

GOD, GOOD, CAN NEVER DO EVIL

God is good. The so-called power of evil is used for evil purposes. The power of electricity is used for electrical purposes. The power of hydraulics is used for hydraulic purposes. So this power of the Lord is used for good purposes only. It is used to heal the sick, to raise the dead, to save the sinner, to cleanse the lepers, to feed the hungry and give drink to the thirsty, to make the rose bloom, the grass to be green, to make the sunset glow, the gentle rain to fall, to make the lilies give forth their fragrance, to make the trees grow, and all nature to array its beauties. But it is never used to cause evil of any kind, neither storm, fire, disease, death, earthquake, nor any discordant thing. For these discordant things, there is no cause, for God, *good*, is the only cause.

As a matter of fact, there is no power other than this might of the Lord. Other powers, such as electricity and water, cannot be used for evil purposes, nor can they be used for good and evil, for there is no evil power at all. When used for a good purpose, these powers are misnamed electricity and hydraulics; but they actually are the power of *good*, and should be so regarded. By this, it does not mean that the powers of electricity, air or water, are God. Not at all. But it does mean that whatever power is there, is God, *good*. That which is called electricity, or that which is called water power, is the human mind's endeavor to add matter to God, *good*, but which does not add to the power in the very least, but detracts therefrom.

When, for instance, it seems that electricity has killed, or electrocuted, a person, or done some evil thing, it is not that *good* has operated to kill, but rather that *good*, God, has been short circuited, as it were; this true and only power of God has been cut off by the very addition of materialism in some way, either in thought or deed. In other words, when that which we call death occurs, nothing has really happened at all. No power has been exercised which caused death, but rather the power of Life has been shut off, or short circuited, as it were, for death is not a something, but the seeming absence of Life, or God, the *living power*. Death is wholly illusion, and since this might of the Lord is omnipresent, it cannot possibly be cut off or disconnected, and it is never absent. This proves positively that there is no death.

This might of the Lord caused the ship to pass immediately from the middle of the lake to the shore. The power of air would have enabled the ship to sail to port, or a steam turbine would have enabled it to steam into port, or it might have done so with electricity; but in any of these instances it would still have been the might of the Lord — not air, steam or electricity, even though so named — which brought the ship into port. The slowness of the operation, as compared with the method used by Jesus, would be caused by the interjection of matter, and the more materialism thus interjected the slower the operation, for there would have been less power. Matter, evil, material thoughts, are non-conductors of Spirit, or this might of the Lord, and so when used or attempted to be used in conjunction with Spirit, though innocently and ignorantly, we find the current of good power to be

seemingly cut off. Jesus' operation of the might of the Lord was so free from any material encumbrances that the ship came instantly to port. If we carry this to a further point of illustration, it will be seen that had there been no belief of ship, or bodies of matter, the ship would not have had to be brought to port, for it would have been there already, since man is omnipresent. For the same reason, Jesus healed instantly, though on one or two occasions when he appeared to make use of matter, such as spittle and clay, even with him there was some delay in the healing.

So we must use this might of the Lord entirely free from any contaminating influence whatsoever. If we do this, the healing will be instantaneous; the food will be instantly ready, as was the food when Jesus fed the multitudes; the dead will arise; we will walk over the water, look out from the stars, instantly transport ourselves and others from point to point, and naturally do many things which to human sense will seem most extraordinary.

We must learn to use the might of the Lord, and then the question presents itself to us, "How shall we use it?" The answer is, that we must learn to use it even as we learned to use electricity or any other power. "That is all very well," says one, "but we know how to use electricity." True, but there was a time when we did not know anything about electricity. We had to learn. First, it had to be discovered; then, it had to be studied, and that knowledge had to be put into practice. Trial after trial had to be made. Failure after failure was experienced. Shocks, burns, and sufferings occurred as a result of wrong endeavors. Now we use electricity so much in our daily life that we find it has become a part of our human existence. In a similar manner, we must try to use this might of the Lord. It has been discovered and revealed to this age. We must learn to use it. We must try to heal the sick, assuage pain, raise the dead, and save the sinner; we must try to feed the hungry and give water to the thirsty; in fact, we must generally try to do good. Doubtless, we will stumble, and fall, and fail, and suffer in our early attempts; but as we try, and try again, and again, we will be rewarded, until we pass from occasional successes to frequent successful endeavors, ultimately arriving at that point where it becomes the whole of our nature, and we find that it never fails.

We have read how Jesus used this might of the Lord. He said, in words to this effect, that of himself he could do nothing, but that it was the Father, this might of the Lord, which did the work.

If one drove an electric motor car into the midst of a lot of untutored savages, they would very naturally think that the driver was making the car go. One might then say, in his endeavor to make it plain that it was electricity and not the driver who did it, "Of myself I can do nothing; it is the great power of electricity which you see operating." They would understand you to mean that it was not the driver, but some power unseen to them which caused the car to move. So it was with Jesus. He had arrived on the scene of human existence apparently doing of himself wonderful works of healing, and the people witnessing those miracles naturally thought that he did them. He, however, on his part disclaimed any power of his own, and averred that not he, but the might of the Lord did the works.

In John, it is related that Jesus said, "He that believeth on me, believeth not on me, but on him that sent me," or, to put it in modern language, he said, "Whoever believes that I am the one doing these works is really believing in the might of the Lord,

which is the factor in this work.” And, “He that seeth me seeth him that sent me,” or, “Whosoever sees me as the cause, really sees the real Cause, this might of the Lord in operation.” Also, “I am come a light into the world, that whosoever believeth on me should not abide in darkness,” or, “I have come to enlighten you, to teach you how to use this might of the Lord for your own benefit and the benefit of others; that whosoever will believe what I tell him, shall no longer remain in the darkness of discord, and be subject to sin, disease and death.” “And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world,” or, “If any of you simply hear my words and will not believe that which I say and demonstrate to you, I shall not judge you, for it is your privilege to do as you wish; I did not come here to judge you, but simply to show you *the way* to the Kingdom of Heaven.”