

8-8-15

L E C T U R E
"H E A L I N G"

-by-

MR. CHARLES FILLMORE

-at-

U N I T Y A U D I T O R I U M

913 Tracy Avenue, Kansas City, Missouri.

SUNDAY MORNING, AUGUST 8, 1915.

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"Bless the Lord, O my soul; and all that is within me,
bless his holy name.

"Bless the Lord, O my soul, and forget not all his benefits:

"Who forgiveth all thine iniquities; who healeth all thy diseases;

"Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

"Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

These promises are for those who look to the Lord, the great Jehovah, for health and every need of life.

Now, this morning we are gathered here for the purpose of worshipping or acknowledging this great Universal Father. Let us begin our lesson with a prayer, a meditation, an acknowledgment in

spirit of this Power, this Infinite All-pervading and All-helpful Mind, that forgives all of our errors, our mistakes, and lifts us into the consciousness of the real man, the spiritual man.

Now, we will take as our central thought - retiring into the Secret Place - this: "It is well with my soul when I trust in Thee; it is well with my soul when I trust in Thee". Now, that "Thee" that we are addressing is the interpenetrating Spirit, the great Omnipresent Cause-side of everything that really is, and when you speak to that, lo it is there; it is here! "It is well with my soul when I trust in Thee". It doesn't make any difference what the condition may be of your mind or your body, if you lay hold of that truth and believe, you will be made whole. "It is well with my soul when my trust is in Thee". Let everybody get still; get

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perfectly still. Lay down everything that in any way disturbs that inherent tranquility. It isn't necessary to fan when you are in the Spirit; it isn't necessary to hold anything in your hands. Relax and make the Spirit make it pleasant for you. Let the Spirit tend to the atmosphere. It will do it. All things are possible to those that really believe in the Spirit.

"It is well with my soul - we might add there, "with my body" - when I trust in Thee". Let everybody get perfectly still and quiet and hold that thought: "It is well with my soul, when I trust in Thee".

(S i l e n c e).

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In the lesson last Sunday, the subject, or the central idea was "Transmutation", based upon the taking up into the heavens of Elijah. Now, you all understand that we are studying these incidents in the life of the prophets as types of what is taking place in the soul of all people who are evolving in Spirit. We make a sharp distinction between those who have caught sight of spiritual things, who have ^{been} quickened by what is called the "Christ Mind", and those who are living merely in the sense-consciousness. Those who live in sense-consciousness after the world's standards are not progressing. They travel the same road over and over - they are born, and they live, and they die; but in spiritual evolution, an entire change takes place. New ideas are presented to the individual, and he goes on, Paul says, "From glory to glory", until he reaches the high point of his ideal - perfection in Christ. That

means that the ideal conceived by the Almighty, of man's end, is realized.

Now, I take for granted that all here are on the way; we have all been quickened by the Spirit; that we shall understand these changes that go on in us, and understanding them, have a surety that they are based upon a Principle; that a scientific out-working of the great Divine Plan is taking place in us, and, understanding this, and co-operating with it, we are accelerated in our journey, - it is made easy. We are not discouraged on the one hand when things go a little wrong, nor are we puffed up on the other when we are exalted, when we begin to see the great possibilities set before us.

Now, we discovered last Sunday that Elijah got the big-head; that is, it is possible for a man, when he sees the mighty

possibilities of spiritual consciousness, to become proud of his attainments, and he sees everything that is opposed to his viewpoint as worthy of absolute destruction. He wiped out the eight hundred and fifty prophets of Baal with fire, - burned them up. That is the old idea, you know, of the church, the early church. Everybody that didn't conform their concept of what was taught in the Scriptures, should be boiled in oil, or decapitated, or put upon the rack, or in some way destroyed. God Almighty was angry with the wicked, evidently.

Well now, that is the Elijah attitude, and one who understands the broad, universal plan of salvation, should not be misled by that attitude, because it must be given up and another state of consciousness come into you before you can really build the new

body in Christ.

Now, we are all on the way to the construction of an entirely new organism, an organism that will be as far in advance of the present body as day is in advance of night; as the old ox team with its rickety old wagon is behind the automobile, so will this consciousness of the body that we have be behind the new body in Christ.

Well now, you can see with this promise before us, and the possibility, we should be about our Father's work. Get a right understanding of what is going on, and you will be greatly encouraged to go forward. But before you can construct this body, you must give up all warring thoughts, all destructive thoughts, because every thought that you have deals with the Universal Substance. If you

realize that you are existing in an element, that you are existing in an element that is responsive to every thought, why, more responsive than the thrill of the electric spark is in the universal ether, very much more. Every thought, your lightest word, we are told, you shall be held accountable for. Well now, this being true, you can see that we should be very careful about the character of the thoughts that we send out for the salvation of our own body, because this new body is being formed in a measure out of the old, and we are in touch with these elemental forces and they are responsive to our thought, and if there is destruction in our thought, even for other people, even for sin, even for error, don't you see it is going to react upon us and tear down the new body. So, we are told in the Scripture that David couldn't build the temple, because

he was a man of war. He believed in killing. You can't build this new body in Christ, you can't have the new spiritual body if there is the least tinge of a destructive thought there.

So we find that Elijah, the destructive prophet, must be taken to the heavens, that is, he is taken up by Jehovah. That means that the destructive thought must be taken into the heavens of the mind, and that new, tender, loving, gentle Elisha come into manifestation. And that is the lesson to-day. The mantle of Elijah, that is, all the power of Elijah, fell upon Elisha, but he used it in an entirely different way. Instead of destroying, he heals. That brings us to the lesson to-day.

When we have caught sight of the wonderful possibilities of man, that man of authority, that man who had dominion over the

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beasts of the fields and the fowls of the air, that means over the fixed thoughts and the free thoughts in consciousness, that man was to heal, to bind up, and under the old Hebrew meaning, "heal" means to bind, to bind together, - it means the great law of unity. And in the Greek it means to make whole, as in the English. "Hale", "hearty" and "healing" all come from the same root.

So we find that healing is really making whole; and man certainly needs making whole. And how shall we be made whole? Now, we can take this lesson, you can see, right into every-day life. We can make it practical, and the practical part is brought out in the healing of the Shunammite's son. Now, according to the context, this young boy was in the fields with his father reaping, and he said, "Oh my head, my head", and his father said to the servants,

"Take him to his mother". And they took him to his mother, and he became worse, and finally she saw that he was what people call dead. She laid him on the bed, but she had faith in the prophet of God, who lived on Mount Carmel. She immediately ordered that the ass should be saddled, and the servant should travel with all speed twenty-seven miles to call this prophet. She reached the prophet, and he said to her: "Is it well with thy husband; is it well with thee?" And she said "It is well". "It is well with the child?" "It is well". But here it is said that the child was dead. Now, here is a lesson for every one of us. We are in the habit of giving up to appearances. Say, if the error has produced a coma in the patient, or if we are in the midst of the throes of pain, we seem to consider it necessary to impress upon people how awfully bad

the condition is; how great the pain is. And do we say, when we are in the midst of pain, "It is well"? Do we say that? Well, if you don't say it, you are not scientific, don't you see, and you are not carrying out the law.

Now, this woman evidently understood the law. She had been well taught by Elisha and Elijah, and when the prophet said to her: "What is the condition of yourself; what is the condition of your husband; what is the condition of your family; what is the condition of your child?" she was wise enough to say: "It is well; it is well", and what was the result? Why, that led to the healing. It was one of the steps. If she had fallen down and said, "Oh, everything has gone to the dogs; everything is dead at our house", what would have been the result? They would have been dead. We

wouldn't have had this example of healing, but she stood by the truth. "It is well; it is well". And the prophet immediately responded to her call. He sent on his servant Gehazi first, and told him to lay his staff upon the child. That means that we first get a perception of the truth that Gehazi represents, the intellectual perception, but the woman wasn't satisfied with that at all. She says, "I will not leave thee", and she insisted upon Elijah going - which he did - and he take the case into hand, and he applied the law first in what we call a mental way, but the child didn't respond.

Now, this raising of the child can be taken as the raising of the consciousness of youth in us, or it can be taken in its outer representation, as the raising of the Shunammite's son. We get our best results from taking it home to ourselves. This is paral-

leled with the raising of Lazarus. He was ~~the~~ young man in Jesus that had to be raised up. Every one of us have this youthful consciousness. People who cultivate what we call the truth say, "Why, I am getting to feel just like I did when I was in my youth". It doesn't make any difference how old they may be, according to years, according to the estimate of man's standard. Now, that is the youth that needs to be raised up. You get it into your head first you are old, that you are losing your health, or you are losing your vitality or something like that. That puts to sleep that power in you, that youthful consciousness. Well now, you must let this Elisha in you, this Jehovah-I Am - that is what it is; that is what Elisha is, he is the messenger of God, he is the son of God, conscious in degree - not wholly yet - of his spiritual inheritance, and he goes to the front in you and raises up every one of these sleeping possibilities,

and one of them is eternal youth.

Then remember that there is nothing asleep in you. You have everything in consciousness waiting for the resurrection at your word, for the lifting up, for the healing; and the healing power should be applied in every one of its aspects until man is made perfect and whole. And when you are perfect and whole, why, there will be no cessation of life, will there? There will be no lack of any kind in your world of wholeness. Everything will seem to you to be whole; but you must take first the attitude that this woman took. You must proclaim, in season and out of season, "It is well; it is well; everything is well". See wellness, see wholeness, see health, and, according to the law, you will charge your mind, you will charge your body, you will charge the very atmos-

phere about you with health, and you will become a vibrating center of health, to everybody that comes into your atmosphere, everybody that comes into your presence, whether they are absent or not. You can come into the presence of a spiritually minded person, and be a thousand miles from them, if you catch their radiations, if you catch the consciousness which they hold of the one Omnipresence; and it stands you in hand, then, if you would demonstrate your Goodhood, to realize that health is always yours, and, having health, why you would have a perfect body, and having a perfect body, you would never die. And that is the object of all our healing work, that we may come into a body-consciousness where we will never be sick, where we will never grow old. Grow younger every day, and here there will be a perpetuation here and now indefinitely of that

perfection which God has given to every one of us.

Now, we are told that sickness, disease, came into the world through sin. Now, what is sin? Many people have erroneous ideas about the character of sin. They think that the teaching that we have had about sin, that it is some great moral catastrophe, sin is. Why, sin has its moral side, it is true, but it is more than that. It is any deflection or any departure from the Law, the Law of man's being. That is sin. It is failing to realize and demonstrate the perfection, that absolute perfection which is marked out in the plan of every man.

Now, if you have missed the mark, if you have failed in the least to demonstrate to that standard, why you are a sinner. That doesn't mean that you are a degenerate; that you are morally

disqualified to live in the community. Not at all. But it means that you haven't in some departure, or some part of your life, lived up to the full standard. So that we are all sinners. And every man that fails to realize the perfection of his mind and his body has in some respect sinned.

Well, shall we overcome sin? Yes. And when we have overcome sin, what will be the result? We shall overcome disease. Now, Jesus Christ devoted about one-third of his ministry to the healing of disease. It was coupled with the forgiveness of sin: "Thy sins be forgiven thee; go and sin no more lest a worse thing come upon thee", he said, showing that the sin brought the thing, brought the disease. He first forgave the sin, that is, he wiped out of consciousness the error thought, and then the healing took

place.

Now, we find in our experience as Metaphysicians, that this law is just as good to-day as it was in the time of Jesus Christ; that healing takes place just as quickly when we apply this law as it did with him. But people say, "Are you raising the dead?" Well yes, we are raising the dead states of consciousness, and we hear on every side of the raising of the dead who under the law of sense-consciousness have died. But the doctors say, "What proof have you that these people are dead, that you claim to have raised?" Well, we have no absolute proof, any more than there was absolute proof in this case; any more than there was absolute proof in the case of Jesus raising Lazarus. The evidences were that Lazarus was dead; the evidences were this Shunammite's son was dead. But

this matter of death is something that we have really nothing to do with when we study the law of Life.

Now, many people think that they are going to get an understanding of what death is, and the conditions of the dead, by studying those things. You will never find out; you will never be satisfied with your research along that line, I assure you of that. In order to understand the negative side of a proposition, you must study the positive. You must learn the rule of mathematics before you can discern the error in the problem. And if you want to know all that is to be known; if you want to know about these things on the negative, don't go into it at all, but study the positive.

So, we find the more we study life, the more we understand life, new conditions, new concepts, new changes come to us, that

can not be explained to the intellectual man. We see then that we are wasting our time trying to explain conditions to the intellectual man that that man hasn't conceived of.

Now, there is a realm of the Absolute, a realm in which the mind can be the first principle, and that is the mind that heals, that is the mind that makes whole, that is the mind that rebuilds, the mind that saves man, and we find that it isn't any part of our work to consider things that have to do with the passing, the ephemeral, the transitory. Let those go. Study the Absolute; study the real; lay hold of Jehovah.

Now, Jehovah is the first Principle in being. Jehovah is the Formless One. Jehovah is the Cause of all that exists, and as you rest your case in Jehovah, you shall know the truth; you shall

know the Principle; you shall know that every thought brings its fruit. We find that the evidences of the law are manifest to us on every side, but in healing do we come into the clutches of that Law? No. We hold ourselves steady in the Spirit, and that is the lesson that is brought to our notice to-day. ^(affirmation) The definition of Elisha is "Lord, Master". He proclaimed perfection for that child; he proclaimed health; he stretched himself upon that child, and touched every point in consciousness that had to do with the restoration of Life. You ask, Where was that life; where was the child? Why, the child is one perfect whole - Spirit, Soul, Body. All that was necessary was a restoration.

We find that the human family have been educated to think that they can, at a certain period, when they grew old, when they

were worn out, and they had sinned as long as the body could stand, and the body perished, they would go off to heaven. And what has been the result of that? That has caused a separation of soul and body.

Now, whatever concept you hold in mind, you will demonstrate. We have been told by people in the new understanding that death is the opportunity to go to a higher lesson. Why, how can that be true? Why can there be a higher life, when there are ten million things you haven't conceived here? Do you know all about this organism? Why, the most wonderful thing ever created is right here in your mind. You are dealing with it every day, and are ignorant of it.

Now, don't let us think about going to some other planet,

or going to some other higher condition through death. Why, I tell you death came into the world through sin! Until you have overcome your sin, you are not ready for any other higher school. Here is the school. Learn your lesson. You will be held in the school until you learn this lesson.

This was taken from yesterday's Star:

"DIED AFTER A SERMON ON HEAVEN."

Philadelphia, August 6th.

"Less than twelve hours after his last sermon, a word picture of heaven, had been delivered before a camp meeting at Hebron, Maryland, the Rev. Louis Adams Parsels, widely known prohibitionist and reformer, was found dead in bed to-day by his wife. He was 53 years old."

That man was an Evangelist. He delivered a very eloquent sermon on the beauties of heaven; he went home, and his wife found

him dead the next morning. What do you think produced that effect, that quick result? He educated himself to believe there was a heaven somewhere. He pulled himself right out of his body.

Why aren't there more resurrections of the dead to-day? Because people have been educated to believe that when a man dies he goes right away from them, and there isn't anything there to resurrect, to heal. That is the truth. In the old time - now the old Hebrews didn't know anything about heaven, nor hell. They didn't have to contend with this education which man in the last two thousand years has built up, of passing out of the body and going somewhere. I tell you there isn't any place to go. Where can you go to get out of Omnipresence? It is all right here.

Let us get away from this idea, then, that we are going to

be separated. There is no separation. Unity is the law. We are 20
here for a purpose; we are here to get some lessons. Don't let us
disintegrate our souls and our bodies. They are to be made a unit -
Spirit, Soul and Body - and we are to heal the whole man.

Let us apply this wonderful law, and put out of our minds
any thought of separation, any thought of going away; and if you get
that in your consciousness good and strong - that is the place I
am to-day in my work - why you will feel the tingling of that thought
to the very ends of your fingers, and every cell of your body will
take it on, and health will come to you - yes, right now you will
feel strong and healthy.

Dismiss from your mind all thought of going anywhere, get-
ting ready to go. We have people that ask us to help their friends
to die, - to die easily, peacefully. The idea of asking a Metaphy-

sician to help anybody to die! We help them to live! And the more you can realize the Omnipresence of Life, the activity of Life, the strength of Life, the healthier you will get, the easier you can deal with the problems, the more successful you will get in your affairs. Everything will take on a new energy, a new life, a new power, a new substance. Jesus Christ said, "I come that you might have Life, and have it more abundantly".

11:36 A. M.

12:06 P. M.

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