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## THE BICYCLE AND THE BRICK

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Do you recollect the first time you ever tried to ride a bicycle? And what happened? When you saw an obstacle, we shall term it a brick, you wobbled right into it and tumbled. Afterwards however having learned meanwhile how to ride, if you saw a brick in the road, you passed by it safely and arrived at your destination without mishap. In all probability though, you are quite unaware that both of these experiences were in obedience to a spiritual law which all obey. This is the law: "WE GO WHERE WE WATCH." Spiritual law operates everywhere, in both the spiritual and material realms; whereas, material laws operate only in the material realm, and are ever subservient to spiritual laws. In the first instance when you sighted the brick, because you were afraid of it, or for some other reason, you watched the brick, and in absolute obedience to this simple spiritual law, you rode straight into it and so tumbled. Afterwards having mastered the art of riding a wheel, when you saw the brick, instead of watching it, you watched the good road alongside of the brick, and so because "we go where we watch," you followed the good road and passed the obstacle without trouble.

No matter what one does, he obeys this unvarying law. Drive a car, walk, sail or row a boat, plough a field, do what you will—you must watch the goal, or you will never attain it except by the merest chance, and everyone knows that in golf, if one would hit the ball, he must follow the first instruction, "Keep your eye on the ball."

Jesus of Nazareth certainly knew all about this spiritual law for he told us about it. Knowing well that "we go where we watch" he said "What I say unto you, I say unto all, WATCH." Then having thus broadly told us to watch, he proceeded in unmistakable language to tell us just what not to watch and what to watch. He warned us against the bricks in the road which we would see as we travelled

through life's experiences, and pointed out the good road to be followed.

Warning us against the bricks to be avoided he said "Take no thought for your life" . . . or to return to the vernacular, he said: "Don't watch your life, don't watch what you eat, don't watch what you drink, don't watch your body, nor what you put on your body, and do not watch tomorrow"—the future, for well he knew that if we did so, we would render ourselves liable to run into those bricks and so fall into difficulties called sickness, sin, death, poverty and other troubles.

Having thus made it so plain what we should avoid watching, he pointed out in equally unmistakable language the good road which we should watch and so follow. Said he: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." It must be perfectly apparent to anyone, that it is not living when one is sick, poor, wretched, unhappy, half dead, homeless and weak. To be thus situated is to eke out a mere existence. To live, one must be well, strong, healthy, prosperous, and happy. Jesus of course knew this as certainly as we do, so when he said those words he meant to set forth:—"If you wish to be well, strong, healthy, prosperous and happy,—if you would really live and keep right on living eternally, then watch God or good, and Christ or the real man" and he might have added for it is true, that if anyone does this, according to this spiritual law "we go where we watch," he will run into those things and surely bring them into his experience, here and now.

Prove this for yourself. Look on the positive side, not on the negative; on the good side, not on the evil; on the healthy side, not on the sickly; on the side of abundance, not on the side of lack; on the side of joy, mirth and laughter, not on the side of sorrow, gloom and seriousness; on peace, not pain; on love, not hate; on the spiritual and not on the material, and so sure as the heavens are above the earth, you will lose sight of the bricks in the road, and pass along the good road of the Kingdom of Heaven—the evils will surely disappear, and you will behold the good coming into your experience and will really live.

(S & H 264): "Where shall the gaze rest but in the unsearchable

realm of Mind? We must look where we would walk . . .” Could aught be plainer?

Illustrative of this. A man named H. S. Whitehair of Kew Gardens, New York, a big chap standing well over six feet, was crippled as the result of an accident, his spine dislocated or broken, necessitating the wearing of a thirty pound steel and leather belt or casing, and had been wearing it for some four or five years. He was incapacitated more or less, couldn't play golf, had to be assisted into cars, etc.

This man had been watching the bricks—his body, the surgeons and doctors of every possible cult helping him, spending great sums of money also. Finally hopeless and supposedly incurable, some several years ago, he drifted into the offices of a practitioner of Christian Science and started to tell his tale of woe to him. The practitioner after a very little of it, said that he didn't care to hear about his troubles, that “he didn't want to know what was the matter, but he did want to know what was the Spirit” and that if he did this, he, Whitehair would be healed. He then talked with him, pointed out the foregoing in effect, and dismissed him. This was in June, 1932. That night or the next day the belt was discarded, and since that time, he has been perfectly healed. About a year after this he had occasion to go to Philadelphia to look over the roof on the new post office. He with others of his associates went over on a Sunday, and the building not being finished, was without elevator service. This required that they walk up and down twelve stories. Whitehair did this without any difficulty whatsoever, a feat which indicates his perfect healing. And so now, about five years afterwards, his healing is evidently permanent.