

CHARLES FILLMORE

WED. 8 P. M.

June 11, 1919

The text this evening pertains directly to a certain law, the law of life in Christ Jesus. This is what Paul said about it in one of his letters. "The law of the Spirit of life in Christ Jesus made me free from the law of sin and death." (Rom. 8:2) "The law of the Spirit of life in Christ Jesus." The law of the Spirit of life is something that all people who heal have observed and advised their people to take advantage of in order to receive the real healing. I noticed in the Sunday Star an article, the review of a book recently issued by Dr. Cabot, of the University of Illinois, in which he sums up the healing art in these words abridged that medicine never healed anyone, that medicine is simply a stimulant, is in some cases similar to the natural life in the organ, and the editor commented favorably upon this conclusion. Here was a doctor, an eminent doctor falling back upon the same law that we are advocating, that is, the law of God, the law that lies back of all inharmonies. Law is but a mode of action, right relation of things in and through man's relations, not only the relations

of his own mind, his own ideas, but the relation to his fellows. When we are in
 with
 harmony with ourselves and our fellowmen, it must be that we shall have a perfect ex-
 pression of the Divine law. But as this doctor said, the great majority of people who
 are suffering from the ills of the flesh fly to doctors for some remedy in order that
 they may not only escape the result of their broken law, but that they may go on with
 the same practises. They may have their false stimulants, they may stay up late at
 night, they may overeat, they may sleep without fresh air. Of course this doctor gave
 the healing virtue to plenty of fresh air, the right kind of food and exercise, and
 ended up by saying people should cease worrying. One of the great nervous, disintegrating
 elements was worry. Here he was touching again on the law of mind. Now we in our
 healing practises recognize all these secondary universes in the universe named man.
 We must observe the relations necessary to the well being of the outer man, but those
 relations always start in the mind of man. We can't go on treating the old thoughts and
 doing the old things and have a panacea that will restore us without an understanding of

the law that lies back of the whole thing. Now Paul in writing the Romans set before us what might be termed a condition of every one who is not in the observance of the law. We look upon Paul as one who had attained a very high place in the understanding of spiritual things and we think why, there surely is a perfect man; he has been sainted and he is quoted as authority again and again by the Christian world. But let us see now if he in his own consciousness had attained the place that the world gives him credit for. Here is what he says in Romans 7:22.—"For I delight in the law of God after the inward man: but I can see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin." His mind, he recognized, was in his thought, serving the law of God, Divine law, but he observed another law in his flesh, his members. They wanted to go one way and he wanted to go in another, that is, in his

inward understanding. Here was this warring going on within and the flesh seemed stronger than the mind. He, we say, was up against it, and that was why he exclaimed, "O, who shall deliver me out of the body of this death, wretched man that I am?" Well now that wasn't really scientific, was it? If we cry out in our wretchedness and wail over it we don't attain the mastery, and undoubtedly that was why Paul fell short. But he saw the truth. But did he fully carry it out? No, he didn't. And when we understand the truth do we always carry it out? No, but it is possible to observe the law. We know that as law-abiding citizens we have no trouble with the law of the land when we conform to the standards of the law, but when we break the law then we are balled up before the magistrates and if we are not careful we may be thrown into prison. Well now practically the same thing is true in what we have found to be the Divine law. There is a Divine law running through the whole human thought, because that is where it primarily expresses itself, and that is its secondary expression in the relation of things in the outer world, and we can restore in a measure the harmony and health of the

body through the observance of the laws of health which the doctors sum up as air and food and exercise and all those things. The members of the body must be harmonized to their plane of action, but does that alter thought? No. The error state of mind, we must cease breaking the law in its home, in its primal place which is the kingdom of heaven. Now Jesus Christ, it is said, came not to break the law, not to destroy the law, but to restore it. He laid special emphasis upon that point. He called the attention of the Jews again and again to their law, the law as it was given by Moses and the prophets. He said, "I came not to destroy, but to fulfil." (Mat. 5:17) And how did he fulfil it? By teaching men the moral standards. He didn't ignore those and he showed them the right relation in symbols, it is true, of every department of the law, but it was primarily in their own minds and their members. He observed the law himself. He was, we say, non attached. He didn't give himself to worry over anything. He didn't have anything, and he didn't have to worry about anything. He was absolutely free, and yet every house was open to him. He had all things, yet he was not burdened with things. In other words,

he didn't work. He taught by examples and taught many things against the burden of possessions. He gave that strange illustration of the camel going through a needle's eye. He said, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." (Mat. 19:24) Where there is perfect freedom there is perfect health. Unless he unloads, unless he gives up these numerous burdens which men have taken upon themselves through a superfine civilization. We have our civilization keyed up to too high a pitch; we have too many comforts, that is, we call them comforts. We want to lie in bed and touch a button and have everything come to us. Now they don't always come in the right relation. I heard a story of a man who had had a patented bath tub. All he had to do was to touch a button and the bath tub rolled up beside his bed. But one day he was showing it to his friends and the bath tub rolled right up there, but there was a great consternation for his wife was in the bath tub, and he said, "How did I know she was in the bath tub?" That is a fine illustration of how we have things down so fine that we don't always get them in the right relation. There is a wrong

relation established. Now there is no doubt we would all be healthier and live better if we were like the savages and didn't have the comforts, for the comforts worry us and cause consternation sometimes, but what are we going to do about it? Why we must be free from the sin of too much, well, we might say too much comfort for the carnal man, too much comfort for the creature. You know the creature, the animal man, he likes to have comfort, he likes to sit down by the fire-place in his easy chair and put on his slippers and have things, well, easy; he don't like to exert himself. He likes to have somebody do the housework and do up the dishes after he has eaten. Now there is excess of ease in the mind. Don't you know it isn't good for you to have things too easy? You need to exert yourself, to use your powers. That is another great lesson that Jesus taught that these faculties of the mind, not only the faculties of the intellect, but all the faculties in the mind, should be used to the upbuilding of the man, and when we get this strength of mind and strength of body through a right use, and, as I say, this right use begins in our minds, and that beginning is a recognition that there is

a law that God, the great infinite, all-knowing Mind didn't build a planet and put man on to it to suffer. We suffer ^{from} ~~in~~ ourselves, not from God. God didn't impose anything upon us but happiness and harmony and good in us. Well, now in order to enjoy this earth, in order to enjoy this kingdom of heaven, this Garden of Eden on this earth, we must find the law. We can't go on giving ourselves up to pleasure, going here and there, and succeed without understanding the law. So every man, woman, and child in the universe must sooner or later get down to the study of this law. We can't get it through taking little pills; we can't get it through taking little words passed out by the healers. Some people think if they can get a little of what it is, they are going to get healed. We must know the law; we must understand it. Jesus said, "Ye shall know the truth, and the truth shall make you free." (John 8:32) We can't be permanently free any other way. Everything is ephemeral, and these things that we plaster on to our minds are a good deal like putting mustard plasters on the back. They draw for awhile, but we must get that inner consciousness, as Paul says.

There is that kingdom of the inner man that I love. When we find this inner man and connect him with the inner law of God, everything then begins to run smooth. It doesn't make any difference what our experiences may be, we know we have found the law, we know we have found release from this body of death; go right on into the kingdom. Now we are all having these experiences, some in one degree, some in another, and the great joy in following after Jesus Christ is that we have at hand constantly the great panacea, the great overcoming power, that is, the grace of the Lord Jesus Christ. Now Jesus Christ came, we are told, to restore the law. How did he restore that law? In what way did he do to bring us into an easier application of this Divine law? Why, by doing away with the body of death. The fact of the matter is that Jesus Christ up to the was dead. There was no new upspringing of life in him and he had to have something to restore, to make it up beyond, between him and this inner kingdom, and Jesus Christ did that. He came by grace; he came as a power to bring to man an understanding of himself. Now it is a wonderful revelation. It is not only a wonderful

revelation, as we might term it, through the intellect, but it is a wonderful ** through the impulse activities of the heart, the strength, the power, every faculty in the mind of man are quickened. If Paul, it seems to me, had seen the whole law in its workings and laid hold of it, he would have been quickened and restored right then and there in Christ Jesus. Now we are all here tonight for the purpose of getting a stronger hold of this inward law. We know that it exists, but why don't we get hold of it in our members? We don't practise the statute of the law; we don't proclaim the law to ourselves, to our neighbors, and what is that proclamation? Why, the outward expression. Our statement tonight was a true word of the Divine law in Christ Jesus to restore me to health and harmony. The Divine law of the Spirit as it is in Christ Jesus restores me to health and harmony. Now a meditation upon a statement of that kind in our inner consciousness, also spoken aloud, will bring you to the realization that there is an inward law, that the law is observed by the inward man. The Divine law of life in Christ Jesus restores me to health and harmony.

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The Law of the Spirit of
Life as it is in
Christ Jesus both
deliver me from
the Law of Sin and death.

(20)
I have and the prophets,
you came to fulfill

Rom. 7:22

For I delight in the law
of God after the inward
man; but I see a different
law in my members,
warring against the
law of my mind, and
bringing me into captivity under

the law of sin which is²
in my members.

Wretched man that I
am! who shall deliver me
out of the body of this
death? I thank God
through Jesus Christ our Lord.

So then I of myself with
the mind, in duty, serve
the law of God; but
with the flesh the law
of sin.