

FAITH



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## THE FAITH THAT REMOVES MOUNTAINS

ONE OF the most powerful expositions that I know of on the subject of faith is in the eleventh chapter of the Epistle to the Hebrews:

“Now faith is the substance of things hoped for; the evidence of things not seen.”

The Rotherham and some other versions say, “The evidence of things when they are not as yet seen.”

Faith is the substance, the actual substance of things that are hoped for, and the evidence, to your consciousness—I want to say more than subconscious mind—the evidence to your real selves, of the existence of things when they are not as yet seen.

Read the eleventh chapter of He-

brews, to and including the thirty-eighth verse.

"And these all . . . obtained a good report through faith."

Sometimes, when I have read one of these wonderful chapters in the Bible, I feel like putting it down and just saying Amen, and that is all. What more could we want than just such a consciousness that there is such a power, and that power latent within us, which does all these wonderful works? These are not fables.

Is it surprising that, after the miracle that is called the miracle of the loaves and fishes, or the feeding of more than five thousand people out of one little boy's lucheon basket—two little sardines and five little buns—the disciples of Jesus should come to him and say, "Teach us how to do the works of God," or, in other words, "What must we do that we, too, may do these mir-

acles which thou hast just done"?

No wonder they wanted to know how, after such an experience. Who would not? And what did Jesus say to them? "This is the work of God," *this is the work of God*, "that ye believe." It is simply believing; it does not mean struggling, and running here and there, striving, and straining the body to the uttermost. No; "This is the work of God, that ye believe."

And what are you to believe, and how? That you are to believe on him that is sent to you. What? "On him that is sent." Where? In you. That you are to believe on the inherent power of the divinity within you if you want to do these works, of which we have just read in this wonderful chapter of Hebrews.

We read elsewhere, when Peter went to walk on the water to Jesus, and when Jesus had said to him, "Come,"

that he looked at the waves and saw they were boisterous, and he began to sink. Jesus reproved him, for what? Note this fact, please, that Jesus did not reprove anything outside of Peter, though the waves were boisterous. People come to us and say, "O, if you would only tell my aunt, or my uncle, or my sister, or my mother-in-law to do this or that, everything would be smooth in my life." Jesus did not say to Peter, "If these waves were only smooth, or if there was only a bridge across here, or a plank, you could come to me." Jesus reproved Peter, for something that he should have had within himself. He said, "O thou of little faith, wherefore didst thou doubt?" Why do you question? Why do you look at the outside appearance? He looked at the thing as the objective senses reported it to him.

The moment you look at the outside

appearance of anything that you have taken by faith, you have violated the law of faith. We have got to look entirely away from the outside conditions. The moment you throw in a little questioning, or a little doubting, or you say that your cold is not gone, or that headache, or that something else—"I only wanted to tell you that my eyes are still weak," or something of that kind, that moment you have violated the law of faith, and have put into it an element that will destroy your demonstration. You have worked against your own success.

We so often have people come and say, "O, I have worked so long, and I have worked so faithfully," but when you begin to question them, you find they have somewhere, sometime, perhaps perpetually, looked at the appearance, and hence the demonstration has not followed. If you persist in looking

at the outside appearance of that which you want to get rid of, it is going to stay, because you bind it there.

The scientists tell us that we live in the universal ether. In this we live and move and have our being. It is formless, but it is pliable, and it forms about us, in us and around us, according to our own thought and word. We set it into activity by that which we think, and then that which manifests to us objectively is that which we have thought or said.

Now, if you are going to look at the newspapers, and are going to read about accidents, or murders, or highwaymen, you are setting in motion a law of faith by which you will bring to you that kind of thing. Do you see what I am trying to get at? The moment you take up your newspaper, and are willing to read about accidents, whether automobile, or steamer, or any-

thing else, you have set in motion, by acknowledging that law, a law which will bring to you the same kind of things that you have been reading about.

There is a law of faith. When we understand the law, it becomes very simple. The reason we have not manifested more faith is because of our lack of understanding. We have not understood that everything works in exact accordance with definite law. There is a law of faith, Paul tells us in the third chapter of Romans, by which we can bring anything to pass, and if you want a good lesson on faith, read that third chapter.

There is a law of faith as definite as the law of mathematics, or the law of chemistry, or the law of acoustics, or the law of electricity, or the law of anything else. It would be rather a serious undertaking for some one to try to put

electricity into a house if he knew nothing about what might happen if he touched a live wire. It is safer to know something of the law. And so we have touched live wires, which have brought into our lives that which we did not want; and live wires which have destroyed that which we did want. There is no magic about it; it is absolute law.

Some years ago, after Marion Crawford had lived in India and had written "Mr. Isaacs," I met him at the house of a friend and was questioning him about some of the characters, Ram Lal, and others, who could be in one place, and appear fifty or a hundred miles away and be seen, while he was supposed to be in his own room; or one who could be buried, and after one month or six months, could be taken up and resuscitated.

Mr. Crawford said he talked with

one of these adepts and questioned him, and tried to get at the way in which he did these things. Finally the adept got rather impatient with what he thought was ignorance, or stupidity, and he said, "Why, Mr. Crawford, it is a natural law that we can use, and be in one place, and appear in another, perhaps a hundred miles away; or that a man can be buried for months, and then be taken up and brought back to conscious life. But then," he said, "your electricity, and your telegraph and telephone, that we know is the devil; it is black magic, and you would better look out before you use that sort of thing. That, we know, is black magic."

What did this show? Simply that the man did not understand the natural law by which we use electricity in our telegraph and telephone, or he would not say that that was the devil. It is a very simple, natural law by which we

send a telegram. The only difference is that one knew one kind of law, and the other knew another law. And so we want to get where we know that faith is a law, a working principle.

Now, for a few practical points. Your faith will work for you on three planes of consciousness. First, on the lower, or objective, you can bring a great deal to pass, just by thinking and believing in a thing. Then, on the mental plane, which is a higher plane, if you hold firmly enough, much can be brought about. But the real plane, where these wonderful things are done, is the spiritual plane. The spiritual plane is where these miracles, or what we call miracles, are done. A soul that can be so conscious of its union with God that it rouses its own divinity, can bring anything to pass.

This is the plane I want to emphasize. The one point I want to make

clear today is that there is such a thing as identifying yourself so definitely with God that you are conscious of your union with God, until all things, just as Jesus said, shall be possible to you. Do I mean it? Yes. All things, small and great, whatsoever ye say, it shall be possible to you, if, as Jesus said, thou canst believe in thine heart, and not doubt.

So many things which have seemed utterly absurd and impossible to us, would be just as easy as using the multiplication table if we understood the law as well. Now and then we hear an address on faith. We find that some of the workers of ancient times, not only Bible characters, but others, did these marvelous things. It was said of Iamblicus that he discovered he could make the eagles fly here and there, according to his will, and that he discovered, also, that he could rule the

atmosphere, the water, the tempest. Have you ever tried it? O yes, it is not difficult at all. Haven't you ever, when you read Shakespeare's "Tempest," thought how was it that Prospero had that power of ruling the unseen forces? He had no power that you have not, and that I have not. You have the same power. If you will read Shakespeare's "Tempest" carefully, you will see that some wonderful things are mentioned. They are not such as we have been reading in the eleventh chapter of Hebrews, however.

Once after hearing an address on this marvelous power of the human mind over everything, every so-called law on the earth, that which we have called laws on the objective plane, my daughter and I returned to our rooms. My daughter was thinking of this subject, and as she sat down, she saw a little mouse run away. We all know

a mouse runs the moment it sees anyone. She thought if it is true, as we have read and heard, that Iamblicus could rule the eagles in their flight, why not I this little mouse? And she sat there and concentrated on it, and she said, silently, "Little mouse, I command you, come to me." And for a moment the mouse would run this way and that, and then perhaps come a little closer and a little closer. She continued to concentrate, and say, "Little mouse, come to me; I command you." And in a few moments the mouse ran toward her and jumped on her lap.

I do not tell this because I want you to have mice come and jump into your lap, but because there is a law by which you can control anything and everything, whether it is a mouse, or whether it is a tempest. No matter what it is, there is a fixed law of faith,

and that is what we are trying to get at.

In the instances we have read, whether in Shakespeare's "Tempest," or when Jesus stilled the waves, we observe that the weather was controlled—the storms were controlled. Have you ever tried it? O you can do it perfectly. It is not so very difficult. You must first know that you can do it; that you can control every tempest and water and rain. You can do it just exactly as Elijah did, only we do not want to do anything that is going to hurt anyone else. When we identify ourselves with the Infinite, we can never do anything that would harm another.

I will give you one or two more experiments; or perhaps this was more than an experiment.

Several years ago in England, in that part of Northumberland where my relatives live, the Tweed was overflow-

ing tremendously. It was flooding the fields, and the water came up so high it was getting into the farmers' houses, and the sheep were being washed away, and one man said he saw a cradle going down on the flood. But I said, there is a higher law that can control this. I managed to get over to a stone bridge, and I stood there, and I said, "In the name of Jesus Christ, go down. You cannot go into the farmers' houses and wash away the cradles and the sheep, and wash away the things that are needed. Go down! Go down!" It did not go down in one minute, but I stood there for an hour and said, "In the name of Jesus Christ, recede; recede. That law which worked then will work now."

Did it? Yes, it did. I stood there until almost evening, but before I had gone the flood had gone; and that was the end of it for that year. I tried it

another time when it came again, and it worked just the same. This second time I was not even able to get to the bridge, but I went up into the tower and stayed there and worked, and it went down.

The law will work for you every time when you are working with the law, and working in the universal, and for the good of all concerned, whether sunshine or shower, or whatever it is. You can so protect your property, your homes, yourselves, that nothing in the universe shall by any means hurt you.

The first year my daughter was the head of the house, she promised the school children a picnic on her oldest child's birthday, which came in the summer, and the rain poured for a whole week beforehand. My daughter and son-in-law were away, but were to arrive that day. The agent came to me and said, "We might just

as well give up the picnic, because all the weather reports say that it is going to storm all day, and I think I had better send around reports that there will be no picnic." I said, "Yes, there will be a picnic, and there will be sunshine. Put the tents up, and give all the orders," because there were five schools coming, "and say that there will be a picnic at this castle this afternoon." He looked at me perfectly amazed, but being an Englishman, of course he obeyed.

I went into one of the towers, and I said, "I praise God for the dazzling effulgency of this blazing sunshine." It was pouring down rain, and the papers had announced that it would rain all day, and I stayed there for an hour, and I said, "I praise God for the dazzling effulgence of this glorious sunshine which is now shining." Before

noon the sun shone, and they had their picnic.

You can do it every time, provided, as I have said, you are doing nothing that will injure another.

Now this faith will apply to everything in our lives. Let us begin with ourselves. Let us transform our own minds and our own bodies, and then let us live for the universal good of humanity.

You can do anything by faith; you need not lack any good thing.

We have some wonderful examples of eminent men of faith. I am not holding Napoleon up as an example of Christianity, but take the attitude he took, when they said, "O, it is impossible to cross, because of the Alps." He said, "There shall be no Alps. I will find a way, or make one."

"There are no Alps" to God's children. There are no obstacles to the

faith of God in you. Everything shall be possible to him that believeth.

Most of you know something about the life and the works of George Muller, and his orphanages at Bristol. He was at one time the guest of a very intimate friend of mine at whose house we often stopped, and he said—you will find the same thing recorded in his diary, which has now been published—"I am not saying a bit too much, nor exaggerating in the least, when I say that I have had at least thirty thousand answers to prayer in the same day in which I asked, and many of them in the same hour." And then he gave this little incident—but is it a little one?

He said, "I have received in answer to prayer, without speaking to one living soul, five million, sixty-three thousand, eight hundred and fifty dollars." Most of us would think if we received sixty-three thousand, to say nothing

about the five million, we had done pretty well. It would not be very bad, if we could say, conscientiously, that we had received in answer to prayer, sixty-three thousand dollars, to leave out entirely the five million. And yet, here was a man of God who said he had received the five million, sixty-three thousand.

How did he do it? How *did* he do it? By trusting God implicitly. I will tell you one little incident which will show you how he trusted—how implicitly, and that will give you the key to all his success. This was after he had his various orphanages in which he fed quite two thousand children. He had a very faithful steward, a man who had given up his life, thrown himself into the work of caring for these orphan children. George Muller never allowed any credit. He was not going to have any debts. On one day,

twenty minutes before dinner this steward said, "There is no bread, and no money with which to buy bread." Mr. Muller said, "Go and have the dinner prepared and the table ready; there will be bread."

Mind you, most people would have walked the floor and said, "This time I think we will have to go in debt." Twenty minutes till dinner, and two thousand children to be fed, and he said, "Go, prepare the table and have everything ready; there will be bread."

In ten minutes the man came back and said, "Mr. Muller, there is no bread. It is almost dinner time."

Mr. Muller said, "Go; there will be bread."

Five minutes before time for the bell to ring, the man came back, and Mr. Muller said, "Go, and never come to me again with such a report. There is bread."

Just at that moment a baker's wagon came tearing up to the door with a great big load of bread, and the children had their dinner. How surprised and delighted the man must have been.

But that was not the end. After dinner Mr. Muller sent for his faithful steward, and said, "I am very sorry, but you will have to go. I cannot afford to have a man in my house who doubts God for twenty minutes. You must go."

Do you see the point I am trying to make? When you have taken anything by faith, stand by it, and say, "I have it." Do as the three men did in the fiery furnace—Daniel's friends, when they said, "We will not yield; our God is our help; but though he should not save us, yet will we not doubt; we will not question."

These, as I have already said, are the souls that are conscious of their

union with God, that recognize their own inherent divinity and omnipotent power. You must get into conscious union with God. You must know how to get still before God, to hush the outer passions, the outer clamoring, and saying, "But I want this and that and the other." A lady came to me and said, "O, it is easy enough to make a demonstration. There was something I wanted, and it took me six weeks; and then it took me six years of hard work to get rid of him." She wanted him, and she got him, and then it took a great deal of sorrow and pain and suffering to get rid of him.

So what do we want? We want to go into the silence and get still before our higher self, and say, "I delight myself in the Lord." That wonderful thirty-seventh Psalm—"Delight thyself also in the Lord, and he shall give thee the desires of thine heart." He will

put the highest desires of the Infinite Mind into your mind, and then, you know, God and one are always a majority, and nothing can by any means hinder you.

A few words as to how to go to work to cultivate and establish that faith, because faith is cultivatable. You can cultivate faith as well as a plant, or anything else. I would suggest that, if you were going to study chemistry or mathematics, the first thing you should do would be to get a good book on chemistry, or a good book on mathematics. Now the best book on a living and powerful faith is this book. Take your Bible. Take the words of the greatest metaphysician that ever lived, the one of the most powerful faith. Get a little blank book, and go over the words of Jesus, wherever a person came for healing, and note down each time when he said, "If thou

canst believe; it shall be unto thee according to thy faith." Note every time he speaks of faith, and especially make great big lines under that verse, when you write it down, which says, "If thou canst believe that thou *hast* received, then thou shalt have." "If thou canst believe thou hast already received"—if you can see it as a spiritual reality; if "thou canst see" it as a fact more real to you than anything the objective senses say, then "thou shalt have." "All things are possible to him that believeth."

And when you have put all these verses down, turn to the third chapter of the Epistle to the Romans, and read what it says on the law of faith. Learn to understand that it is a definite, positive, fixed law; a law as definite as the law of mathematics; as definite and un-failing as the law of chemistry, or the law of electricity, or any other law.

And then write down what Paul says about the law of faith.

And then in the fourth chapter he calls your attention to Abraham, and why Abraham was called "The father of the faithful." Why? Do you want to know why he calls your attention to Abraham? First read this chapter, and then turn to the chapter in Genesis to which he refers, the 17th chapter, where God said to Abraham, "Thou shalt be a father of many nations." And then in the very next verse, the tense is changed, and it reads, "For a father of many nations have I made thee." And Abraham did not have a chick or a child for years after that; but from that moment Abraham never questioned. From that moment he spoke of himself as a father of many nations; never questioned it at all—a father of many nations.

Go over that chapter well, and then

turn to the eleventh chapter of Hebrews and see what it says; that by faith they stopped the mouths of lions, quenched the violence of fire, and by faith did a great many things that you can do just as well today as they were done then. It is all in knowing how. It is all in getting into conscious union with God, the one and only power. It is all in believing that it is already done. "All things are yours," and "all things are possible to him that can believe," and "nothing shall by any means hurt you." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Not prepared after death, but today.

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