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SUBSTANCE

~~Metaphysicians~~ are often confused in the definition of matter contrasted with the definition of Substance. We make a distinction between the pure Substance of Spirit, as it is this perfect Mind or Being, and this which we call substance in the material world. We know that the Substance God sees, the pure Mind of Being, must be of the same character ^{as} of that Mind. It ~~can't~~ ^{cannot} be a changeable substance, nor can it be a corruptible substance, nor a substance that is not in its essence just like that Infinite Mind. Now in the kingdom of God this pure Substance prevails. It is the Substance we see in Spirit, and now as substance is a concept of that pure Substance, it isn't really proper to say that this substance that we see with the eye is Substance at all, because Substance has so many superior states of activity. It is of such a transcendent character as compared with this substance that there is no comparison at all. Consequently we, if we wish to see the real Substance, deny that idea of it in

our minds, that is, in the outer personal consciousness of things. We just deny away that appearance as we say we deny matter and its limited appearance, and affirm the Infinite omnipresent Substance. That brings us into the consciousness of a Substance that has all presence and all power in which there are, well, no blow-holes, no vacuums, but solid Substance, the Substance that is so tangible to mind that it draws to man all those things that are necessary to his well being in the material world. Well, now that seems a contradiction to this idea of matter and material things. People say, well, why is it ~~it~~ if you want material things you go to spiritual Substance? It is because man's mind has conceived of Infinite Substance and he sees projected into his world that concept. Well, now if you would have a perfect concept of Substance, if you would see the real Substance, you must have a different concept in your mind. Isn't that logical? Doesn't it seem true? Well, we prove it by demonstrations. Now the clearer concept you can get of God's omnipresent Substance that is always here, and it is always here just to meet every need, the better demonstrations you will make in your finances, in the perfect:

of your body, in the joy of the natural world, in the harmony that surrounds man on every side in the world, or the natural world. The cause of this is not that there is any change in the Substance, nor is there any change really in the character of things about us, but we have a different concept in our minds, and that concept brings the expression in the essence of Substance to activity and we get the result. Now we know that there are people who have the power of prayer and, through an absolute faith in that Substance that Paul spoke of, they produce wonderful results. George Muller, the great provider for orphans in England, had seven asylums in England and he provided for them without appealing to the public in any way. He said he never asked, in his experience, one single penny, and yet he received over seven millions of dollars. Now how did he do that? By having faith in God as the all providing Substance. Now he may not have mentioned God as Substance, he may not have understood metaphysical law, but he knew that God always provided. You remember the story of the need for bread one day. A half hour before meal time the steward came to Mr. Muller and said,

"It is a half hour till dinner time and there is no bread." Mr. Muller said, "Go back. The bread will be provided." And the steward came again at ten minutes to twelve and he said, "Still there is no bread and it is only ten minutes to meal." Again Mr. Muller told him, "Bread will be provided." He came again at one minute to meal time and he said, "We shall have to sit down without bread." And Mr. Muller said, "Go! There is bread." And at that minute a bread wagon drove up to the door and they had plenty of bread. A whole wagon-load of it was given to them. And after the meal he called the steward and said, "I am very sorry, but I shall have to dispense with your services." He said, "I can't have a man around that even for thirty minutes believes in the absence of God as the providing Substance." Well, now there was one who had laid hold of the universal Substance until it worked for him. Now was he a special one in the Infinite Mind? In other words, had he that special gift from the Infinite Mind, or is it something that belongs to all men and all women? Why, it must be that if God is just, and if God is universal in his gifts, consequently every one of us have that ability to

pray the Infinite Father for what? Why, for the things that we need. But how do they come about? By beholding the one omnipresent Substance. That is the prayer that does the work. It is the prayer that believes in the omnipresence of everything that you need. Well, now do you look at the thing, do you pray for the thing? Some people think it necessary to, well, to put an image before them of the things that they want, visualize them, as they say, but that isn't according to the real law. The law is that you shall so charge your mind with this omnipresent Substance that through it you can speak the word and it will be instantly accomplished, whatsoever you need shall be provided. Now when Elijah increased the oil for the widow and filled all the vessels she had and could borrow, how did he do that? Was that a miracle? No, he understood this law of Substance, out of the omnipresent Substance comes everything that is. If we would only know this one truth, that all we are to do when we want oil is to squeeze the universal Substance, ~~and~~ the oil will flow. We think we have to dig for oil. Well, that is one way, but we have the power to rise in the spiritual

consciousness and see that oil in the, we might say, the air, but it is everywhere. Everything that is in this earth came from the one universal essence of things, and it is still being precipitated, it is being precipitated now through man's consciousness; this consciousness that drew to the earth all its possessions was the universal consciousness, but it has become a concrete consciousness in the race. Now we are the inheritors. We inherit from the universal Mind, from our ancestors, from everything that has gone before us the ability which all these minds possess. We inherit even more than that. We inherit from the Fountain-head the capacity to know, to have faith in, to love, and above all, in the world in which we live to make manifest the omnipresent Substance. But we must make ourselves, I might say, batteries for the manifestation of this Substance. All thought is moulded by the ideas that we hold, just as the potter moulds clay. He must have clay. He can't make vessels without clay, and he must have the right understanding of how to mould the clay, but I say he must have the clay. Now many people are at a loss in this respect in that they haven't the clay; they lack

Substance. They haven't conserved the Substance idea in the beginning, and then having failed to conserve that idea, they dissipate the Substance through the lusts of the flesh. They let the flesh man draw that Substance which rightly belongs to them, and through the sensations of that flesh man use it to foolish ends, and they wonder why they don't demonstrate prosperity; they wonder why they are so poor, and they say, "We work and try in every way; we hold the word, and we try in every way to get in touch with this prosperity that you talk so much about, but we don't accomplish." One of the reasons is that you are trying to make the vessels, you are trying to make the things you need, but you lack the clay, you lack the Substance, you don't give the Infinite Mind opportunity to use the Substance in you, because there must be a point of contact in man's consciousness between the universal Substance and the substance of the mind of the individual who is going to make a union of that Substance. I guarantee that Elijah was a man after God's own heart. He didn't live in sense consciousness though he lived in the world. He lived in the Spirit. He was a man after God's own mind. Daniel demonstrated the beauty

of the Infinite Substance through food. He refused to eat, you remember, of the king's dainties and he asked that he and his three or four companions might be fed on pulse and water, and in ten days' time he was fairer and fatter in flesh than the princes of the king. Well, now that wasn't merely the eating of a vegetable diet and drinking water. There was something more than that. What was that? Why, Daniel kept the windows open towards Jerusalem. He was a worshipper of God. Through his words he made the unity with the universal Substance, and having made the unity, he used the Substance which he ate to make the perfect flesh. So we find in this day and age that it is necessary to conserve the Substance in our bodies to purify them in every way, but at the same time to pray to keep our minds active in the consciousness that God is the one Infinite everywhere-present Substance. Now God is Substance. God isn't man, but God is Life, Love, Substance, and Intelligence. Doesn't this give you the key to the whole ^{of} demonstrating perfect bodies, of demonstrating perfect surroundings, of demonstrating that perfection which Jesus called the kingdom of heaven here in the earth.

It must be that this should be brought about through an appreciation of infinite, pure, perfect Substance. We will never attain that perfection in Substance in any other way, consequently these little lessons that we are receiving, these, I might say, infantile attempts to realize the one omnipresent Substance, will lead to something else. It will lead us into the very kingdom of God here and now. We will never find any better Substance than lies all about us, because we make that Substance manifest by an appreciation of that Substance in ourselves. Now it is a fact that these people who purify their minds and purify their bodies and live a life of conservation get an inward joy and they have a gradual purification of body and of mind, the result of concentrating upon the pure Substance of Life. Now Life and Substance go together, so it is through Substance that we manifest intelligence. The fact is that everything that we bring forth in this phenomenal world is through Substance. Well, how important it is, then, that we get a right understanding of how to handle Substance, how to take it and bring it right before our mind's eye and make it what the word represents, the foundation

of the world in which we live. Paul said, "Faith is the substance of things hoped for." That is, we can have faith in the things until they become Substance. What could we do without a Substance world? But you say ^{when} we go to heaven we won't need this material world. Well, we will need that essential part of it which enters into the Substance. This world would flash out in a moment of time if it were not founded on inward Substance, and where is that Substance? In our minds. Then let us believe, believe with all our might, with all our strength, with all our power in this one Divine Substance. In our daily prayers, if you want prosperity, ask the Infinite Father to show you how to conserve, how to well up within you until you can feel its power, this wonderful Substance, then ask the Father to show you how to project that Substance until everything in your environment will begin to take on more permanency, you feel more assurance in your resource, you will not depend upon the houses or land or money that you have, but you will depend on the one Substance. And if all these things disappear I have an inner Substance. I know I can reproduce these things. I know I can throw myself through the

consciousness I have of Substance, in the word of Substance, at any time, at any place. Why, one with this consciousness might be thrown into the desert and he would find water. They are digging now in the Great Desert wells and they are finding water is only a few feet below the surface, yet thousands of people perished on that desert for want of water, with shovels and picks probably on their way and it would have taken only a little bit of digging right beneath their feet. So here we are perishing for the want of the things that would make us prosperous and happy. Yet we look to matter, material things, for that Substance when it is right here. All we need is to concentrate upon it, dig a little, and you strike it, you find it there, and it is always full. Now think about Substance. This lesson tonight is about Substance, and I would like to bring to your consciousness that Substance until you absolutely feel it and see it and everything that your mind touched you would see one Substance. As you looked into the glass you would see yourself as an expression of the one perfect Substance. If you see defects of any kind you would say, "No, I am not diseased, because God sees my idea of

Substance is perfect and I see all Substance as perfect. I see myself, then, in a perfect Substance body. I see myself charged, emersed in infinite, perfect Substance." Now let us tonight realize this Substance, let us believe in it, have faith in it, have faith in it until our faith becomes Substance. We can have such a faith in this omnipresent Substance, so powerful, so substantial that you can walk on it. If you can walk on Substance, why, you can walk anywhere in the water or in the air, and the time is coming when people will so believe in this omnipresent Substance, which our men of science tell us weighs more than four hundred, eighty tons to the square inch, and they call it the universal ether, but what we see is like cracks in the wall; we don't see it. Some of our eminent scientists tell us that this Substance is right here just as it is described in this Bible, only in different terms. It is being appreciated scientifically, and we don't know it because our minds—the mind is the man—our minds don't lay hold of it. We try to lay hold of it with our hands and our eyes. Now it is a mental proposition. Now let us get close to Substance. Our thought tonight is of

Substance. The thought we have been holding in Silent Unity ever since the twentieth of June is of Substance. The class thought is: "Faith in the healing presence and power of God makes wholeness manifest." And the prosperity thought is: "Faith in the one omnipotent Substance makes prosperity manifest." We know that Substance is omnipresent, but we

don't realize that it has all power. Now the first is the healing consciousness. You know that this Substance rightly conceived leads to health. If you could charge your body every day with living cells you would be perfectly healthy. Any doctor will tell you that. Now this is accomplished through the activity of the mind. If there is any place in your body not manifesting perfection, if we have been failing to apprehend

the harmony of the one Infinite Mind expressing in man's body, or are manifesting growths of various kinds not belong to the body, those can be dissipated and dissolved and the perfect cells of Infinite Mind be put in its place by realizing that all Substance is

perfect as there is no reality in imperfect manifestation of Substance. If materia medica

has a name for these abnormal appearances deny the name, because frequently Substance is held in place through naming it. Dissolve the name and then affirm the perfect Substance, smooth out all wrinkles in your body through realizing there is one perfectly smooth Substance, perfectly smooth Substance. Now, "Faith in the healing presence and power of God makes wholeness or health manifest." "Faith in the healing presence and power of God makes health manifest."*****Repeated three times.

"Faith in the one omnipotent Substance makes prosperity manifest," Repeated three times.