"Let God be true, but every man a liar." Ro. 3:4.

It is indisputable that prayers, which believers in false systems of religion, who deliberately reject Christ Jesus, offer to their false conceptions of God, are many times apparently answered; but it is also indisputable that the true God, the Father of our Lord Jesus Christ, does not answer such prayers.

Let a believer in a false religion earnestly and unwaveringly suggest physical healing to his false conception of God. Although God does not answer his prayer, his earnest suggestions to a false deity become powerful autosuggestions to the subconscious realm of his own mind; and healing, through mentality, is the result. Not understanding psychology, the believer in the false religion gives the glory for his healing to his false conception of God.

It is an absolute impossibility to establish contact with a human mind except through the functions of the conscious realm of that human mind. What use to speak to a man, if he cannot hear? What use to signal a man, if he cannot see? What use to touch a man, if he cannot feel?

If the mind of a man were robbed of reason, judgment, will, sight, hearing, smell, taste and feeling (the functions of the conscious realm), it would be absolutely impossible to establish contact with that man's mind. In like manner it is impossible to establish contact with the mind of God, except through the functions of the conscious

realm of the mind of God. Therefore, since Christ Jesus is the conscious realm of the mind of God, and all the functions of the conscious realm are in **Him**, it is **psychologically impossible** for God to establish contact with man, or man with God, **except through Christ Jesus.**

Even if it were possible (which I believe is not the case) for a human mind, by telepathy, to place a suggestion in the subconscious realm of the mind of God, without the use of the functions of the conscious realm, (which are in Christ Jesus); nevertheless, the acceptance or rejection of that suggestion would rest absolutely **in the will of God**, which is **in Christ Jesus.**

This is what Christ Jesus meant when He declared, "I am **the Way, the Truth and the Life: no man cometh unto the Father, but by Me.**" John 14:6. "I am **the Door: by Me** if any man enter in, he shall be saved." John 10:9.

Any man, or woman, or sect, or creed, that teaches that man can get into touch with God, and control the forces of God, in any other way, **except through Christ Jesus,** is teaching that which is scripturally false, and psychologically impossible.

Prayers should be addressed to God the Father, the subconscious realm of the mind of God; but it is Christ Jesus, the conscious realm, who decides whether or not prayers shall be answered.

Just as the conscious realm of the mind of man can reject or uproot any suggestion offered to the subconscious realm; so Christ Jesus, the conscious

realm of the mind of God, can reject or uproot any suggestion, or prayer, offered to the Father, the subconscious realm of the mind of God: and just as the conscious realm of the mind of man can will to accept and respond to any suggestion offered to the subconscious realm; so Christ Jesus, the conscious realm of the mind of God, can will to accept and respond to any suggestion, or prayer, offered to the Father, the subconscious realm of the mind of God.

This is what He meant when He said, "Whatsoever ye shall ask in My name, that will **I do**, that the Father may be glorified in the Son. If ye ask anything in My name, **I will do it.** If ye love Me, keep My commandments. And **I will pray the Father.**" John 14:13-16.

Though prayer is directed to the Father, in the name of Christ Jesus, it is Christ Jesus, and **not** the **Father**, who **wills what the answer shall be.** "That will **I do.**" "**I will do** it." If prayer is in accord with the **will of God**, which is in **Christ Jesus**, then Christ Jesus **autosuggests to** the **Father, the subconscious** realm **of His own mind**, in harmony with the prayer. "**I will pray** the **Father.**" When Christ Jesus **autosuggests** in harmony with the prayer, or suggestion, of a believer, **then the prayer is always answered.** The **subconscious realm of the mind of God always responds to the autosuggestions of Christ Jesus, the conscious realm.** "Father I thank Thee that Thou hast heard Me. And I knew that **Thou hearest Me always:** but because of the people

which stand by I said it, that they may believe that Thou hast sent Me.'' John XI:41, 42. **(Note,** this prayer which preceded the raising of Lazarus, who had been dead four days, was **audible.** Christ Jesus distinctly states that He prayed **audibly** ''because of the people which stand by, that they may believe.'')

It is always the will of God to destroy the works of the devil.

''**For this purpose was the Son of God manifested, that He might destroy the works of the devil.**'' I John 3:8.

That sin, sickness and death are ''the works of the devil'' is clearly proven in the following texts:

''That through death He (Christ Jesus) might destroy **him that hath the power of death,** that is, **the devil.**'' Heb. 2:14.

''He that committeth **sin is of the devil.**'' I John 3:8.

''So went **Satan** forth from the presence of the Lord, **and smote Job with sore boils from the sole of his foot unto his crown.**'' Job 2:7.

Christ Jesus Himself speaks of ''this woman **whom Satan hath bound** lo, these eighteen years;'' (Luke 13:16), and He also warns us, ''Fear **him which is able to destroy both soul and body.**'' Mat. 10:28.

Jesus of Nazareth—went about doing good, and **''healing all that were oppressed of the devil.''** Ac. 10:38.

That God, through Christ Jesus, is willing to

heal the sick and save all who trust in Him, is clearly proven in the following texts:

"If ye harken—the Lord shall take away from thee all sickness." Deut. 7:12, 15.

"And these signs shall follow them that believe; in My name they shall cast out devils; they shall lay hands on the sick, and they shall recover." Mk. 16:17, 18.

"Beloved, I wish above all things that thou mayst prosper and be in health, even as thy soul prospereth." 3 John 2.

"The Spirit of the Lord is upon Me, because He hath sent Me to heal." Lu. 4:18.

"He healed all that were sick." Mat. 8:16.

"I am come that they might have life, and that they might have it more abundantly." John 10:10.

"Is there 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. Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Jas. 5:14-16.

"Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands ye sinners; (let the deeds of the conscious realm be clean) and purify your hearts (let the subconscious realm be purified by the

blood of Christ Jesus) ye **double minded.** Humble yourselves in the sight of the Lord, and He shall lift you up.'' Jas. 4:7, 8, 10.

''If any man lack wisdom, let him ask of God,—and **it shall be given him.** But let him ask **in** faith, **nothing wavering.** For he that **wavereth** is like a wave of the sea driven with the wind and tossed. For **let not** that **man think that he shall receive anything of the Lord.** A double minded man is unstable in all his ways.'' Jas. 1:5-8.

Since God is so manifestly willing to heal the sick and ''destroy the works of the devil,''

why are not all healed **who pray for** healing?

The secrets of **success** and fail**ure,** are revealed in the texts just quoted. ''The prayer of **faith** shall save the sick'' and ''let not **that man** think that **he** shall receive anything of the Lord.''

Faith is more than hope, or expectation, or confidence. To have **faith,** is to have **a God given assurance.** ''By grace are ye saved through faith; and that **not of yourselves: it is the gift of God:** not of works, lest any man should boast.'' Eph. 2:8, 9.

There is both the **man side** and the **God side** to all genuine spiritual works. ''Work out **your own salvation** with fear and trembling.'' **(Man's side)** ''For **it is God which worketh in you** both to will and to do of His good pleasure.'' **(God's side)** Phil. 2:12, 13.

The wording is not, work **for** your own salvation; but work **out** your own salvation. There is just as much difference between working **for** sal-

vation and working **out** salvation; as there is between working **for** a farm, and working **out** a farm —that is making a farm produce everything that you can make it produce, **after some one has made you a present of** it.

Salvation is the **gift** of God. "The **gift** of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Any man, by proper autosuggestions to the subconscious realm of his mind, can **make himself believe** that **Jesus Christ was God manifest** in the **flesh**, and by so believing bring himself into such relation to God that the Holy Spirit of God will pollenize, or fertilize, the superconscious realm of his mind, with the Word of God, which is the pollen of God; and so bring about the **new birth** or the **impartation of** the **God** life **and** nature, to the believer: but the believer cannot, by the mere processes of mentality, through autosuggestions, develop **faith**. Faith is **the gift of God**; and it is imparted to the believer only after the **believer, to the utmost of his ability, has** met the **conditions of the promises of God.**

It is to **the** regenerated **believer** that the inspired apostle John writes, "If we confess our sins," (**Man's side**) "He is faithful and just to forgive us our sins, and to cleanse us from all **unrighteousness.**" (**God's side**) I John 1:9. And also, "If we walk in the light, as He is in the light." **(man's side)** "we have fellowship one with another, and the blo**od of Jesus Christ** His

Son cleanseth us from all sin." (**God's side**). I John 1:7.

The word "sins" refers to the wrong **acts** of believers. These God **forgives.** The word "sin" refers to the race condition of "unrighteousness" through inherited tendencies to evil. God is willing to **cleanse** the believer from all "sin" or "unrighteousness," thus freeing him from **all inherited tendencies to evil.**

"The **blood of Jesus Christ** His Son cleanseth us from **all** sin." What else then is needed? If the **blood** of Jesus Christ cleanses from **all** sin, then there is **no other possible means of cleansing.** What a frightful fatal error it is for any one to claim to be cleansed from sin, **who knows not the cleansing power of the blood of Jesus Christ!**

True believers are "workers together with Him." 2 Cor. 6:1.

God can manifest His power through believers only when they are in perfect harmony with Him. Just as an electric car, **with its trolley off the wire,** is without power and without light; so the believer, who is **out of touch with God,** is without power and without light.

It would be useless for the conductor of an electric car, with trolley off the wire, to pray for **light and power. Prayer** under such conditions would be utmost foolishness. The electricity being carried by that overhead wire is capable of producing all the power and light necessary, **the instant the trolley is again properly brought into**

touch with the wire. In like manner, it is wasted energy and utmost foolishness for a believer, **who is out of touch with God,** to pray, **until he has established contact with God,** by confessing and forsaking his sins.

When a believer is **in touch with God;** that is, in perfect harmony with the **will of God,** which is **in Christ Jesus;** the first thing he does when he prays is to **submit** himself **unto God.**

It is a grand thing when a believer in the Lord Jesus Christ is willing to do only those things which are in harmony with the will of Jesus Christ; but it is a grander thing still when a believer **submits himself unto God,** and **absolutely surrenders the control of his mind to God; thereby permitting God to work in him and through him mightily.**

The instructions which God has given us are not merely, "Resist the devil and he will flee from you;" but they are, "**Submit yourselves** therefore **to God**" and then "resist the devil and he will flee from you." Jas. 4:7.

To merely "resist" or "deny" evil, without first submitting one's self unto God, is to oppose Satan and his legions of demons in the power of **human mentality** alone.

Christ Jesus has given us one example of such **mental** resistance. He says, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return unto my house from whence I came out; and when he is come, he findeth it

empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: **and the last state of that man is worse than the first.**'' Mat. 12:43-45.

That **God** had no part in the matter, is clear in the Saviour's use of the word ''**empty.**'' Had God, through Christ Jesus, cast the demon out, the Holy Spirit would have entered into the man; for it is written of every true believer in the Lord Jesus Christ, ''Your **body** is the **temple of the Holy Ghost.**'' I Cor. 6:19.

The man, by the power of **mentality,** cast out the demon, and brought about his own healing, or reformation; overcoming some **uncleanness;** for Christ Jesus refers to the demon as an ''unclean'' spirit. The demon, however, was one of a lesser sort; and he went in search of other spirits more wicked, and doubtless more powerful, than himself; and together they again took forcible possession of the man's body.

Mental healing is limited to the power of human mentality; whereas spiritual healing has no limit but the **will of God.**

Mental healers ''resist'' or ''deny'' evil, by the power of **mentality alone,** without first submitting their minds to the control of the mind of God, through Christ Jesus; whereas spiritual healers **submit their minds to the control of God,** as the **first essential to success;** and then by permitting the Spirit of God to work in them and through them mightily, they become the instruments of

God in destroying the works of the devil.

Mental healers are proud and boastful, like Simon the sorcerer, who gave out "that he himself was some great one: to whom they all gave heed, from the least to the greatest, saying, this man is the great power of God." Ac. 8:9, 10.

Spiritual healers are humble, always working for the glory of God, and the eternal salvation of the souls of men: realizing that the eternal redemption of the soul of the patient, is of infinitely more importance than the mere healing of his body.

Spiritual healers believe that the words, "**Himself took our infirmities and bare our** sicknesses," (Mat. 8:17) just as certainly express the truth of God, as do the words, "His own self bare our sins in His own body on the tree." I Pet. 2:24. Therefore, since **Christ Jesus** atoned **for** sickness **just as truly as He** atoned **for sin**, all true believers in Christ Jesus have the same right to claim perfect salvation from sickness, as they have to claim perfect salvation from **sin.** It is because so many believers, amongst whom, unfortunately, are the majority of the ministers of the orthodox churches, fail to realize that sickness has been atoned for, that so many of God's own suffer and die. The apostle Paul most emphatically stated, "For **this cause** many are **weak** and **sickly** among you, and many **sleep** (or **die**)." I Cor. XI:30.

For what cause? Read the preceding verse, "Not discerning the Lord's **body.**"

This means, that because believers fail to rec-

ognize the fact that **the body of Jesus Christ was broken to atone for their bodies, just as truly as His blood was shed to atone for their souls**; and fail to claim by faith the redemption from sickness which is theirs by right of His atonement; "many are **weak** and **sickly** and die." The words, "He that eateth and drinketh unworthily," have no reference whatever to the man who has not been baptized, or to the man who has committed any particular sin; but they do refer to the believer who fails to discern the great fact that the Lord's **body** was broken to atone for his body.

[I have heard many sermons preached from the words, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself," and from the words, "now we command you, brethren, in the name of our Lord Jesus Christ, that ye **withdraw yourselves** from every brother that **walketh disorderly**," (2 Th. 3:6) when the preachers, (many of whom were doctors of divinity, who should have known better) twisted and distorted these texts, making them refer to baptism; and proving (?) by them that believers who had not been baptized should be excluded from the communion table.

As has already been shown, the words, "He that eateth and drinketh unworthily," have reference only to the believer **who fails to recognize the fact that the body of Jesus Christ was broken to atone for his body just as certainly as His blood was shed to atone for his soul.**

Therefore, **the preacher** who misapplies and

misunderstands this text, is **himself** eating and drinking **unworthily.**

The words, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly," have no reference whatever to baptism or communion. The apostle distinctly states in the eleventh verse of the same chapter (2 Th. 3:11), exactly what his meaning is; "For we hear that there are some **which walk among you disorderly, working not at all,** but are **busybodies.**" What have the words, "Working not at all, but are busybodies," got to do with baptism or communion?]

To attain unto the realization of perfect healing for both body and soul, the believer must **submit his mind to** the control **of** the **mind of God;** and then by faith claim perfect deliverance from sickness and sin, through the merit **of** the atonement **of Christ Jesus.**

Remember always the

Three Absolute Essentials to Effectual Prayer:

1st. **Consecration.**

"The effectual fervent prayer of a **righteous** man availeth much." Jas. 5:16. A **righteous** man is a man who is right in his relations with God and with his fellow men. "Submit yourselves therefore to God." Jas. 4:7. "Present your bodies a living sacrifice." Rom. 12:1.

2nd. **Concentration.**

"Let him ask in faith, **nothing wavering.** For

he that wavereth is like a wave of the sea driven with the wind and tossed. **Let not that man think that he shall receive anything of the Lord.**'' Jas. 1:6, 7.

3rd. **Faith.**

''All things, whatsoever ye shall ask in prayer, **believing**, ye shall receive.'' Mat. 21: 22. ''What things soever ye desire, when ye pray, **believe that ye receive them**, and ye shall have them.'' Mk. 11:24.

DEMONSTRATIONS OF THESE TRUTHS.

Consecration.

While conducting a series of evangelistic services in the Baptist church, in the town of W——, Minn., I became greatly burdened for the salvation of a family of four; consisting of the father, mother, son of about twenty and daughter of about eighteen years of age. They were deeply convicted of sin and very close to the Kingdom of God. I prayed for them earnestly and definitely, but even in the last meeting they refused to surrender to God. I had, to the best of my ability, surrendered my mind to the control of the mind of God, and I could not understand the failure.

One month later I accepted an invitation to conduct a series of evangelistic services many hundreds of miles north of the town of W——, in the Methodist church of P——, A——, Sask., Canada.

On my arrival the pastor met me at the depot

and we started to walk to his home. We had not gone very far, however, when my gaze rested upon an insignificant house some hundreds of yards distant, on the other side of an open field. Instantly an overwhelming impulse came upon me to go at once to that house. Not understanding the impulse I asked, "Who lives in that house?" "I don't know," was the reply. We walked silently for a few moments and then I said, "I've got to go to that house." The minister looked at me and laughingly commented, "You're a funny fellow. What do you want to go there for?" "I don't know," I replied, "but for some reason or other God wants me to go to that house."

"All right, then, I'll go with you," said he, and we immediately cut across the open field. When I knocked, the door was opened by the mother of the family of four, whom I had left under such deep conviction of sin one month before in the town of W——, Minn.

"Why, Mr. McCrossan!" she exclaimed, and burst into tears.

"You want to be saved, don't you?" I asked.

"Yes."

"Then let us kneel right down here and settle it."

While we were praying, the other members of the family entered the room, and one after another knelt by the mother's side and surrendered themselves to God. The following morning, Sunday, they all united with the Methodist church on profession of faith.

Concentration.

While conducting a series of evangelistic services in the town of W——, South Dakota, in which the Congregationalists, Methodists and Baptists were united, a great burden came upon me for the conversion of three young men. One morning as I was praying for them, I received the positive assurance that they would all be saved that night. So confident was I, that I told the Congregational pastor, as we were walking to the evening service.

To my surprise not one of the three was in attendance at the meeting. When the service was over, and all the others were gone, the Congregational pastor joshingly remarked, "I'm afraid you didn't have the right hunch, Mc." His levity ceased instantly when he realized that it was a matter of vital importance with me, for I replied, "If I am mistaken, and God did not speak to me and tell me that those three men were to be saved tonight, then I'll confess that I don't know what it is to be led by God."

"What are you going to do?" he asked.

"Remain here all night, if necessary," I replied; then added, "Do you really believe the promises of Jesus Christ?"

"I certainly do," he answered with a smile.

"Then let us claim that one, 'If two of you shall agree.' "

We knelt and continued in prayer until eleven o'clock; when suddenly the door of the church

was thrown open, and one of the young men ran up the aisle and threw himself upon his knees beside us, saying simply, "I want to be saved."

Twenty minutes later the second one came; and just as the clock was striking twelve, the third one came running up the street, and as soon as he entered the church he cried out, "Thank God there's somebody here! pray for me, I want to be saved."

The following evening all three gave public testimony to the saving power of Jesus Christ.

We learned from them afterward that being deeply convicted of sin, each had stayed away from the service because he feared he would be forced to yield to God if he attended. Two of them had roamed the streets, though separately; whilst the third had retired to his bed; but they were nevertheless drawn to the church by the Spirit of God, in answer to concentrated prayers of faith.

Faith.

While conducting a series of evangelistic meetings in M——, Wis., in which the Methodists, Presbyterians and Baptists were united, I was one night led to put God to a public test. The members of the churches were lukewarm, lacking both in faith and works, and many unbelievers openly sneered at the idea of God answering prayer.

One night at the close of a meeting, in which there seemed to be no power, I asked all the professing christians who would promise to spend

one hour alone with God in prayer, for the salvation of souls the next night, to rise. About ten responded. Then I asked how many would promise to spend half an hour, twenty minutes, fifteen minutes, ten minutes, or even five minutes, alone with God in prayer, for the salvation of souls the next night. Some fifty or sixty, in all, responded.

Then I said to the unbelievers, "Many of you have told me that you cannot believe that God answers prayer. These christian people, your neighbors, and myself, are going to definitely claim the fulfillment of the promises of God between this moment and tomorrow evening's service. I invite you all to be present tomorrow night, to see God answer prayer."

When the meeting had been dismissed, several men, amongst whom was at least one preacher, called me to task for making such a statement. I went at once to my room and prayed earnestly, with tears, and plead with God to not fail me, even though I might have done wrong in making such a public test.

When I awoke next morning, I was aching in every joint. An epidemic of La Grippe was raging in the town, and I had it; or rather, it had me. All day long I suffered in spite of many prayers. When the hour of service drew near, I attempted to rise, but found it almost impossible to stand upon my feet. Two young men helped me dress, and almost carried me into the pulpit. When the time came to begin my sermon, I stood upon my feet, determined that I would go through with the

service; but the next instant would have fallen, had not one of the pastors caught me. Everything seemed to be in a whirl and darkness came upon me. I gripped the pulpit, and while the pastor still held me, I began to pray audibly. Just what I said I do not know, except that I reminded God that I, His minister, who believed in and trusted Him, had the night before publicly challenged the unbelievers of that town to come to that meeting, to see Him answer prayer; and then, letting go the pulpit, and lifting both my hands to God, I cried, "My God, I can't preach unless you heal me."

With the suddenness of an electric shock, I felt the dizziness and pain leave my body; and the glory and ecstacy of the Lord, filled and flooded my soul. I shouted, "Glory to God, He has healed me."

I preached one hour and ten minutes that night; which was at least twenty minutes longer than I had ever preached before. At the close of the sermon, instead of calling for a tender invitation hymn, as was my usual method of procedure, I silently bowed in prayer and asked, "My Father, what shall I do now?"

As clearly as I ever heard a human voice, I heard the words, "Ten women in this house will be saved tonight." Without doubt or hesitation, I joyously cried out, "God tells me there are ten women in this house who will be saved tonight." The next moment Satan whispered, "You fool, now you've done it. Why didn't you find out

first whether ten women would come before you said anything about it? Now you've made a laughing stock of the whole business."

I realized it was the devil and I muttered, "Get thee behind me, Satan."

I asked all the women in the house who were christians to rise; and then requested all the unsaved women who wanted to be saved, to rise with them. One after another they responded until ten unsaved women had risen. "Now," said I, "If you mean it from the depths of your souls, come and kneel at the altar and let us lead you to God." They came, and it was not more than fifteen or twenty minutes until they had all given happy testimonies to the saving power of Jesus Christ.

When they had returned to their seats, I again silently bowed in prayer and asked, "My Father, what shall I do now?"

Again, as clearly as I have ever heard a human voice, I heard the words, "Ten men in this house will be saved tonight." But I doubted; even though God had just proven Himself so wonderfully. The former suggestions of Satan still lingered in my memory, and had their effect. I reasoned with myself, "Why not go cautiously? If I were to say that ten men will be saved, and then for any reason they were not, I'd do a great deal of harm. I need not tell the people that God has told me that ten men will be saved; until they have been saved, and then I'll tell them. 'I'll

make the test first.'' This I proceeded to do; but God made me suffer for it.

I asked all the men in the house who were christians, to rise; and then requested all the unsaved men who wanted to be saved to rise with them. One, two, three, six, eight, unsaved men rose, but not ten. I then asked the eight, if they were in earnest, to come to the altar; and they did so. All my efforts to persuade the other two, were in vain. Then I tried to pray, but suddenly God seemed very far away. I could stand it no longer, and with tears streaming down my cheeks I told the people what God had said, and how I had doubted Him. I left the platform, and starting at the front row on the left I went slowly to the back of the church, eagerly scanning the face of each man, as I cried in agony of soul to God, ''Is that one of them, O God?'' I felt that if those two souls were lost, I would be for ever to blame. I then searched all the faces of the men in the middle section of the church, but no impulse came to me to go to any man. Slowly I came forward from the rear of the church, gazing eagerly into the face of each man in the right hand section, until finally I reached the front pew. Suddenly I felt strangely drawn toward an elderly gentleman seated there, and going to his side I said, ''God wants to save you, will you come?'' He replied in a very low tone of voice, ''I will if my son will.'' The most natural thing for me to have done, would have been to inquire if his son was present; but I did not do so. Instead I turned

toward the few seats at the right of the pulpit, commonly called "the amen corner," and my gaze rested upon the face of a young man, sitting on the back seat there. Instantly I felt irresistibly drawn toward him. I laid my hand upon his shoulder and said, "Young man, God is calling you; will you come?"

"I will if my father will," he answered.

"Who is your father?" I asked.

"The gentleman to whom you just spoke," he replied.

"Praise God!" I shouted; "your father just told me he would come if his son would, so come along, both of you."

They did so. All ten were happily saved and gave public testimony to the fact before the meeting closed.

DEMONSTRATIONS OF HEALING.

Early one morning, in the town of M——, Manitoba, Canada, I awoke with a strong impression that God had some particular work for me to do that day; something apart from the regular evangelistic work in which I was engaged.

After dressing, I knelt beside the bed and, as my custom was, **submitted my mind to the control of the mind of God**, just as a man about to be hypnotized, surrenders his mind to the control of the hypnotist.

I felt no distinct leading until about ten o'clock that morning, when the impulse came upon me to go for a walk into the country. I walked about

four miles and then as I was passing the entrance to a small farm house, I was constrained to approach the door and knock. A few moments later the door was thrown open by a little woman who was crying as though her heart would break.

"What is the matter?" I asked.

"O," she cried, "my baby is dying, and my husband is away; and I haven't anyone to send for a doctor."

I went in where the child was and took it in my arms. As I held it, I looked up to my heavenly Father, and prayed audibly thus: "Thou Father of the Lord Jesus Christ, I lay my hands upon this child in His name, claiming the fulfillment of His promise, 'These signs shall follow them that believe; they shall lay hands on the sick and they shall recover.' "

The next instant the child began to choke, and I turned it upon its stomach, and held its little face over a basin. Great chunks of phlegm came from it. I continued to hold the child for a few minutes, during which I silently prayed, and then receiving the assurance that the child was healed, I laid it upon the bed. Within five minutes the little one was playing as though it had never known sickness. The mother tried to thank me, but I interrupted her with the question, "Have you ever been born again?"

She replied in the negative.

"Surely you'd like to be saved, wouldn't you?" I asked.

"Yes."

"Then let us kneel right down here and settle it," I suggested, kneeling as I spoke.

She knelt also, and I taught her how to take God at His Word. A few minutes later she rose to her feet happily trusting in Christ Jesus.

As I was about to leave, her husband returned and insisted upon my remaining to lunch. She told him about the healing of the child and of her own acceptance of the Saviour. I then urged him to immediately accept salvation through Christ Jesus, and he did.

Thus the healing of the child became the means, in God's plan, of the regeneration of both the father and the mother.

In the city of D'——, Minn., the Rev. Dr. M——, a Presbyterian minister, was very ill as the result of a complete nervous break down. Sleep deserted him, in spite of the narcotics given by the physician.

When I entered his room I found another Presbyterian minister present.

The Rev. Dr. M—— was one of my dearest friends, and it grieved me greatly to see how his strength had failed. When I approached his bedside he reached out his hand and as I clasped it he said, "Charlie, won't you ask God to give me a little sleep?"

The visiting pastor prayed first; and then I laid my hands upon my sick friend's forehead, and audibly claimed the fulfillment of the promise of Christ Jesus, "These signs shall follow them

that believe; they shall lay hands on the sick and they shall recover.''

When I withdrew my hands my friend was sound asleep. He slept for about eight hours; and from that night began to mend.

At the close of a service one evening, in the Baptist church of L—— C——, Minn., a gentleman earnestly requested the pastor and myself to go with him some miles into the country, to pray with his dying wife.

He informed us that she was bleeding to death as the result of a hemorrhage, and the doctor had said she could not possibly live throughout the night.

We accompanied him. When we entered the room where the dying woman lay, I laid my hand upon her forehead as I asked, ''Do you know Jesus Christ as a personal Saviour.

''Yes, sir,'' she replied.

''Then,'' said I, ''trust God with us, while we pray.''

At the special request of the husband I poured a few drops of oil upon the woman's brow, anointing her with oil ''in the name of the Lord,'' and then laying my hands upon the sides of her forehead I audibly claimed the fulfillment of the promise of Christ Jesus, ''These signs shall follow them that believe; they shall lay hands on the sick and they shall recover.''

As I prayed she fell asleep, and did not awaken until seven o'clock the following morning. The

doctor called soon after and found that the hemorrhage had ceased. He openly declared his amazement. The woman continued to gain in health and strength for about three days, when, because something was not cooked to suit her, she got very angry; and in spite of all protests insisted upon going barefooted in her night gown to the kitchen, stubbornly declaring that she would cook the dish herself.

It was bitterly cold winter weather, and the exposure and effort, coupled with anger, killed her.

I certainly believe it was the will of God that she should have been perfectly healed; but **anger** killed her.

At the close of a meeting one night in the Presbyterian church of P—— R——, North Dakota, a gentleman asked me to go and talk with his dying wife. He said that the doctors had told him she could not live through the night. She was the victim of erysipelas.

When I entered the room I found ten or twelve neighbor women; all of whom were crying. They had all, including the sick one, been informed by one of the doctors, of the approaching death.

I quietly, but firmly, sent them all out of the room, with the exception of one young woman, whom I knew to be a particular friend of the sick one.

I then went to the bedside and looked down

upon Mrs. M's face. It was the most awful looking human face I have ever seen. It seemed to be one solid scab.

I laid my hand gently on her forehead and asked if she could understand what I was saying. She replied in the affirmative.

"Mrs. M——," said I, "do you believe it is the will of God that you should die?"

"No," came the faint reply; then after a moment the faltering words, "my children."

"I don't believe it is either," I said emphatically, "and I'm going to pray for your healing. Trust God with me, won't you?"

"I'll try," she answered.

I knelt beside her bed and tenderly laid my hands upon the sides of her forehead, as I replied, "Dear sister, there isn't any **trying** in **trusting**. Trust is just as simple as a heart throb. Your little one does not have to try to trust you: no more do you have to try to trust God. Just rest on His promises."

Then I prayed audibly, using about these words, "Thou Father of our Lord and Saviour Jesus Christ, in this moment of extremity I come to Thee, claiming the fulfillment of the promise of the Saviour, when He said, 'These signs shall follow them that believe; they shall lay hands on the sick and they shall recover.' I lay my hands upon this woman in the name of the Lord Jesus Christ; and **I do believe.** Thou canst not refuse to hear and answer my prayer, O God, for behind this promise is the honor of Thy Son."

I rose to my feet and looked down into Mrs. M's face, and to my great joy saw that her eyes were open.

"Praise God, He is answering already," I cried.

"Yes," she responded, "for not a ray of light has entered my eyes before in three days. I feel the thrill of health going through every part of my body."

She was perfectly healed.

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