

REPORT of Wednesday evening healing meeting,
April 7, 1915.

I will read two verses from the 3d chapter of Proverbs,--
verses 9 and 10 of the 3d chapter of Proverbs.

"Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

This has always been construed to mean that if you honor the Lord with some of the fruits of your land, and gave him some of the very best of your supply, that you would be increased in your land; in other words, it would bring you prosperity. But we find a different application. It should be given the true meaning, which is, that man is the first consideration in all of this description. It was written about man. It was the wisdom

of God being given for the benefit of the individual. This would not apply to a man who did not have anything,--to a tramp, for example. He has not any barns, or any wine-presses, and it might not apply to the average individual here. You are not engaged in agriculture; you are not building wine-presses; but you see that in order to give it the universal application,--to get the real meaning,--we must find out the real man, and the symbol is here intended to portray certain conditions in man. So we have, as we do in all truth, to get at the mind, to get at the mind, and the conditions that the mind sets up in the consciousness, and then the rest will all be made plain to us.

"Honor the Lord with thy substance, and the first - fruits of all thy increase." It says "Thy substance." Now what

is the substance of mind? Why, it is that something that goes to build up the consciousness. One phase of it is the building up of the body; another phase is the building up of the energy; another is the building up of the force and power of the thought,--what you call your mind. That is, the intellectual mind is sustained by a certain substance that is constantly coming up in consciousness from the processes that go on in your body. So you can see this supplies what is needed for the activity of the mind, and the building up of the body.

Now, so many of us are looking to some outside source for new energy, and new life, and new spiritual consciousness. We wonder why we do not have more health. Well, it is because we are not conserving and storing up the substance and life that we already

have. Through our lack of understanding of the power of a man, and of the real processes that go on in the consciousness, we are just dissipating our forces,--throwing them to the four winds. But when we get into an understanding of spiritual things,--when we know that there is a Lord, or a spiritual law,--then we begin to honor him with this substance; and when this begins, there is a real storing-up.

Now, these barns in the consciousness are really the centers, the centers in the animal body. A barn is a place where you store up substance for the animals which you have. Now, we every one of us have animals here at work. Your body is really, in its natural condition, an animal. And it must have a certain stored-up force, in order to do its perfect work. If you dissipate and throw

away all of the substance,--the grains and the hay, and all of those things that you need to supply the animal forces,--don't you see that you will gradually run down, you will deplete. You say, "Why, a man grows stronger and stronger from birth until he reaches the age of, say thirty, and then a gradual decline sets in." Why? It is just a condition that has been brought about through dissipation of the forces. The natural tendency of youth is to grow, to build up. But pretty soon things get a little more material; young people begin to think more and more about material things. You materialize the substance of the body, and as you materialize, doctors tell us that the blood avenues, the arteries, begin to crystallize and take on a hard condition, and the blood does not circulate through the body, and what is called old age sets in. To give you a very recent illustration, we are told that the reason that Johnson did not hold out when Willard gave him a knock-out

-5-

blow, was because he was forty years old, and Willard was only twenty-eight. The twenty-eight man won.

I read in the paper the other night about some man who was asking if he had to go to the scrap-heap because he was forty years of age. It depends upon how much he has conserved his force,-- whether he has dissipated it in fast living, living as Johnson lived, or whether he has lived the spiritual life. There is no reason at all why if Johnson had not lived a sporting life, he could not have increased in his capacity. He would have, if he had only known how to take care of himself. In the training of prize-fighters, they don't let them drink, they don't let them, nowadays, eat much meat, and in every way, they conserve their substance. They do not give their substance to the Lord, especially,--I would not say that, but they get hold of it. They conserve it.

There is a lesson in this for us. Suppose all you get hold of all the substance, just in the manner that these prize - fighters do, and you get it into your consciousness, and spiritualize it. Now the fact is, that all the substance that we take into our bodies, goes through a spiritualizing process. Any physiologist will tell you that digestion, in one of its phases, is a fire, and that in the process, a constant energy is being thrown off, that is taken up by the system. After you have taken your meal, and digested it, you proceed to do a certain work, and you will find yourself full of energy. You can work for a certain time, but then the machinery begins to run a little slower and slower. Then if you are under the natural law, you must have something more to eat, in order to go on with the work.

In a higher phase of consciousness, in Spirit, there is a building up of the spiritual man. There is a higher man than this mere physical one, and when we get into the understanding of spiritual forces, and spiritual powers, when we learn concentration and go into the silence, we throw our force to our Lord, which is I AM,--Jehovah.

You will find in the modern revised translation, that this Lord,--Honor the Lord,--is Honor Jehovah, Honor I AM, Honor the I AM in you with this substance. Pretty soon you will find yourself filling in with a new consciousness of substance. In other words, you will become conscious of what you have already got,--the spiritual part of yourself, a certain energy and force and power that you have not realized before. This comes through an under-

standing of the power of the mind.

So you can see how nicely this fits, how it works when you know the law. And it will increase. "With the firstfruits of all thine increase. You increase in your power and capacity, just the moment that you center your consciousness upon the spiritual man. That is what the spiritual man is. People who ignore the spiritual, and look upon man as more or less formed of matter, will begin to conserve in a way when they lose the activity of youth, and they grow fat. That is not giving the increase to the Lord; it is giving it to the flesh, and you get no special profit out of it. It is not true conservation. The man must be built up in his soul quality,-- that is, in his thinking power, in the faculties that tend to the growth of the real man. That comes through an adding to the soul power,

You have got to save your soul,--no question about that. It is a practical philosophy. It is not that you are going to be saved through some outside force, but you must build up your soul. ~~XXXXXXXXXX~~ You must give the substance that you are adding day by day,--a certain portion of it must go to soul growth. If you dissipate it, you dissipate your soul. You have not anything to go upon. Even though the Lord, the great Universal Good, might with all Its heart desire to save you, It could not do it, unless you had something to save.

It is a law, of course, and that law is that you shall conserve, and recognize and build up your own inner spiritual man. So we have these lessons on meditation, on the silence, on inner concentration. Some people think they can go through life without think-

ing about spiritual things, without concentrating in any way. They are just going to have a good time. They run a good share of their energy off in dissipation,--it does not bring any return whatever. It oozes out like the smoke through a man's pipe. In my experience, I have sometimes been kind of dreaming, and not thinking to a purpose, and I would as a rule, be shown myself as smoking. Just listlessly letting the smoke go away, without any special attention. That is not meditation; it is a kind of dreaming. That does not bring you any fruit. That is a waste of energy. The man that smokes is wasting his energy. The man that spits is spitting away his energy, spitting away his substance.

Every waste of energy is a robbing or depleting of the body, and the mind has not anything to work upon. It can only work

a certain length of time. If people want to grow younger as they grow older in years, they must keep a reserve force, don't you see? If you deplete every day all that you take into your system, what have you for the years when there ^{is} need for more power, more energy, more capacity? You have not got anything, don't you see? There must be a constant conservation, that will carry you over these hard places. Now we have built up a carnal mind, and spiritual power is necessary to carry you right through that,--that will say, "It is nothing. No condition within or without can interfere with the perpetual conservation and growth of the spirit within me." That is the kind of thought to have.

And as you go on in this process of conserving substance,

the inner process, the pressing out of this substance, will continue until you feel so full of new energy, new life, that you will feel as if you were almost bursting with new capacity, new force. The man of ordinary ability will break out some day and be a genius. Something new will come to you. So we find that people who really get hold of this, and give to the Spirit that which they have been dissipating in various ways, will grow in spiritual stature. They take on quality; they express themselves in new ways. They see things they never saw before. It is through conservation. It is what they always had, but did not know how to use.

Some people say, "I have gone so far in this ignorant way; I have contracted various habits that I cannot stop." You can.

All you have to do is to stop the thought back of that dissipation. It is always founded on thought. Every dissipation of force, whatever it may be, has as its real initiative, some habit of mind. Get at that. That is what it is. It is a desire for the pleasure of sensation,--get at it there. Say, "I no longer desire mere sense gratification; I desire Spirit." And you throw a new force into these senses. The body is full of nerve centers, in which there have been accumulated through long years of habit, certain degenerate (?) ideas, and those ideas have incorporated themselves into the cells, and they go on repeating the state of consciousness that you have thought into them, just like the record that a phonograph, that keeps going on, once it is set into action.

The same thing goes on in your consciousness. Now you

must change the record. You can do it, if you only get busy. Some people give up too easily. They say, "I cannot control my thoughts." But that is all moonshine. You can control your thoughts. Not all at once, but now and again. Begin it; do a little here, and a little there, and you find that this thought-man, the body and the sensitive mind, will begin to listen to you, and you will find that you have better control. Those shaky nerves you thought you had will brace up, and they will come under the dominion of the mind, if you have substance to work upon.

But you must have substance to fill them with, and as you think the thought, think it direct at the center. I have found that I can control my body very much easier, if I direct my thought at the

right place. If I find myself a little too shaky and nervous, I know at once that my soul consciousness or energy is getting too far away from its center; and I stop and say, "There is only One Presence and One Power. I am centered in that Presence and Power." Everything centers at the center of my consciousness, and instead of thinking about outside things, I stop and begin to think inside. I get still--still--still, and then I begin to talk to that inner man. In other words, when you are nervous, you are lessening your hold on your body. This old habit of mind, in which we think that the soul can soar away, and find heaven, is not true. Your heaven is within. I will hold all this body, this mind, in the Name of Spirit, in the Name of Jehovah. Strength, Power, Energy, Life, Health,--all these are brought into harmony,

and I feel the storing-up and conservation, and I know that I have got hold of the real source of life. I have gotten hold of the real source of renewed Life, the real source of growing young with each succeeding year. Now, that is a most wonderful discovery. That is the greatest discovery that was ever made,--I do not care what anybody says.

Bishop Berkeley said, "If immortality is not true, nothing else is worth while." If you cannot increase your vigor, and grow younger with each succeeding year, it is because you have not got hold of the law. But you can do it. Everybody can do it. If you will only listen, and try it. Quit dissipating your energies, and study this. There is where you will find it working out,--in yourself. Study your mind; study how the mind works on the body.

Look within; look within. And the Lord within will reveal to you the law.

That is what we are here for to-night,--to get more and more of the law. To understand it better and apply it. Let us be still a little while, and apply the law within. As I say, when I feel a little bit nervous, I just throw my mind within. Quit thinking about other things just a minute. Turn your attention just as if you were looking right down at--you might say--your spinal column. Right down there is a wire cable that carries your thought to every part of the motor body. The physiologist says that the hands and the feet, and in fact, every one of the members of the body in their activity, are moved from that spinal column. It has little nerves running all through. How is that moved? It has a great

center in the head, and the mind acts through that center. This cable carries the thought to every part of the body. You must go back again when you get nervous. There is no such thing as nervousness,--that is a habit of mind. Say, "I am not nervous; I am centered in Spirit." Do not be centered in that material thing, because it is just a wire, through which the energy comes. Say, "I am centered in the substance of Spirit. I am centered in the very substance of Spirit. I am one with the great Universal Spirit. I conserve all energy, all force, all life in this mind, in this body, for the use of my Lord. I refuse to allow my life to flow away. My life is mind; I have dominion and power over it. My life is now conserved."

Do you know that you have control over the life in your body? Certainly you have. Your life is "hid with Christ in God." And you have control over the life in the body.

I have told you of an experiment that took place at one of the theaters. A hypnotist took a man, and told him that the life would be taken out of his arm, from the hand clear up to the elbow; and then he threw the life away, and you could stick pins in that arm, and pinch it, and there was no feeling at all. Then the hypnotist said, "I will bring that life back. He did not manipulate it. He just said, "Life, come back! Life, come back!" And the life flowed right back. That was a good example, not exactly of the law that we use, but all of these laws point the way that the wind blows. If you keep your eyes open, you will see how the law ,

in all of its details, is being used every day. And yet we do not take advantage of it. We can take advantage of it, and we can secure results that these seeming masters could.

Now, we have a few moments in which we would like to hear, from any of you here, of your experience with it. It is always encouraging to those present, especially beginners, to know that others have demonstrated. It does not make any difference just what the demonstration may be, but we would like to have you tell us about what you have accomplished. The meeting is open to you.

Has anyone here had an increase of life, or mental power, or physical power, through conservation of force, after getting a complete knowledge of the law? Has anybody here had that?

Mrs. Ramsay:-- Eight weeks ago, I fell on the ice walking up here, and broke my arm entirely through. I was taken to the hospital across the way, and as soon as I recovered consciousness I called for help from here. Mrs. Burbridge came over, and took me in charge, and I was taken home. I had them call a surgeon, to set the bone. She said that was not necessary,--God could set it. but I had the surgeon set it. He told me when he left me that it was a very bad arm, and that I could not stay alone in the house. I thought I could stay alone. He said I would suffer intensely with it, and that I should have to have an opiate. I told him I did not think I needed any opiate. He said, "You don't know what you are talking about. That is the very worst thing that could come to you. Why do you talk like that?" I said, "Because Margaret Ramsay trusts in God. He can do everything." He laughed and

prescribed an opiate. He came back the next morning, and I told him that I had slept from ten o'clock until five, undisturbed. I had scarcely awakened during the night. He said, "Didn't you take an opiate?" "No," I said, "I did not." From day to day it began to improve, and in three days, he said it was knitting. He had told me it would be nine or ten days, and then I would suffer unbearable pain with it. In three days it began to knit rapidly, and it has continued until now I have almost entire use of it. He said that at my age I would not recover the use of it, perhaps at all. But in eight weeks I am able to do my work, even to darn my stockings, and to sew some. Everybody says they never heard of anything like it.

Another wonderful illustration. I have a nephew whose

wife was said to be dying with tuberculosis. He had her in a sanitarium. He wrote to me to come and help to take her to Arizona; that that was the last chance. I was hurrying home to get ready to go to Arizona with him, to take Mary there, but apparently I could not go. so he did not go. But I gave the case over for treatment here, and she began to improve rapidly. They had had experts from St. Louis come here, and they said one lung was gone entirely, and part of the other; that she could not live, she was liable to die at any moment. She began to improve immediately, and in two weeks, she had gained fifteen pounds. I had a letter last week from him, saying that Mary was up, and going around, to the astonishment of everybody. Yesterday I had another letter, saying he had taken her to Mexico, and she was apparently getting well just as fast as anyone could. They did not understand it.

The SPEAKER: The Lord knew, and so do you.

Mrs. Ramsay:-- I want everyone to affirm health for Mary Graves in Albuquerque; and that God may be with her.

Mrs. CRALL:-- One week ago to-day, I was taken with what seemed like grippe. I called up to ask Mrs. Croft on Wednesday to ask Silent Unity to treat me. Wednesday night I was up here, and the next day I was perfectly well.

And an angel came, and visited me, and the angel's name is Love; and she treated me, and I was well after she left.

The SPEAKER:--That is the name of all these healers. Yes.

Mrs. ANDREWS:-- I have had some help through Unity. I think it is the Lord that has done it, though. I have been having my

teeth done down town here, and I felt as though I just wanted to say, --Glory to God. For all of being in the dentist's chair, I felt that way today. I know that it was the Lord that helped me, through Unity.

Mrs. CRALL:--I want to tell of another experience, not mine, but with a metaphysician, who lives where I do. A neighbor moved into the house next door, and he had a great big dog, and it howled to beat the band! When this lady came in, she said that must not be, and that dog never howls when she is in the house,--we never hear him all night long. In the daytime he makes up for lost time, but when she is there, he never howls. Isn't that remarkable? She just holds for peace, and the dog keeps still. (Laughter.) If

you had heard it, and seen the dog, you would not laugh, you would know it was wonderful. I wish you could have heard that big dog.

The SPEAKER:-- I believe it is true. The whole creation shall hear the Lord. I notice that all of the barking we had here at the beginning of the meeting, has stopped. Coughing is a result of crossness. You came in here cross, and you felt like barking at somebody, and you did so. Then you got into the spirit of harmony and peace, and you forgot your crossness, and stopped coughing. When you find yourself coughing, say, "I am filled with the Spirit of Love. I do not want to bark at anybody. I am on good terms with everybody." That will stop the cough. I have tried it.

Mr. W. L. PETERS:-- I have had a great many demonstrations in the last four or five years of this life of which we have been

talking. But one of the most remarkable has been in the development and use of the memory. I have so conserved this force, that I can read a lecture of from ten to twelve thousand words, requiring about one and one-half hours to deliver, and keep every word of it in my mind almost perfectly.

I worked for something like ten years in the restaurant business, principally as a waiter, and when in practice, I have seen the time when it was scarcely any effort for me to work all day,-- twelve hours,--and wait on two or three hundred people, and get home and tell the amount of every check I had handled in the house during the day. I have worked at night, when I was my own cashier, and I know of months at a time that I never used a single check, with a house full of people,--all that I could wait on.

I have committed whole books to memory, from cover to

cover, and I started at one time to commit Webster's Dictionary to memory, but I gave that up. That is simply an illustration of what can be done, if we get hold of this law, so as to make a practical use of it. It is limitless in its application.

Another thing that is very noticeable in my own experience, is the beautiful thoughts, and the grammatical use of English, that have been given to me. I am a man that was born and brought up out in the backwoods of West Virginia, where we had no schools to amount to anything. My common school education amounted to about 22 months. To-day I am considered a splendid writer and grammarian, and I have developed my talent myself along that line almost entirely, without teachers or instructors of any kind. And they are exceedingly beautiful, the thoughts that come to me in quiet meditation, things

there are no schools in the land to teach. If I had gone through all the theological seminaries in the country, I could not write and speak many things that I do today. They have been revealed to me by this illumination of life, and law, and truth. It takes practice. It takes constant application, persistent effort, concentration. It is not altogether easy, but it can be accomplished, and becomes a pleasure, after we once get well started.

The SPEAKER: It is very encouraging to all of us.

Let us all be still. you know when you get still, you relax. you should let go of all thought about external things, and then relax your hold upon your body. We nearly all hold our bodies in a tense state of mind. you will find yourself holding to a pencil, or something of that kind with a certain grip, that shows there

is a tense center somewhere in in your organism. Some muscle is tense. If you find yourself doing that, relax. Say, "I relax every muscle, every nerve. I relax, and rid my mind of all of these tense states of consciousness. There is just One universal harmonizing spiritual Presence working under divine law, and I am one with it." This universal life and substance which keeps the universe together, is under the law. It is a law, that if given an opportunity, uses wisely all substance, all life. Not only outside of us, but especially inside, and by calling our mind's attention to it, there is an application of the law. We can call the inner mind's attention to that law, and immediately there is made a contact, or union, with other minds. Let us realize fully, all the people here, a new application of substance and life with the life and

law of the Spirit. Just hold in your thought:--The substance and life, within and without, is now unified with the One Divine Law.

(Silence)