

Platform Displays.—It will be a surprise to many when they awake to the fact that intentionally to become a witness to platform displays of the abnormal action of human thoughts is to participate in that action and to share in the inevitable evil results therefrom, unless one is steadily working to protect oneself. Only one motive renders such a course allowable—namely, to attend with the express purpose of destroying the wrong thoughts in connection with the display. The world's stage provides us with ample work in getting rid of evil without adding to our dangers and difficulties by going out of our way to meet them.

A Warning.—I cannot too emphatically repeat that any method of producing results through the effect of human thoughts, is absolutely wrong and harmful to the worker and all parties concerned.

MENTAL HEALING

The Bible Testimony.—“*If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples*” (John 15:7, 8). “*Heal the sick, cleanse the lepers, raise the dead, cast out devils*” (Matt. 10:8).

The Bible, from beginning to end, is full of references to spiritual healing, which, far from being an exception, is, though sadly unusual, a perfectly natural fulfilment of divine law. The following quotations are some of the definite allusions by the most advanced workers of ancient times, as interestingly recorded in the Bible:—

“If thou wilt diligently hearken to the voice of the Lord thy God, . . . and keep all his statutes [always think rightly], I will put none of these diseases upon thee, . . . for I am the Lord that healeth thee” (Ex. 15:26).

“Ye shall serve the Lord your God, . . . and I will take sickness away from the midst of thee” (Ex. 23:25).

“If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom” (Job. 33:23, 24).

“I cried unto thee, and thou hast healed me” (Ps. 30:2).

“That thy way may be known upon earth, thy saving health among all nations” (Ps. 67:2).

“Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases” (Ps. 103:2, 3).

“He sent his word, and healed them” (Ps. 107:20).

“For it was neither herb, nor mollifying plaister, that restored them to health: but thy word, O Lord, which healeth all things” (Wisdom of Solomon 16:12).

“I have seen his ways, and will heal him: . . . Peace, peace to him that is far off, and to him that is near, . . . and I will heal him” (Isa. 57:18, 19).

“Heal me, O Lord, and I shall be healed” (Jer. 17:14).

“I will restore health unto thee, and I will heal thee of thy wounds” (Jer. 30:17).

“Behold, I will bring it health . . . and I will cure them” (Jer. 33:6).

“But unto you that fear [deep reverence, *Chambers's Dictionary*] my name [nature] shall the Sun of righteousness arise with healing in his wings” (Mal. 4:2).

The references in the New Testament are too well known to need quotation. 5

Dr. Joseph Parker, the late well-known preacher of the City Temple, has put the case concisely from a religious point of view: “If we believe the New Testament, we believe that men were once ‘made whole’ without medicine or doctor. If this was a fact in New Testament times, why may 10 it not become a fact in the present day? If it be a fact, it is the most beneficent fact in history, and being such, it ought, if possible, to be recalled and re-established. To grasp the question wisely, and thoroughly, we must go back to Christ’s own time and think of him.

“Did Christ heal men? Yes, he did. 15

“Did Christ’s apostles heal men? Yes, they did.

“Was this healing mechanical, surgical, medicinal? No, it was not.

“Was the healing spiritual, sympathetic, mental? Yes, it was.

“Is Christ the same, yesterday, to-day, and for ever? Yes, he is.

“Does Christ still work and reign? Yes, he does. 20

“That settles it.”

If the full scientific import of the previous Scriptural statements be considered, it will be seen that they point straight to the truth as now put forth.

Our Present Duty.—“*Pray one for another, that ye may be healed*” (James 5: 16). 25

Jesus definitely told us of our healing power. He said: “And these signs shall follow them [not only ‘you’] that believe; In my name [nature] shall they cast out devils; . . . they shall lay hands [spiritual power] on the sick, and they shall recover” (Mark 16: 17, 18).

In the Orthodox English Church service to be read to the sick, the following remarkable passage occurs: “Wherefore, whatsoever your sickness is, know you certainly, that it is God’s visitation”! If this were true any remedial measures of any kind or description whatsoever would be in direct opposition to God, and the worse you are the better. No wonder that whereas in the early days of Christianity healing was done within the 35 Church and to go to a doctor was heresy, in later times the Church has failed to heal, except in a small percentage of cases. The commandments of Jesus on this point were definite, and in direct opposition: “Heal the sick, cleanse the lepers, raise the dead, cast out devils” (Matt. 10:8). Proof of our understanding of what the Master taught is required to-day, not pro- 40 fession only. Demonstration is the only proof.

Moses not only should have been able to heal through his knowledge of God, but we are definitely shown that he did. Speaking to the Israelites he said: “Ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee” 45 (Ex. 23:25). At one time this “I” seemed to refer to God, as apart from his instrument, man, in this case Moses.

The Apostle James said: “The prayer of faith shall save the sick, and

the Lord shall raise him up; and [most important of all] if he have committed sins, they shall be forgiven him" (James 5:15). "Rely upon no other Physician, for, according to my apprehension, He reserves your case to Himself. Put, then, all your trust in Him, and you will soon find the effects of it in your recovery, which we often retard by putting greater confidence in physic than in God. . . . Continue, then, always with God" (Brother Lawrence, Eleventh Letter).

We have to be about our "Father's" business, and we are not doing our bounden duty unless we are daily healing sin and sickness. "What a beautiful thing it is to work, and to live, and be happy" (R. L. Stevenson).

Raising of the Dead.—"Heal the sick, cleanse the lepers, raise the dead, cast out devils" (Matt. 10:8).

There are seven cases of the intentional raising of the dead, details of which are recorded in the Bible; three by Jesus (Luke 7:14, and 8:54; John 11:43), each apparently more difficult; one each by Elijah (I Kings 17:22), Elisha (II Kings 4:34), Peter (Acts 9:40), and Paul (Acts 20:9). These are exclusive of the man who was unexpectedly resuscitated by touching the bones of Elisha (II Kings 13:21), and of the supreme demonstration of the power of God by Jesus, when he passed unvanquished from the tomb.

Jesus must have worked in accordance with regular laws. His words, quoted above, must have been for all time. God, as the Principle of all law and order, could not act against law and order, as expressed in God's man, the image and likeness of good, for God and the good man co-exist, as Principle and idea. Why should we die? ¹ "For God made not death: neither hath he pleasure in the destruction of the living . . . for righteousness is immortal" (Wisdom of Solomon 1:13, 15). There are many other instances related of the raising of the dead. Paul said: "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8). Five hundred years before Jesus demonstrated the law of life, the great thinker, Lao-Tze, wrote: "May not a man take a dead thing and make it alive?"

Is it possible that this power could have been almost permanently lost to humanity about A.D. 300? Gibbon, the historian, says: ² "But the miraculous cure of diseases of the most inveterate or even preternatural kind, can no longer occasion any surprise, when we recollect, that in the days of Irenæus, about the end of the second century, the resurrection of the dead was very far from being esteemed an uncommon event; that the miracle was frequently performed on necessary occasions, by great fasting and the joint supplication of the church of the place, and that the persons thus restored by their prayers, had lived afterwards among them many years." ³ This power was lost sight of when Christianity was made a State belief, and the priests were so sunk that they actually claimed the healing as their prerogative. In the fourth century the Council of Laodicea forbade

¹ See Ezekiel 18, verse 31.

² *The Decline and Fall of the Roman Empire.*

³ Mr. Dodwell concludes that the second century was still more fertile in miracles than the first.

anyone, except those duly authorised by the Bishop, to exorcise devils. Christianity at that time became but a name, not a living flame, and the teachings of Jesus became to the Church mere words, and so lost their practical significance. "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord 5 arose against his people, till there was no remedy (II Chron. 36:16). "For if the dead rise not, then is not Christ raised: . . . For he must reign, till he hath put all enemies under his feet: . . ." (I Cor. 15:16, 25). "Christianity has been tried for 1,900 years. Perhaps it is now time to try the religion of Jesus" (Dean Milman). 10

After the procession at the Eucharistic Congress, which took place at Vienna, in 1912, seventy-three people were so ill that they had to go to the hospitals, and three were seized with religious mania. What a parody on religion.

"O death, where is thy sting? O grave, where is thy victory? The sting of 15 death is sin [belief in a power other than that of God]; and the strength of sin is the [false] law [of universal consent]. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:55-57). "In the way of righteousness [from Anglo-Saxon *rihtwis*, alias right knowing, wise as to what is right—Skeat's *Etymological Dictionary*] is life; and 20 in the pathway thereof there is no death" (Prov. 12:28).

ACTION OF THOUGHT

"*Success in mental healing by scientific methods is best promoted by first acquiring a clear understanding of the law under which the healing is effected. In other words, scientific methods require scientific knowledge for their success- 25 ful application*"¹ (T. J. Hudson).

Now, curiously enough, the ordinary metaphysician objects to "thoughts" being spoken of as "lines of force," whereas the one name is just as much a misnomer as the other; for the only true and therefore permanent thoughts are God's thoughts, which are spiritual and eternal, 30 the real things in the real world. These conceived of materially and therefore falsely, are what have been called theoretically "lines of force" or "thoughts," and as "ethereal lines of force" they have to be intelligently seen to be powerless, just as certainly as that matter, the more solid form of material thoughts, has to be known to be substanceless. In fact, if 35 anything, "lines of force" is the more useful term, because it cannot possibly be applied to God's thoughts. A still better, because less material term, is "false beliefs."

Homœopathy.—It is now easy to understand why Hahnemann, the founder of Homœopathy, said that it was not the drug, but what he 40 would call, for the want of a better name, "the spirit of the drug," that did the work. He declared that the world would never solve its problems until it entered the mental realm.

Nobody until recently has ever been able quite satisfactorily to explain how it is possible that a small dose of poison can have exactly the opposite 45

¹ *The Law of Mental Medicine.*