
FAITH

“When we come to have more faith in the truth of being than we have in error, more faith in Spirit than in matter, more faith in living than in dying, more faith in God than in man, then no material suppositions can prevent us from healing the sick and destroying error.” (S & H 368)

This faith however has nothing to do with the so-called faith of the human mind. Paul says, “Ye are saved through faith, and that not of yourselves (not of the human mind), it is the gift of God.” It is the faith referred to in Hebrews 11, thus: “Faith is the substance of things hoped for, the evidence of things not seen” and “without faith it is impossible to please Him.” Think of it! Faith—the actual substance of the thing as yet only hoped for, the actual evidence of the thing as yet unseen. Is it not wonderful! For ages we have believed faith to be anything but substance, for we have believed substance to be something ponderous, having length, breadth, and thickness, such as gold, silver, and other matter; whereas matter is not substance at all. “Substance is that which is eternal and incapable of discord and decay.” (S & H 468) and matter does not fulfil those conditions; while faith which is of God does so; but we have divorced faith from substance as a result of our false belief as set forth. As a matter of fact the actual substance of the thing which we behold as matter by way of our limited sense is just as much Mind, Spirit, God, as is faith which is truly substance. Substance is God. If therefore God is substance, and faith is substance, then faith is God.

The so-called faith of the human mind is evanescent, “here today and gone tomorrow,” but faith which is of God is “the same yesterday, and today, and forever.” True faith is a constituent of God, just as H₂O are constituents of water, indeed they are water. All the constituents of God constitute God, and without any one of those constituents there would be no God, even as if one part of hydrogen were abstracted from water, there would be no water.

The Wright brothers had faith, but not the so-called faith of the human mind. Had their faith been that of the human mind it could not have stood up against the onslaughts made upon them, the ridicule heaped upon them, the foolishness and impossibility of attaining the goal, etc., but they had the true faith which is of God. Paul speaks of it as "one Lord, one faith, one baptism," which is the same to which Jesus referred when he said to the woman who had suffered with hemorrhages for twelve years, and was now healed, "Thy faith hath made thee whole." This kind of faith cannot be overthrown. It is the actual substance of the thing hoped for, and which we perceive today as an airship, and throughout its entire development and evolution. It is the actual evidence of the thing not yet seen. David sang of it thus: "Thou hast covered me in my mother's womb. I will praise Thee for I am fearfully and wonderfully made; marvellous are Thy works; and that my Soul (the actual presence of God) knoweth right well. My substance was not hid from Thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." (Psalm 139) So with the airship. It was their faith-substance coming into visibility; it was the embodiment of "the substance of things hoped for, the evidence of things not seen."

These brothers lived this faith. They loved it, worshipped it, glorified it, and it dominated their whole existence. It was their God. Thus they fulfilled the decree laid down by Moses: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house and on thy gates." Thus did their faith grow, and as a consequence the airship began to take form, becoming visible to the world,—"the Word was made flesh"—and soon there was more than a mere hope,—an airship that could be flown! True at its trial at Kitty Hawk, it flew only a few feet, but it flew, and there

it was, a flying machine, indicating that man has dominion in the air.

The same faith was the substance of the formed airship, even as it was the substance of the mere hope before it was formed. It continued to evolve, and became more serviceable and practical. This faith which was substance was coming into visibility, or was being substantiated. The Father which seeth in secret was rewarding them openly. This faith substantiated itself. As when one enters a pool of water he becomes saturated, or partakes of H₂O. The water substantiates itself, or wets him. The person does not do it. So when one comes into the presence of God, including faith, he becomes healed, just as in water he becomes wet; and as water cleanses, cools, and sweetens the body, so this presence of God makes him well, strong, healthy, alive, happy, and so forth. It is however the presence of God which heals, and never the person.

So people began to fly in the airships, at first timorously, then fearlessly, then with no thought of danger; the insurance companies regarded them as ordinary risks, and so on until today we have the wonderful airships which are so familiar to us all; and the day is not far off when any person of ordinary intelligence will be able to manage them, take off, fly or land. Moreover the substance of the thing itself has never changed nor ever will, for the substance of it is faith, a constituent of God, and so unchangeable; it is the "substance of the thing hoped for,"—the airship in all its evolutions from the mere hope to the primitive machine, and thence to its present achievement.

How does one attain this faith? By letting that Mind "which was also in Christ Jesus" be in him; by letting go and letting God. One makes of his consciousness a "sanctuary of Spirit" (S & H 15) by closing the door of his consciousness against all human thoughts and opinions and fears, the doctrines and theories of men, and all the preconceived imaginations of the human mind, including so-called faith. This door being closed to evils, it is open to the things of God, and so into this consciousness enters the Christ or the actual presence of God, and takes up its abode therein, and with it comes true faith. It comes not with the struggles and strivings of the

human mind, but by “the unlabored motion of the divine energy” (S & H 445), and when this faith is come, it remains forever, never leaving us nor forsaking us, and constantly shows itself forth in infinite blessings, or this faith substantiates itself. “Whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith” (First John 5/4)

The faith which can conceive a thing is proof or evidence that the fulfilment of the thing conceived is possible of achievement, yea, it is a foregone conclusion. “The devotion of thought to an honest achievement makes the achievement possible. Exceptions only confirm this rule, proving that failure is occasioned by a too feeble faith” (S & H 199).