

## A GREAT OLD PRACTITIONER

There was a great old practitioner whose name was Alijah, and by the way, he was a direct antecedent of Jesus. He certainly knew the Truth as we know it today.

There had been healed a certain King, Jeroboam by name, who represents evil, the human or mortal mind. He had been taught by his healer, and by Ahijah also, certain fundamentals concerning the Kingdom of God, but had failed to put those teachings into practice, and let it be said here for all time, that unless these truths learned are practiced, they are less than worthless, for as Jesus said in effect, "He that knoweth not his Master's will and doeth it not, is beaten with few stripes; but he that knoweth his Master's will and doeth it not, is beaten with many stripes." The Word of God to this age says, "Truth is revealed. It needs only to be practiced." (*Science and Health*)

King Jeroboam's son was sick, sick unto death, the story runs, and in despair, Jeroboam's thought harked back to his own healing through spiritual means, so he sent his wife to the old seer to ask for the required help.

The story becomes somewhat hazy in its relation in the Old Testament (I Kings 14:1-7), but the meaning is clear enough. It says that Jeroboam sent his wife in disguise to Ahijah. Be it known that every so-called patient or seeker after spiritual help comes in disguise to the practitioner, for error always claims to be real when it presents itself; so when the seeker or patient presents himself or herself to the healer, called seer, practitioner, prophet, or whatever you may choose to call him, the temptation is for the healer to believe that the person and his problems are both real; whereas the fact is that man is the son of God, spiritual, sinless, perfect, and harmonious. And if the practitioner permits himself to believe that there is a real patient, that his troubles are real, that there is, in fact, a patient at all, or someone or something to be healed of anything whatsoever, that healer or practitioner is helpless to do anything for the so-called patient. Instead of being a practitioner, he is a malpractitioner. The practitioner must be awake to the facts of being, and through the operation of the Christ, must know the truth that man is ever spiritual, perfect, well, and always will be so. Consequently he must not permit himself to be fooled by the presented error.

It says of this remarkable healer, Ahijah, that he "could not see, for his eyes were set by reason of his age;" and at first it would appear as if this man's eyes were set in blindness, by reason of his old age; but to this writer that is not what it means at all. It seems that he could not see evil — sin, disease, death, or other troubles — because his eyes were set on good, by reason of his age-long practice of Truth. "Thou [God] art of purer eyes than to behold evil, and canst not look on iniquity." (Habakkuk) To him came the Word of God, as it ought to and does to every genuine practitioner of Truth, warning him of the attempt of evil to make him believe something to be true which was not true — in this instance, to present itself as a woman, Jeroboam's wife, with her troubles, whatever they might be, and claiming this to be the real creation of God or God's man. The Word

of God warned him that when this disguise presented itself to him, he must be alert enough to see through or beyond the disguise or illusion; and in spite of it, behold the perfect man; and if he could do this despite the suggestions of the carnal or human mind, and if the patient was receptive, the healing work would be done and done immediately.

On this occasion when the woman presented herself with the story of a sick son, she was met immediately with the Truth — that the practitioner knew perfectly well that she wasn't the reality as she appeared in the flesh, but that man was spiritual and perfect in every way. He proceeded to tell her in unmistakable language just what was the matter, that because Jeroboam had forsaken the Truth, the teachings of the Christ, he had lost the spiritual idea, and so, falling upon evil days, found himself in a sad condition with a sick son and sorrowing wife. In doing this, the prophet strove to raise her consciousness from crass materiality to the point where she could conceive at least a modicum of Truth; or he endeavored to raise her consciousness to some measure of spirituality, and warned her that if she returned to her previous material state of consciousness (which is really unconsciousness), she would lose her spiritual ideas, and her son, for her son would then die.

One would have thought that if Jeroboam's wife had understood in the smallest degree what the seer was driving at, she would have tried at least to maintain that spiritual consciousness to which the prophet had raised her. But apparently his teaching fell on dull ears, for she had no sooner turned from him and his uplifted consciousness, than she was so beset by her previous fears, doubts, and anxieties concerning her loved one, that she immediately fell back into that erroneous state of consciousness, taking in the testimony of the senses rather than the evidence of Mind, God; and just as the prophet had foretold, under those circumstances she lost her spiritual idea and her child also. Had she retained her spiritual consciousness, the consciousness of the Christ, there is not the slightest doubt but that her child would have recovered.

This ought to act as a warning to us all, that we should remain in that spiritual or Christ consciousness, thus knowing that God is All-in-all, and that man expresses continually Life, Love, health, peace, abundance, supply, substance, and all the other things of God; which spiritual consciousness is ours only in proportion as we still the human mind, for then does this Christ-Mind arise in us or become our Mind, which by its own volition, not the volition of the person himself, beholds the perfect man.