

## THE BOOK OF LIFE

### The Perfect Mind

We shall suppose the author of the book of Crusoe progresses in his work, and coming to a certain point, he turns to you for your opinion of the story. He reads it to you as far as he has gone, and then outlines what he proposes to continue with, which has nothing whatsoever in it about Friday and the cannibals.

As you listen you are thrilled, in common with nearly everyone who has since read it, and when your opinion is asked, you have no hesitation in saying so, but you venture to point out that the great human interest would be enhanced if another character was added to keep Crusoe company. He has, of course, a dog, a parrot, and a goat; but you believe that if he had a human being for a companion, it would give the story a still greater human interest.

You suggest, therefore, that it would be a good idea to have a black man brought to the island by cannibals who would prepare to serve him for a feast; that Crusoe would rescue him and kill the cannibals; whereupon from this time on this man "Friday," as he is called, becomes his devoted slave, friend and companion. In addition to this, you also suggest that Friday bring with him a radio broadcasting set.

The author grasps the idea and its possibilities, except that about the radio of which he knows nothing, and proceeds to embody it in the book of Crusoe. In the finished product we find the suggestion adopted in its entirety, except, of course, that of the radio, which, not being in the mind of the author, could not be manifested. It might be said of Friday, the character as he appears in the book, that he had been healed of the radio habit.

Similarly the "I" or Mind, the Author, who writes the Book of Life, has as an amanuensis, let us suppose — in this instance, a practitioner or healer — who presents or suggests that he add another character to His Book of Life — a patient, a sick and sinful or otherwise troubled patient. This Mind, God, is "of purer eyes than to behold evil, and canst not look on iniquity," and so cannot entertain or write into *His Book of Life*, a character embodying those evils, any more than could the mind which wrote the book of Crusoe embody with Friday such a thing as a radio; and just as the character Friday appeared in the book without the radio, so the so-called patient or character is written into the *Book of Life*, perfect in every way, and, of course, freed from his supposed evils or troubles of whatever nature they may have been.

This is the way the healing of the Christ goes on. The character introduced into the pure Christ-consciousness partakes of, or reflects, or is characterized according to the measure of its Christliness; just as when one, dry and parched, plunges into the ocean. That one would be just as he was, except that he would be no longer parched and dry, but partaking of the constituents of the ocean, H<sub>2</sub>O and a little salt, he would become wet.

"Perfect love casteth out fear," says John, and this is true because it is not the nature or character of that "perfect love" to be afraid; nor is it the nature of the ocean to be

dry or parched, and neither is it the nature of the Christ-consciousness to be sick, sinful or otherwise evil. "Perfect love casteth out fear," so the perfect Mind in which "we live, and move, and have our being" automatically obliterates evils of every kind no matter what they may be called.

The Author, Mind, God, speaking through His character, the amanuensis, or practitioner, or healer (not, mind you, the practitioner speaking himself, but the one Mind, God the Author, speaking the Word of God) may then say, "Grace, mercy, and peace [good health, good appetite, plenty and good success] be unto you from God our Father and the Lord Jesus [Saviour] Christ."

And so *it is*.