

MEDICAL MISSIONARY HEALTH LESSON



True Greatness

Index

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Part A: The True Way to True Greatness

It is not wrong to desire to be great, any more than it is wrong to desire to be free. It is not wrong to desire power, any more than it is wrong to desire to be free. And to desire to be free is absolutely and eternally right.

Indeed, so entirely right are all these desires, that it is but the simple truth to say that they are true gospel desires. The impulse of each is from God; and the desire itself is right. The thing that is wrong in connection with them is that men take the wrong way and employ wrong means to attain to the thing rightly desired.

The call of Christ is the call to freedom, to liberty. Of him it is written: "The Spirit of the Lord God is upon me, because he hath anointed me to . . . proclaim liberty to the captives." Therefore it is written: "Ye have been called unto liberty." And his word to all is: "Ye shall know the truth and the truth shall make you free." "I am the . . . truth." "If the Son therefore shall make you free, ye shall be free indeed." And to all who have received him, the exhortation is: "Stand fast therefore in the liberty wherewith Christ hath made us free."

It is therefore most certain that it is absolutely and eternally right to desire to be free. And God in Christ by the gospel has established the true and only way to satisfy that desire. But instead of taking this way, and so attaining to perfect freedom forever, men take their own way; and by confederacy and combination, even to battle and war, and by "eternal vigilance," attain to only a precarious temporal freedom during the fleeting space of this world.

A leading American writer has defined life as "a seeking for power." There is much truth in that definition, as witnesses the whole history of the world. As the world seeks for it, it is a vain search, as also witnesses the whole history of mankind. Yet the desire for power, even for unlimited power, is wholly a right desire—a true gospel desire. And God in Christ by the gospel has established the true and only way to satisfy this desire. So it is written: "I am not ashamed of the gospel of Christ, for it is the power of God. . . to every one that believeth." "I cease not to pray for you, and to desire that ye might be . . . strengthened with all might according to this glorious power." "The eyes of your understanding being enlightened; that ye may know . . . what is the exceeding greatness of His power to usward who believe, according to the

working of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come."

This is the way, and the only true way, to power. This is the way to power that is really power—power that perfectly satisfies, always in all things, and in all circumstances; power that is unlimited and all mighty; for it is the very power of God unto "all the fulness of God." But instead of taking this way to the power that perfectly satisfies in all things and forever, men will take the way of crushing out their fellowmen, wiping out nations, and wading through seas of blood, to attain to a power that is wholly precarious and wholly unsatisfactory, and which, at the very best, is only "for a moment." The desire for power is a wholly right desire; men taking the wrong way to attain to that right thing, miss it altogether. The way of "Christ the power of God" is the only Way to power.

It is entirely so, also, as to greatness. It is wholly right to desire to be great. To desire to be great is a true gospel desire. In the word of the gospel it is presented as an incentive that ye "shall be called great in the kingdom of heaven." Read it: "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

It is altogether right to keep the commandments of God and to teach men so. There is no more righteous thing than that. Indeed, there is no greater thing than that. In the nature of things, a person must be great, to do great things. A man, therefore, must be great to be able to do the great thing of keeping the commandments of God and of teaching men so. And being great, and doing that great thing, that he should be called great, is but the simple thing of calling him what he already is. And since it is supremely and eternally right to desire to keep the commandments of God, and to teach men so; and since, in order to do that, we must be great, it follows that it is eternally right to desire to be great. Accordingly, concerning John the Baptist, the forerunner of the model Man, it was spoken by the angel of the Lord: "He shall be great in the sight of the Lord." And of Christ, the model man himself, it was also spoken by the angel of the Lord: "He shall be great." And it is everlastingly right for every man

to desire to be like Him, the model man. Therefore it is everlastingly right for every man to desire to be great.

This truth is strikingly emphasized and strongly illustrated in the life of the twelve disciples and Christ's dealing with them. Those disciples were almost constantly querying in their own minds "Who shall be the greatest," or "Who shall be called greatest" in the kingdom which they were expecting Christ to establish. Time and time again, these queryings broke out into discussion and even contention among them. More than once their anxiety in this matter led them even to ask Jesus openly the question. Once two of them had it so far settled in their own minds that they two were the greatest, that they put themselves forward and actually asked openly that they two should be given the two places of chief honor, one on His right hand and the other on His left, in that kingdom that they had in mind. And yet, though invariably speaking to them on the subject, never by as much as a hint did Jesus reprove their desire to be great or even the greatest; never once did he even suggest to them that greatness was an altogether unbecoming subject for them as his disciples to even think of aspiring to. NO. Yet while this was so, he never missed an opportunity, he seized every occasion, to show to them that they had in view the utterly wrong way to greatness, and to point out to them the true way to greatness.

What, then, is this way? "At the same time came the disciples unto Jesus, saying: Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them and said: Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Conversion, then,—a changed life and humility,—is essential to greatness. This is indeed the entrance to the way of true greatness.

The rest of the way is made plain as follows: "Jesus called them unto him and said: Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you let him be your minister; and whosoever will be chief among you let him be your servants; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many;" and "I am among you as he that serveth."

The world's way, the human and false way, to greatness, is for a man by an assertion of power, dominion, or authority, to exalt himself to a position of lordship and have as many as possible to serve him and be subject to his beck and nod. But in the true way of greatness it is not so; here it is humility to the emptying of self and becoming himself the servant of all, being "at the call of every one."

Service, then, service of our fellowman, freely chosen by a free man, this is the true way to greatness. He who, being free from all, freely chooses to be servant to all, and at the call of every one, is in the way of true greatness. And he who thus serves most people, who is at the call of the most people, is the greatest; even as the Son of man, the model man, came not to be ministered unto, but to minister; not to be served, but to serve; not to have all people at his call, but to put himself at the call of all people, and to devote his life and pour it out for mankind.

Free service to mankind, ministering to their needs, answering their calls, ready ever to do them good in whatever possible way, seeking to perform and striving to be able to perform, all this in the most efficient way, to do the most possible good in service to the greatest possible number of people—this is the true way of greatness. So it is perfectly proper to desire to be great, and even to be the greatest in this the right and true way. It is totally unlike the world's way; and also, totally unlike the world's way, it is impossible for any one ever to become proud of the greatness so attained.

And this is the greatness that accomplishes that truly great thing of the keeping of the commandments of God and teaching men so. For it is written: "Brethren, ye have been called unto liberty; only use not liberty for an occasion of the flesh, but by love serve one another. For all the law is fulfilled in one work, even in this, Thou shalt love thy neighbor as thyself." Since, therefore, loving service to others by those who are free, is the fulfilling of all the law of liberty, the law of God; and since those who do this great thing are called great simply because in the nature of things that is what they must be and what they are, it follows that loving service to others by those who are free in Christ is true greatness.

Oh, then, let us all aspire to greatness in this the only right way. In the world's way only a very few can ever attain to greatness. In this the true way every soul

can attain to it; every soul can be like the model man, who, anointed with the Holy Ghost and with power, went about doing good and healing all that were oppressed of the devil, for God was with him. And he shall be great.

Part B: The Revelation of God

GOD in creation is God in revelation. This, for the simple reason that creation itself is the revelation of God. This is plain from the fact that Christ is the revelation of God, and he is the One by whom God created all things. He is the Word of God. Words express thoughts. Christ, being the Word of God, he is the expression of the thought of God. Any one desiring to know the thought of God on any subject, must look to Christ, for he is the expression of the thought of God. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." "By him were all things created, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him and he is before all things, and by him all things consist."

This is plain also from the further fact that "by the word of the Lord were the heavens made; and all the host of them by the breath of his mouth," "for he spake, and it was done."

Creation being produced by his word, and words expressing thought, creation is the expression of the thought of God. God's thought expressed in revelation. From this it is plain that the proper reading of creation, or nature, is the finding of the thought of God, which is expressed in each created thing. This was man's reading of creation, or nature, when he stood in his native image and glory of God, in the unmarred world, in the midst of God's creation.

To the man, the word of God came directly, and so was a direct revelation to him in that sense. To the man there came also the word of God through the creation that was round about him; and as he read it, he received the thought of God, and so received the revelation of God in that sense.

How certainly and how completely this is so, is illustrated in the record in Genesis 2. When God had finished the creation up to the making of man himself, he said, "It is not good that the man should be alone; I will make him an help meet for him." The man himself had not yet discovered that he was

alone; and in order that he might see that he was truly alone, and that there was no one fitted to him, that there was no companion for him, the Lord caused every beast of the field and every fowl of the air, to pass before the man, "to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof."

Many people read this passage as if it said that God caused all these creatures to come to Adam, or pass before him, that he might give names to them; that is, that they had no names before, and as they passed by before him, he gives to each a name; and that has been its name ever since. For instance, here came an animal walking nobly up. As to name, it is nothing yet; but as Adam looks at it, he says, "I'll name that a horse;" and a horse it has been ever since. Another comes lightly springing by. As to name, it is nothing; but Adam said, "I'll call that a gazelle;" and a gazelle it has been. And so on, through the whole list of beasts and birds. But that is neither the word nor the thought of Scripture.

Was not each one of these animals the same precisely before Adam saw it as afterwards? Was not its nature, and were not its characteristics, identical before with what they were afterward? Assuredly. But the record is not that God brought these unto Adam to have him give names unto them, as though they had no names as yet. The record is, that God brought them unto Adam, "to see what he would call them." It was a test of Adam's unity and harmony with the creation which God had formed, and not a means of getting names for the animals.

And Adam's unity with God and the creation which he had produced, was completely demonstrated. For as all the beasts and birds passed before him, at a look Adam read the thought of God expressed in each; at a look he caught the special characteristic that made each what it was; and without hesitation he spoke the word which described the essential nature and characteristics of each. And this he followed through the whole range of the animal creation; and in not a single instance did he miss. "For whatsoever Adam called every living creature, that was the name thereof;" that was exactly what it was. In the word which he spoke, that creature was defined.

This therefore demonstrates that the range of his knowledge was as wide as creation; that his mental vision was so clear that at a look he could read the nature of each creature; and his mind acted with such precision that he could,

without hesitation, correctly read the essential nature of each creature as it came. This shows also that the mind of the man was so perfectly in harmony with the mind of God that in the created things he could catch the thought of God expressed in each. And this he did so completely that it is not too much to say that his mind itself was but the expression of the divine mind.

And so would it ever have been with man had he not sinned. Had he not sinned, man, as he might multiply to the filling of the world, would have ever been able correctly to read, and would ever have delighted himself in reading, the thoughts of God expressed in creation. And thus, whether in the word spoken directly to himself or in the word spoken through creation, he would ever have been receiving the revelation of the thought and character of God.

Man, as he was before sin entered, standing in unity with God, and with the creation of which he was a part, receiving the thought of God, in his word expressed, whether directly or through creation to him, saw things as they really were. He saw them in their true light. He saw them as they were in the thought and according to the mind of God. And thus would it have ever been had he remained in unity with God. And submission to the word of God as spoken directly to himself was the means of his remaining in unity with God.

One word of God spoken to him directly, was, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Submission to this word was the means, and the only means, of man's remaining in the place, condition, and character in which God intended that he should abide.

But there came another word, the opposite of this word of God, first insinuating deception. This word said: "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." The suggestion was believed. This word was accepted, and, as the consequence, "The woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be

desired to make one wise;" and "she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

Now that tree was not good for food. It was not a tree to be desired to make one wise, yet "the woman saw" that it was. That is to say, she saw what was not so.

When the holy pair in Eden received the word of God, they received the thought of God, and in that they received the mind of God, which produced the thought expressed in his word. On the other hand, when they received the word of Satan, they received the thought of Satan, and in that they received the mind which produced the thought that was expressed in that word. Thus they received another mind altogether from that which was their own native mind, from that which was the mind of Christ, who was the Word, the expression of the thought of God. And this other mind caused them to see the creation of God in exactly the reverse order; caused them to see as good that which was not in any sense good; and to see as that which was desired to make one wise, what was not, in any possible sense, the truth of the case. And this is how it is that "the carnal mind the [mind of the flesh] is enmity against God, for it is not subject to the law of God, neither can be."

And this difficulty of the mind of man now seeing things as they are not, was not limited to the seeing of that one tree; it extended to the erring of all creation; for it was thus that it came about that darkness covers the earth, and gross darkness the people. But note: the change by which man came to see the things of creation in reverse order, came to see things as they are not—this change was not at all in the creation, but solely in the mind of man. And so long as man remains in that mind and in that darkness, he never can see creation as it truly is.

But God did not leave the man in that darkness, and possessed of that mind, without hope. Into that darkness he caused the light to shine. He said, even that very day, to the deceiver who had drawn man to his mind and into the darkness, "I will put enmity between thee and the woman, and between thy seed and her seed." That promised seed is Christ, the desire of all nations. And there, through him, there was opened to man the way back from darkness to light, from the power of Satan unto God, and from the mind of Satan unto the true mind of man, the mind of Christ.

And from that day to this the word to man has ever been, "Let this mind be in you, which was also in Christ Jesus." This is otherwise expressed in another word, which from that day to this has ever been rung out from God to man,— "Repent;" that is, change your mind.

Christ is the gift of God to man, to lead him out of the darkness into the light; from the mind of Satan to the mind of God. He is the Way, and the only way, out of the darkness and into the light, from the power and mind of Satan to the power and mind of God.

WE have seen that, possessed of the mind that is in Satan, and so dwelling in the darkness, man sees the things of God, the things of the creation of God, in directly reverse order. The things that are not in anywise so he sees to be the only things that are really so. And with that mind, and in that darkness, he never can see otherwise. But the gift of Christ has been made, that man might escape from this false mind and its darkness. In the mercy of God, he is called to change his mind, to "let this mind be in you which is also in Christ Jesus." This change, from the darkness to the light, from the mind of Satan to the mind of Christ, places man where he can again see the creation as it is. And the word of God spoken directly to man is the only means of maintaining this proper standing and relation to God, and to the creation of which he is again a part. "For we are his workmanship, created in Christ Jesus." "If any man be in Christ Jesus, he is a new creation." And from the darkness unto the light, from the power and mind of Satan to the power and mind of God, Christ alone is the Way. And Christian growth is nothing else than under the brooding power of the Spirit by God, the transformation of the Spirit of God, the transformation of the man by the renewing of his mind, unto a perfect man, unto the measure of the stature of the fullness of Christ, where he stands again in perfect unity with God and the creation of which he is a part, and wherein again he shall be able to correctly read the thought of God in the word of God to him directly, and the thought of God also to him through his word in creation. And from the darkness where the light meets him, and from the subverted mind which is supplanted by the true mind, the mind of Christ,—from there unto the standing in his native place in perfect unity with God and the creation, unto the measure of the stature of the fullness of Christ, the word of God, spoken directly to him, under the brooding power of the Spirit of God, is the true guide. Thus Christ, as

the word of God, and the word of God in Christ, is the only way to the correct reading of the word of God in creation.

The necessity of man's having another than the natural mind in order to do right thinking, is emphasized in Lord's call, in the words, "Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

As near as any man can come with his own native, natural mind, to thinking correctly concerning God, is no nearer than earth is to heaven. But the expression, "as far as earth is from heaven," is the very expression of ultimate, infinite distance. Then, since man's natural thoughts concerning God are as far from being correct as earth is from heaven, so as near as a man can come with his own natural mind to thinking correctly concerning God, is as far as he could possibly get away from it.

The only true thoughts concerning God are the thoughts of God himself. The only true thoughts, then, that any man can have concerning God, are God's own thoughts. And since these thoughts are as far from man as the heavens are from the earth, the only way that ever a man can possibly get them is for the Lord to give them to him. And the only way in which the Lord can give to a man his thoughts, is for him to speak to the man; for only words express thoughts. And this demands that there shall be a revelation of God, from God direct to man. God has spoken to man, and this in order that man shall know.

Yet to think what God is, and to define or even give shape to his thoughts of what God is, has been one of the chief occupations of man in all ages since sin entered. And the gods which in all ages men have made, are a striking demonstration of the revealed truth of the impotence of the natural mind of man to think correctly on this subject.

Accordingly, God has always forbidden man to think on this subject: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the

Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments."

No man in this world could ever have made any graven image or any likeness of God, if he had not first thought upon this subject, and formed in his imagination a mental image. The graven image, or the likeness which man made to be seen with the eyes, was but the reproduction of his idea of God which he had already mentally imaged. Accordingly, when God came down upon Mount Sinai, to speak to the people the great things of his law, he so arranged it that it was impossible for the people to see anything at all of which they could by any possibility make any image or likeness, even mental.

And so it is written, "Ye came near and stood under the mountain, and the mountain burned with fire, unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you, out of the midst of the fire, ye heard the voice of the word, but saw no similitude, only ye heard a voice. . . . Take ye therefore good heed unto yourselves, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth; and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven."

Though the heavenly host of angels, cherubim, and seraphim, and the Lord himself, were all there, yet no sort of similitude or form of any kind was allowed to be seen by any of all the people of Israel,—not even the brightness of his glory; lest, when their eyes should see anything that in any wise reminded them of it, even though it be only the sun or the moon shining in brightness, they should say that this was like it, and should use this as a means of aiding their thoughts in worship; or lest, by thinking upon what they might have seen, they should be led to reproduce their mental image in a form, or likeness, as an aid in worship.

Thus, in the strongest possibly way, the Lord has made it clear that he is not to be worshiped under any human conception. But that they who worship him, must worship him in spirit and in truth.

In spirit: in total absence of any form or likeness of any kind whatever, mental or otherwise. For as a matter of fact no form or image can ever be otherwise until it is first mental.

And in truth: in the truth of God, according as that truth is in the word which he has spoken. For if I think of God differently from what he has said; if my thought of him is other than his own thought; and I worship him as that,—or, more exactly, worship that as him,—then I am not worshiping him at all, but instead am worshiping only my conception or idea of him. But when I worship him in my thought of him, instead of in his thought of him, I simply worship myself instead of him. Therefore, to be a true worshiper of God, I must worship him only in his own thought concerning himself, which, in his truth, he has given to me.

Not only has the Lord, in his word that he spoke from Sinai, excluded all possibility of anybody's making any image, likeness, or similitude, but in another place, he has beautifully shown the impossibility, in the nature of the case, of anybody conceiving a correct likeness of God. Read carefully and thoughtfully, Isaiah 40:12-25: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance."

"Hath measured the waters in the hollow of his hand." Open your hand as wide as you can, and hold it level, palm upwards. Note the depression in the middle of your hand. That is the hollow of your hand. Fill it with water and see how much it will hold without running over. And all the waters are measured in the hollow of God's hand as easily as those few drops of water lie in the hollow of your hand. Then if only his hand is so great that all the waters lie in the hollow of it, how large is he himself? It is simply impossible for any human mind to conceive of the size that such a hand would have to be. Then if it would be impossible for any human mind to conceive of a true likeness even of the hand of God, how much less a true likeness of himself?

"Meted out the heaven with a span." The span is the measure from the tip of the thumb to the tip of the second finger. What is the compass of the heaven? Conceive it if you can. Yet the whole compass of the heaven is by him measured simply with the span. Then again, what is the size of that hand? No human mind can conceive of the compass of heaven. Then no human mind can conceive of the compass of the size of that span by which he meted out the heaven. And when no human mind could possibly conceive only the size of the hand, the reach of the span with which he meted out the heaven, how infinitely beyond all reach of human thought is any true conception of the form of God.

Therefore, the pointed question is asked, "To whom then, will ye liken God, or what likeness will ye compare unto him?"

Next, he pictures a workman melting a graven image, and a goldsmith spreading it over with gold, and casting silver chains, or choosing a tree, and seeking a cunning workman to prepare out of it a graven image. Then he asks of such and of others, "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers, that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in?" And even then the heaven, the very heaven of heavens, cannot contain him. How can it be possible for any finite mind to conceive any likeness of him?

Therefore again he appeals to all, "To whom then, will ye liken me, or shall I be equal, saith the Holy One?"

It is perfectly plain then, that God has made no revelation of himself, as to his exact or even relative form or size or shape. Yet he has revealed himself. Wherein, then?—In character. He began it by revealing himself, as "I AM." That is existence. But existence only is not enough. Therefore, he extended his revelation to "I AM THAT I AM," I am that which I am; I am what I am. This is a revelation of both existence and character. Next he enlarged this revelation by proclaiming his name. And his name is the expression of what he is. And in that he said that his name is, "the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands,

forgiving iniquity and transgression and sin." That is again existence and character, and that only.

Again, it is written: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This again, is a revelation of existence and character.

This is his word to men, his thought as to what he is. And true worship is to receive this thought as it is, in his word; and to worship him for what is expressed in that thought alone. God has revealed himself to men in character only, because this is that which most of all, and first of all, man needs. And in this lies perfect assurance of true worship, and perfect security against all image worship; for it is impossible ever even mentally to image character. In worship, man always becomes conformed to the character of that which he worships. Whosoever worships God according to the word and in the thought God has revealed, will worship him for what he is,—merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin. He who worships God as being that, will by his worship become conformed in holiness of life and character to the image of him who created him; and when the man, in thus worshiping, shall have grown in mind and character unto that perfect man, to the measure of the stature of the fullness of Christ, then will be rent the dimming veil that is between, and we shall see him "face to face," and shall know even as we are known. We shall know him then as he knows us now. Our knowledge then will be as full as God's knowledge of us is now.

And then even we ourselves shall be so far beyond what we are now, that it would be impossible for us now to conceive it, even if it were revealed. Therefore it is not revealed. And accordingly "it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is." What we shall be doth not yet appear. But when this does appear, it will be that we shall be like him. Then it is perfectly plain that what he is like doth not yet appear. We cannot conceive what we ourselves shall be. Yet what we shall be is consequent entirely upon our seeing him as he is. It is perfectly plain then that we cannot possibly conceive him as he is: we cannot now "see him" with the mind's eye, in any mental likeness, similitude, or image, "as he is." And to conceive him as he is not, and so to worship him,

can be nothing but false worship. But he seeks true worshipers; and true worshipers worship him only in spirit and in truth.

The reason then, that man must not make any graven image or likeness or similitude concerning God, is not because God has no form, likeness, or similitude; it is simply because of man's all-round incapacity rightly to comprehend it or correctly to appreciate it. Therefore, instead of making any revelation in that respect, he reveals to man that concerning himself which man most needs—character; and which received, and worshiped in the truth of that revelation, will bring man to the point in every way in which he will be qualified to know and appreciate all that may ever be revealed when he shall appear, and we shall see him as he is. The worship of him in that which he has re-veiled is the only true way to man's ever being capable in any sense, of worshiping him in that which is not revealed. The true worship of him in his character, is the only way in which man can ever become capable of truly worshiping him in his person.

Christ is the Word of God. Being the Word of God, he is the expression of the thought of God. In this, he is the revelation of God. Therefore, it is written: "No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him." And this is true in all things. Christ is the revelation of God in creation. He is the revelation of God in redemption. He is the revelation of God in the universe of light. He is the revelation of God in this world of darkness. He is the Word of God, whether that Word be expressed in creation, or in the Bible, or in human flesh, and in all this that which is expressed of God is invariably character.

Before he sinned, man could read this revelation perfectly everywhere and in all things. When he sinned, having received the directly antagonistic mind to that which he had with God, he could not correctly read any of it anywhere. Everything was seen in the reverse. Therefore God's revelation had to be repeated to the man. Yet under the power of sin mankind went further and further into the dark, and in repeating his revelation to man that revelation had to be given the form of a written word, in order that man might be led back to a knowledge of the thought of God, and to unity with the mind of God. But in spite of this, under the power of sin man went yet further into the dark. The word was not received truly by man. The word was not given its place as the formative power in the life of man. Then, in order to reach man, the revelation

of God must be given the shape of humanity itself. The Word was made flesh and dwelt among men.

Thus, Christ, as the Word of God, is the universal revelation of God. Would any man see God? He must look at Christ. And whosoever would see Christ, must look in the place where Christ has appeared. And where is it that Christ has appeared?—In the flesh where man is. Not where man was, but where he is, for though man was made a little lower than the angels, crowned with glory and honor, and was set over the works of God's hands with all things put under his feet so entirely that God left nothing that was not put under him, yet that is not where man is. He did not remain where God thus put him. He fell. And whereas he was at first only a little lower than the angels, he fell to a condition far below them, to a condition of sin, of suffering, and of death. There is where man is.

And now Christ, the Word of God, as the revelation of God, taking the form of humanity where man is so that man cannot fail to see him, must be revealed thus where man is. And so it is written, "It became him, for whom, are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. . . . Wherefore it behoved him to be made in all things like unto his brethren, that he might be merciful, and a faithful high priest in things pertaining to God." And therefore it stands written, "We see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that he, by the grace of God should taste death for every man."

Would you see God? Look at Jesus, for he is Emanuel,—God with us. Would you see God? Look at Jesus, for he is "God manifest in the flesh." Would you see God? Look for him where he has appeared closest to man,—in humanity, all around you, everywhere. Indeed, he identified himself with humanity. Christ, who is God manifest, the thought of God expressed, is the last Adam; and in this fact of his having become the last Adam, he is just as certainly allied to, and identical with, every human being as is the first Adam.

Whoever looks for Christ will see him. This never fails. Then when I look for Christ in the flesh, Christ in the other man, Christ in you, I shall see him wherever I look. And when I see him wherever I look, I shall be always beholding him, and worshipping him. And the worshippers always become

conformed to the worshiped. "By beholding we become changed." In always beholding him, I shall become like him, and so I, with open face, thus beholding as in a mirror the glory of the Lord, am changed into the same image from glory to glory, even as by the spirit of the Lord.

We then, seeing him in humanity everywhere, will treat every human being as we should treat him; for it is only him that we see. And when you thus treat every human being as you would treat Christ, because it is Christ that you are looking for and that you see, then the other man too will see God manifest in the flesh; he, too, will see Christ in you the hope of glory. He will see the gospel, and he, thus seeing as in a mirror the glory of the Lord, will also be changed into the image of the Lord; he will become like Christ, and always so beholding, will continually be changing into the same image, from glory to glory, even as by the spirit of the Lord. And so, "we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." Thus, in seeing only Christ in the other man, we make it that only Christ shall be seen in ourselves. In seeking only for the good in the other man, we make it that only good shall be seen in ourselves. In seeking the advancement of the other man, we find ourselves advanced.

And this is the gospel: the emptying of self. And this is the gospel: the emptying of self. Accordingly, it is written, "Let this mind be in you which was also in Christ Jesus. . . . who emptied himself." In making himself the least that he might advance and exalt lost mankind the most, he himself is most advanced and most exalted. Of the holy angels, it has truly been written that they find the supreme joy in helping sinful human beings to a nearness to Christ such as they themselves can never know. And in thus helping sinful human beings, they themselves are advanced to a nearness to Christ, and are exalted to a standard of life which, without this, they never could know.

This is the only way of good. Therefore it is that Jesus, who, as the sole revelation of God is the only Way, when he in the flesh was anointed with the Holy Ghost and with power, went about doing good.

And this is ever the only way. This is the way to-day. This is only Christianity. This is only medical missionary work. For when he, anointed with the Holy Ghost and with power, went about doing only good, this included "healing all

that were oppressed of the devil." And all this, only because as the consequence—that "God was with him."

Would you do good to Jesus? Would you help him if you had a chance? In needy, suffering humanity you can see him, for "it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering;" and "we see Jesus, who was made a little lower than the angels for the suffering of death."

Then there is no lack of opportunity to do good to Jesus and to help him, for he is one of mankind—"a man of sorrows, and acquainted with grief." He who sanctifies and those whom he sanctifies, are all of one, "For which cause he is not ashamed to call them brethren." And of your kindness to the hungry, the thirsty, the stranger, the poor, and the prisoner, he says: "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." And of any neglect of all these he says: "Inasmuch as ye did it not unto one of the least of these, ye did it not to me."

Here is the way to see God, and to know him by personal acquaintance. And so, becoming one with him there, it is easy to see him both there and everywhere else—in his word, written in the Bible, and in his word expressed in creation.

And so to mankind, where mankind is, and as mankind is, the gospel is preached: "God manifest in the flesh," "Christ in you the hope of glory." Man having gone far away from the word of God as expressed directly to him and to him in creation, having gone far away from the word as expressed in writing, that word came to mankind in the flesh, where mankind is, "the Word was made flesh." This is the final revelation of God, and as such is the key and the open door to the finding of the revelation of God in the written word, in the word expressed in creation, and in the word expressed direct to the mind and heart of man. This is the way of the redemption of man, and of his complete restoration to his originally intended place of unity with God and with all the creation which the Heavenly Father has produced.

Part C: Divine Prescriptions for Health

"I WISH above all things that thou mayest prosper and be in health." How can the Lord record a greater wish for us than when he states it in so many words: "I wish above all things that thou mayest prosper and be in health." What a

blessed thing it is, what a blessed thing it must be, to be a company of people engaged wholly in the endeavor to make that wish of God effective to people. He has called to himself a people, he has planted institutions, in order that that wish may be fulfilled, to carry into effect this highest possible wish. Do you see the highly exalted position that he has given to you in connecting you with a sanitarium? In making choice of you to be an instrument of his in his great work of perfecting this his highest wish?

We cannot afford to overlook the proper estimate of this statement. We must not let anything come into the heart or life, into thought or conduct, that would hinder, that would frustrate, that wonderful wish of the Lord,—that the people shall have health. We must rise to the full height that God has set before us in this, and let him have full control of every faculty for the accomplishment of the greatest wish that he has recorded. Now what are the means by which the Lord would accomplish this great desire? What are the means that God designs to use? I shall not attempt to define them all, but I shall touch on the chief ones. He has established institutions; perhaps he has called you into one of them to be instrumentalities, and people have come to find health. Now what are the means that you are to receive from God as his called ones, through which to work for the people who have not health and who have come to the institution to get it?

I am not stating it too strongly when I say that whoever comes to one of our sanitariums for health should get it. The situation should be such that if they do not get it, the only possible reason to be offered is that they refuse to take it. This is the truth. Do not think that this is extravagant. It is only sober truth. Think of it,—God expresses the highest wish that he possibly can; and establishes an institution and calls together a score, a hundred, and even hundreds of people to make that wish effective,—and then it cannot be done? That will never, never do. Then this requires first of all that each one who is connected with a sanitarium shall simply put everything out of his life that can possibly keep back, hinder, or frustrate God's purpose of giving health to those who come.

Those who are in these institutions as God's instrumentalities can frustrate that thing. God's wish is as strong, his will is just the same, but by our lack of consecration he may not be able to reach with health the persons who come for health. Why was it that the light and salvation that he intended for the

world did not reach the nations around Israel? Simply because the people to whom it was given as the means of reaching them, did not let the light shine forth. When the electric current is turned on, the light bulbs are full of blazing light; but if they are all smoked or covered with dust and cobwebs you know what the result would be. The light would be just as strong inside as it could be, but it could not get through. Clean them up; then the light can shine through.

God has health for the people who come to our sanitariums. His health can reach them only through his instrumentalities there. You can have your life so darkened with unbelief, so befogged with evil things, that God's health cannot reach them through you at all. God has health for the people, and it is his wish "above all things" that they shall have it. And shall the only reason that they do not have it, be that your attitude toward him hinders its reaching them? No, no. Brighten up that the light may so shine that the only reason for their not having it shall simply be that they will not take it. This calls for holiness on the part of every individual connected with these institutions. Holiness,— that is, wholeness: the whole being, body, soul, and spirit, devoted to this blessed work.

Now to present the Lord's prescribed means to health. Ex. 15:26: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." This was immediately after the crossing of the Red Sea. The first part of the chapter down to the twenty-first verse, is the song of their rejoicing at the Red Sea after their deliverance from Egypt. That physical Egypt is only a symbol of another and deeper Egypt. There is a spiritual as well as a physical Egypt. And this word to them who were brought out of Egypt is good for all time to the people whom God would bring out of Egypt: "Out of Egypt have I called my son."

Health signifies more than merely that I am not sick to-day. Health signifies more than merely freedom from disease at the present moment; it signifies also defense, security against disease. The Lord Jesus took our infirmities and bore our sicknesses, yet he was never sick. They brought the sick to him time after time; Sabbath days were constantly spent in healing the sick. There was something in that to the Lord Jesus; these was something that drew upon him. The record is, and it is true, "he took our sicknesses."

He also took our sins. Did he really? Or does his taking our sins signify that they go off into the air somewhere? Was he touched with the feeling of our infirmities? Did he feel that which was upon us? Surely he did. Then when he took our sins, that was real; he felt it. When my sins and your sins, the sins of which we were conscious, were upon me and upon you, there was a reality to them. There was condemnation upon us, there was guilt, and we felt it. Now when my sins, the condemnation of which I realized, were laid upon him, did the condemnation and guilt burden him as really as they did me? Did he feel that? To be sure. Otherwise it was a mere figure. But it did reach him; he took it and made intercession for it.

Now note: he took your sins, he took my sins, actually themselves, and yet he never sinned. He as really took our sicknesses, and why was he never sick? I call your attention to this that you may see the philosophy of Christian health; because there is as much difference between Christian health and heathen health as there is between Christian morals and heathen morals. God says in this verse, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." Now that does not signify that if we do his commandments, then the Lord apart from that will come in on the side and do something for us. No. Do this which the Lord directs, do this which is right in the sight of the Lord, and that itself is the way to health: health is found in that very thing and is the consequence of that thing.

Prov. 4:20-22 says in so many words that this is all so: "My son, attend to my words; incline thy ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their spirit"—No; To all their mind?—No, but "to all their flesh." What is it that disease takes hold of?—The flesh. Sickness strikes the flesh. Then what is the way to health?—God's word received into the life, treasured in the heart, and allowed to be indeed the life because the word is life,—this is health to all the flesh. That is the Lord's own prescription, therefore it is a correct prescription.

In the medical treating of disease what is it that does the curing? Suppose that on my hand there is a cut, a gash clear across and into the bone; and I come to

the physician to have it bound up and mollified, and he does this. Does that heal it?—No. What really does the healing?—It is the wonderful working blood. But what is the particular thing in the blood that God uses to do the healing?—Life, life. If my blood is full of corruption, of poison, of death, because of the things I have been eating, will it heal? It will be an open, inflamed, and vicious sore for weeks, if it does not result in blood poisoning. But if the blood is a pure, bounding life current the cut heals in a very short time without being inflamed or sore at all. It is the life in the blood that does it. This is as true of a fever as any other disease as it is of a cut. As certainly as there is a sufficient supply of life, the disease is defeated. And this "sufficient supply of life," is simply another way of expressing the thought of the "power of resistance of disease."

Another verse, Prov. 14:30: "A sound heart is the life of the flesh." Very good. But the heart is not truly sound unless it is free from sin, and is bound up and is made whole in the holiness and righteousness of God.

Let us read those words again: "My son, attend to my words, . . . For they are life unto those that find them, and health to all their flesh." For they are what? "They are life unto those that find them, and health to all their flesh." Then that tells us that devotion to God, holiness of life, life derived from God through receiving his word and spirit of life—that is the true way to true health. Then when the people come for health to you or to the health institution where you are, what are you to give them that they may have health?—Life, life, the word of life. That is not too much to say. Oh, it is true that you and I, being called to be Christians, are literally to stand as channels of life from God to men.

And since life is health, and it is literally true that we are to stand between God and men, we shall be channels by which health shall reach them, and they shall know that it is come. To illustrate: John 5:24: "He that heareth my word, and believeth on him that sent me, hath everlasting life." What is that for? What does he give eternal life to you and me for?—Not only for our own sakes, but also that we shall pass it on to them that have it not. For his life is the fountain of health and his word is "the word of life."

There is another passage that tells this same thing in another way. Deut. 7:12-14, "Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant

and the mercy which he swore unto thy fathers: and he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee."

He says, hearken to the word of God, and "thou shalt be blessed above all people." Now did he expect them to do that thing and then he would, apart from the word, do this thing?—No. In that way comes the blessing. Take that course and the consequence is that you will be blessed above all people. The way of the word of God, is the way to the things which God promises. So that those things which he promises are, in the nature of the case, consequences of our expecting the thing that he says and putting ourselves into the attitude to which he calls us.

"Without faith it is impossible to please God." "Faith comes by hearing, and hearing by the word of God." That which the word of God speaks to me cannot come to me unless I believe that thing in the word in which he speaks it. Now in this word, "the Lord will take away from thee all sickness," that blessing cannot come to me unless I take that word which says it, and expect that through the word that says it, that thing will come to me. That is faith.

To illustrate: the centurion came to Jesus one day saying, "Lord, my servant lieth at home, sick of the palsy." Jesus said "I will come and heal him." The centurion replied, "Speak the word only, and my servant shall be healed." His servant was miles away across the hills and valleys, and Jesus was here. But the centurion said, "Speak the word only, and my servant shall be healed." Jesus said, "I have not found so great faith, no not in Israel." The centurion did not expect Jesus to go over there and speak to his servant. No. Speak the word here, and there it would be done. What would do it? That man expected that the word which Jesus would speak, should do the thing which Jesus would speak; that is faith.

We must not read in the word the precious promises of God, and then ask and expect him to send down to us, apart from that word, the thing promised. No.

We read in the word the promise, and then we are to expect the things promised to come to us by that word in which it is spoken. Therefore, when he prescribes here the way to be free from all sickness, that is the way: and that thing can come to us only in the way that he has expressed, and our faith can receive it only through the words that he has spoken in which he tells that thing.

Why, then, are there so many Christians who are sick? Is it the fault of God, or the fault of those who are wondering why they do not have health when it is simply because they do not take it? The physician gives a prescription, and the patient usually takes it. When the physician makes a prescription, and the patient refuses to take it, he then takes the case into his own hands. Here our God gives prescriptions for good health. If people will not take the prescription, they take their cases into their own hands; and, of course, are responsible for the consequences. And there is no true ground for their queries as to why they are continually sick.

This is true faith cure. For this truth of the forgiveness of sins and the peace of God as elements in the true treatment of disease, does not in any sense sanction the quackery of the so-called faith cures; that is too prevalent. Faith is in it: indeed it is all of faith, because the forgiveness of sins and the peace of God are known only by means of faith. But it is the "faith which works:" not an airy pigmentary notion called faith that prays and "believes" and then sits around and does nothing. It is the true faith which upon the word of God and the love of God teaches the forgiveness of sins, and there works most vigorously to reduce fevers, to eliminate poisons, and diligently to search out the physical causes of the sickness in order that these causes shall with the sins be forever abandoned, and the true way of true health, which is inseparable from holiness, be faithfully followed in the future.

The scriptures cited are sufficient upon that one thought, that God's word contains the remedy for disease. Another one will I repeat: "He sent his word and healed them." Ps. 107:20. That emphasizes the fact that God's word, in the prescription that he has given, is the way to health. Suppose that Adam and Eve and all mankind from the beginning, had received the word of God as it is, and had not turned aside to the right or to the left, had set their thoughts and hearts upon it, had received it and continued to conform to it, would there ever have been any sickness in the world?—Impossible. Then since it is literally true

that if men had conformed to God's word from the first there never could have been any sickness in the world, it follows that the way from sickness and disease to health is in receiving the word and conforming to every item of it. That is the truth.

The history of the deliverance of the children of Israel is altogether different from what it should have been. Well, then, since that is so, and he gave to them precisely the same thing that he gave to man in the beginning, if Israel had received it the results would have been far different.

Another prescription: "And the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:24. That says that the forgiveness of iniquity is the way to deliverance from sickness. The forgiveness of iniquity is an element in the recovery from disease.

Another prescription: "I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Then the peace of God which comes in the forgiveness of iniquity and the restoration of the soul to righteousness, to holiness,—that peace which comes thus is shown by this verse to be an element in the recovery from disease, is an element in health, is a right of way to health.

"Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." There is not a physician in this world, though he be a downright atheist, who will not say to you that a disturbed mind, a troubled heart, a perplexed life, is a hindrance to success in whatever he may do to help a person to recover from disease; and that peace of mind and quietness of heart is a positive help. Very good; that which every physician admits to be a positive help, God provides in perfection: "Peace, peace, saith the Lord, . . . and I will heal them." And when a person has that "peace of God which passeth all understanding," and it is necessary to take treatments, then all the treatments that are prescribed after God's way will be a means to health.

"The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." Again it is written, "Keep thy heart with all diligence; for out of it are the issues of life." The peace of God can keep your heart in order that out of it shall be indeed the issues of life and peace and

health. Thus Bible health means not only that I am not sick to-day, but that I am defended against disease.

Another divine prescription: "A merry heart doeth good like a medicine." Prov. 17:22. The marginal reading of medicine is "healing." "A merry heart," does not mean a foolish, giddy heart. It means the heart that is cheerful, peaceful, and glad in the Lord—the heart that God gives. "Be of good cheer; I have overcome the world." "In me ye shall have peace." He has met the perplexities; he has met all the difficulties that there are in the world. He has conquered them all, and in him ye shall have peace. Thus a merry heart, Christian good cheer, doeth good like a medicine.

God's way of healing is a sound one: "Physician, heal thyself." God's way of treating disease is such that the doctor can take the medicine first and then recommend it to others. How many of the physicians of the world can first take the medicine which they prescribe? God's medicine can be taken by the physician [sic.] so that he can stand before the people and recommend it for the value that he personally knows is in it.

Another prescription: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Isa. 58:6-8. This is a divine prescription for health; for sick people who want to get well. Receive the word of God, receive forgiveness of sins, receive the peace of God, then the good that you have received, pass it on to the people who know it not. Thus your health shall spring forth speedily.

Jesus was anointed with the Holy Ghost and with power, and went about doing good; for God was with him, to undo heavy burdens, and to let the oppressed go free, and to break every yoke. See how exactly that is what Jesus did. He went into the synagogue; he opened the Book and found the place where it was written, "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the

broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. Then he closed the book, gave it to the minister, sat down, and said, "This day is the scripture fulfilled in your ears." And they brought their sick unto him, and he healed them every one.

Brothers and sisters, fellow-workers, all people, please study this for your life; for it is your life. Study these scriptures and receive them; for this is for your health. Then recommend it and by Christian ministry pass it on to all people. "God be merciful unto us, and bless us; and cause his face to shine upon us." What for? What is the object? "That thy way may be known upon the earth, thy saving health among all nations." Ps. 67:1, 2. What is his saving health?—His blessing unto his people, and the light of his countenance upon us. That gives saving health.

Then God be merciful unto us and bless us, and cause his face to shine upon us to-day, that his way may be known by us on earth, and his saving health to all people on the earth.

Part D: Religion and Health

THE relationship between religion and health as it truly is, is to-day very little understood, even by the religious. In this, of course we consider only the religion of the Bible, and I intend to call attention to just a few statements that have a direct bearing upon this subject, and that announce the very principles that are recognized by physicians everywhere as being an essential to recovery from disease, and to good health.

For instance, one passage of scripture reads: "Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. The wicked are like the troubled sea which cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked," thus showing that peace—the peace of God—has a place and a bearing in healing. "Peace, peace, . . . saith the Lord: and I will heal him." Isa. 57:19-21.

Another: "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:24. Thus the Scriptures reveal to us the fact that forgiveness of iniquity has a place in recovery from sickness,— "The inhabitant shall not say, 'I am sick:' [because] "the people that dwell therein shall be forgiven their iniquity." The forgiveness of sin and the peace of God which

come to the heart, each of these, and one with the other, are both announced in the Word of God in direct connection with health. What physician is there in the world, even though he be an avowed atheist, who does not hold and teach that peace of mind, quietness of heart and a quiet life are a direct element in recovery from sickness? What physician will not tell you that a disturbed mind, a restless heart, and unquiet life are a direct hindrance to any one's recovery from sickness? Consequently the Bible presents it to us that there is a direct, specific connection made by the Lord in his Word between his religion and health.

Then, the Scriptures say to us, "Take no thought, saying, What shall we eat? Or What shall we drink? or, Wherewithal shall we be clothed? . . . your heavenly Father knoweth that ye have need of all these things." "Take . . . no thought for the morrow: for the morrow shall take thought . . . of itself." "Casting all your care upon him, for he careth for you." These words teach us this very trust in God, this perfect rest in the Lord, which takes away all anxiety, and that itself is an element of good health in recovery from sickness.

Again: What is a greater element of health in recovery from sickness, even, than good cheer? What has the Lord said?—"Be of good cheer, I have overcome the world." So, in all the perplexities of life, under all the burdens that may come, in all the distresses that we may meet, here is this prescription by the Lord, "Be of good cheer." And when that is received by each one, the good cheer which comes by that word of the Lord, the blessing of the Spirit of God which brings good cheer, peace, quietness, rest in the Lord, the peace that passeth all understanding,—when these reign in the life, you have the way to health.

Another scripture: "A merry heart doeth good like a medicine"—not a silly, giddy, thoughtless heart, but, as I once saw it expressed in an inscription in a dining-hall, "Eat, drink, and be merry, but not foolish." That is the thought,—not a foolish heart, not a silly, giddy, thoughtless heart, but a heart of good cheer,—"it doeth good like a medicine." And that is the "medicine" that the Scripture prescribes for us. I could occupy much more space citing scripture after scripture, all revealing to us the fact that the Word of God, the religion of the Bible the religion of Jesus Christ, is intended to be the direct way, the "open sesame" to health. And all show that over and over in the Scriptures, the Lord has united religion and health.

Another scripture: "I wish above all things that thou mayest prosper and be in health." And the Lord represents himself as "The Lord that healeth thee." What higher wish could possibly be presented to the human mind than this, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

But the great mischief with the professed religious world is, that they do not enjoy good cheer, they do not have as an element in life that peace which passeth all understanding, that lifts the Christian above all troubles and distresses, that connects him with heaven, and that brings down the joy of the Lord from heaven, giving the peace that passeth all understanding, and thus making it a privilege and a blessing only to live.

See how many professed Christians go about with downcast eyes, with long faces and doleful voices. Anybody can do that,—a heathen can do that, especially in this world where we have troubles, trials, and distresses. But Christians are connected with the Source of joy, the Fountain of peace and of good cheer, and consequently Christians are, in this world, to receive from heaven a constant flow of peace, joy, and good cheer, and, with cheery voices, bright eyes, and pleasant faces, to pass it all along to those who do not know this heavenly connection, so that these can see that there is an everlasting blessing and only good in the religion of Jesus Christ, so that they shall want it. It is open and free to everybody.

And so, in conclusion, I will quote a verse that tells the whole story in a few words,—Romans 15:13. "Now the God of hope fill you with joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." There are multitudes of people who go through the world downcast and despairing. But there are Christians on every hand whom the Lord has placed in the world for the express purpose of being filled with all joy and peace and abundance of hope, that they shall pass these along to the hopeless, the sorrowing, and the despairing.

O then, Christians, let us all rise to the position that belongs to us as Christians, receiving from the Fountain of life in heaven the joy, the peace, and good cheer that belong to Christians, and pass them on to a sorrowing world in order that God's saving health may be known among all nations and kindreds of the earth.

Part E: The Power of His Word

IT is the Word that makes a Christian. Without it there can be no Christianity; we cannot wrap ourselves around or dress ourselves up so as to be Christians; Christianity comes by the Word of God. It was the Word of God that made Jesus what he was in the world, in the flesh; and that Word received, will make people just like Jesus in the world, and in the flesh. We should not think that there is any less for us in the world than there was for Jesus when he was in the world. Everything that God ever gave to Jesus when he was in the world, is just as freely given to you and me, and we are never to think that God loved him any more than he loves you and me. It would not help us any for Him to come down and live in this world on a plane that we never could reach.

"In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." (Heb. 2:17, 18.)

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Heb. 4:15.) This certifies to every one of us that He could be tempted in all points just as we are tempted, and yet without sin, and that is no more true of him than of you and me. The power that enabled Jesus to live without sin in this world, is a power that will protect us in this world in the midst of all these temptations.

But what was he in the world?—"The Word was made flesh." The Word of God was here, in the Scriptures before Christ came,—it was in book form. When Jesus came, the same Word was here in human form; that is all the difference. "The Word was made flesh, and dwelt among us." In the seventeenth psalm, fourth verse, we read his own words: "By the word of thy lips I have kept me from the paths of the destroyer." Now that is no more to Him than it is to you and me; that word belongs to you and me exactly as it did to him, and it is for you and me to say to the Author of the Word of God, "By the word of thy lips I have kept me from the paths of the destroyer."

Not only that, but in 2 Thes. 2:13, is this word: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word

of God, which effectually worketh also in you that believe." Jesus answered the question of the man who asked him, "What shall I do that I might work the works of God?" This is the work of God, that ye believe on him whom he hath sent." When we believe on him whom God has sent, that Word effectually works in us; that is the work of God, working by his word. Do not forget that God never does anything except by his word; he cannot do anything in your life except by his word.

Note this word a little further: "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God." Suppose I receive the Word of God as the word of man; what would it be to me? Only the word of man; when I receive the Word of God as the word of man, it becomes simply the word of man, and that is all I get out of it. The word of man has no power; it can do nothing for us; it is the Word of God that has power, and therefore we must receive the Word of God, not as the word of man, but as the Word of God.

Let us see what is the distinction: The Word of God, we say, is creative. "He spake, and it was done." In the first chapter of Genesis we read that when he said, "Let there be light," it was so; when he said, "Let there be a firmament," it was so; when he said, "Let the earth bring forth seed," it was so. Every word that He spoke was so.

That is the virtue of the Word of God; when that word is spoken, it is so. But you know it is not always that way when a man speaks. You have heard men say things that were not true. Therefore you see that the reason why men can lie is that they say things that are not so, and the reason that God cannot lie is that he cannot say anything that is not so, for his very saying it, produces the thing.

God does not say that the thing shall be, and then take some other means to accomplish that thing. A man can speak and say that such and such a thing shall be, but he must do something to make that word produce the thing that is spoken. Not so with the word of God; when the word of God is spoken, that word produces the thing in itself.

Suppose a man had said to you, "I will do so and so." You say, "Very good, I accept that; now be as good as your word,—do it." This is right when spoken to a man; but perhaps you have said that same thing to God. You have read in the

Bible where God said he would do certain things for you. You said to him, "Be as good as your word,—do it." Haven't you?

It is written, "The entrance of thy word giveth light." And again, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:6.) God hath done it. How did he do it?—For he "commanded the light to shine out of darkness." Shall we ask Him to do a thing that he says he has done? Let me illustrate this: It is written in the Scriptures that "God so loved the world that he gave his only begotten Son." How would it do for you to ask God to do that. It would be implying that God would not do what he says he has done. When he says the light which shined "out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," that is so. We can say, "Amen, Lord," and let the light shine in. Then your life will be full of light shining in the face of Jesus Christ—reflected light; then you will delight in his light. And so, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. 3:18.) By the way, that says, "Beholding as in a glass"—as in a mirror—"the glory of the Lord." When you look in a mirror, and look straight before you, you see everything that is behind you. Now, looking in the face of Christ, as in a mirror, you do not turn around to see anything; you see the whole thing by looking straight in the mirror. I would a good deal rather see what is behind me by looking straight ahead in the face of Christ Jesus than to turn my back on Jesus Christ,—look at self alone.

Further, as to what he has done; and remember that when he says he has done it, it is so. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Does it read, will make "us fit to be partakers of the inheritance of the saints in light"? No; he "hath made us fit." Are you fit to be a partaker of the "inheritance of the saints in light"?

"Let God be true, though every man become a liar;" because a man can lie, and God cannot. Then why should you not accept it? Christianity does not come by what we do, or what we say, or how we fix things up to better ourselves. Christianity comes by what God has done for every soul on earth, and he has done sufficient to save every soul on earth. When he gave Jesus Christ, he gave everything; when that was done, everything was done; and he never had to do

a single new thing to save every soul on earth. There is nothing new to be done; it is only what he has done; when he says he has done it, that is eternally so.

Part F: God's Spell

THE influence of sin is hypnotic. People who are sinners, in the face of all that God has given them, act as if they were hypnotized, and that is what they are; because a person that is hypnotized, imagines he sees things that are not so. I once saw a man come down off a platform, walk through the audience, snapping his fingers in people's faces, and one after another got right up and followed after him,—a whole string of people followed him right up on to the platform, and there he had them all circled round him like a ringmaster. One would go through a trapeze performance, and another would sit on the back of a chair; they were in a circus, and having a most gleeful time, until he brought them out of the spell. Now there was nothing in all this but imagination, but they saw all that they acted out.

Come back to the beginning of that thing in this world. God set man in the Garden of Eden, and said to him, there is a tree, and "thou shalt not eat of it." Then came another, and said, "Has God told you not to eat of the trees of the garden?" The woman said, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." (Gen. 3:2-7.) She saw what was not so; she was hypnotized. So we see that the influence of sin is hypnotic, and it is hypnotism that has ruined this world. This world was hypnotized by sin, and Satan is the great hypnotizer. The whole system of mesmerism and hypnotism and all its performances are simply phases of the same Satanic work that came in with sin in the beginning.

People act directly against themselves. When God has spoken, it is so, whether man will accept it or not. Often he will not accept it and have the benefit of it, when it is there for him all the time, whether he believes it or not. Now where

is this hypnotic spell of Satan—the spell of sin—and mankind is under it. But God has a "spell," and that spell has broken Satan's spell. God's spell is the gospel (originally "God's-spell"). God's spell was brought to bear to break Satan's spell,—and God's spell is the gospel, which is given in Christ, and through Christ the hypnotic spell of sin is broken, and men are delivered into the glorious liberty of the children of God. Satan's spell is bondage, while God's spell is life and liberty and eternal joy and glory. Satan's spell is death and eternal ruin.

There is creative power in the word of God,—“He spake, and it was.” When the Bible is to us, by faith a creative power, it works in us the thing it says. Then reading the Bible becomes a glorious pleasure, for we are reading life into ourselves. We are reading life into our souls, for “the word of God worketh effectually in you that believe.” “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” (Isa. 55:10, 11.) It is not you shall accomplish that which I please, but “it shall accomplish that which I please.”

You know of some failing in your life that you have been trying to overcome, but you have failed, and you have almost despaired, and do not know what to do. Read in the Bible till you find the word of God that speaks to you on that subject,—and you will find that word speaking to you on that subject,—and there is your deliverance; for that word spoken, produces in you that divine power which delivers you from that failing. That is the perfection of the Bible. The Bible is human experience written out, and there is not a single experience of man that is not written out in the Bible. You should study the Bible from beginning to end, and then, if you find something in your life that comes short, the Word of God will bring it out, and that very word will deliver you. There is the word of God spoken, and there is new life created by divine power, and you have victory over that besetment. That is the power of God through Christ, and thus we are created anew in Christ Jesus unto good works.

Part G: Living for God

"AND all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:18-21.

This scripture represents us as standing in this world in Christ's stead. He was here in the flesh; he fulfilled God's purpose and ascended to heaven, and left the believers to occupy the place which he occupied while here. That is what it means to bear the name of Christian, to profess the name of Christ.

Christ was sent as the Saviour of the world, to show to the world what God is: that it is his work to save, not to destroy; to life up, not to cast down. It is therefore proper for us to study what God is, how he acts toward men, in order that we shall know what disposition must be manifested toward men by us in this world.

When Christ was born into the world in Bethlehem, the fact was announced to the shepherds by the angel in these words: "Fear not: for, behold, I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Saviour which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth, peace, good will to men."

Then the first words spoken concerning Christianity, the first enunciation of it in the world, was in these words, "Peace on earth, good will to men." And only that is Christianity forever. Since that is God's mind, his thought, his will, his wish, and we are his representatives in the world, it follows that the only disposition that should ever be found in any person bearing the name of Christian, is peace—peace on earth, good will—good will to all mankind wheresoever he may meet them, either inside or outside the church.

According to the text, the commission give to us, his disciples, is "the ministry of reconciliation;" and that alone. But how can we carry to men this ministry if

there be found in our works, in our disposition, our conduct, anything that would repel, that would offend, that would act otherwise than to reconcile to God?

In the second verse of the text there is another thought introduced: "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." Then since God so manifested himself in the flesh of Christ, and we are here in Christ's stead, it follows that there is not to be seen in me or you or anyone professing the name of Christ, anything that would imply or suggest to any man that we are imputing his trespasses unto him, counting him guilty, or treating him as if condemned.

God is love, and only love, so when God is manifest in the flesh,—in us,—only love will be manifested by us. And God so loved the world, wicked and sunken as men are—from the crown of the head to the sole of the foot filled with wounds and bruises and putrefying sores so that there is no soundness whatever in them; all gone out of the way, their throat an open sepulcher and under their tongues the poison of asps, no fear of God before their eyes—he so loved them in this condition that he gave his only begotten Son to save them, trusting, depending upon that true and pure love to win from those enemies all the returns that could come. That is true love always, whether it be human or divine. It has enough confidence in itself to spend itself, and depend upon its own power to win returns. That love is the love of God, and by the Holy Ghost it is given to every believer, shed abroad in his heart, to be manifested to the world.

One day there came to Jesus come Pharisees, professors of religion (the religion of self, though professedly the religion of God), seeking to entrap the Saviour in his words. They had, by spying about, discovered someone guilty of an overt act of transgression, and they brought the guilty one to him—a woman, guilty, self-condemned, ashamed. They quoted scripture: "Moses in the law commanded us, that such should be stoned; what sayest thou?" The answer came, "He that is without sin among you, let him first cast a stone at her." Then he stooped down to write in the sand, and one by one they went out, and when only himself and the guilty one were left, he asked, "Hath no man condemned thee?" She replied, "No man, Lord." "Neither do I," was the answer of compassion.

Now remember we are studying the gospel, we are studying what you and I are by our profession, what we should practice, and what by our example, thank the Lord, we can be. Did Christ rail upon the woman and charge her to beware how she committed further offense? No. "Hath no man condemned thee?" "No man, Lord." "Neither do I condemn thee. Go, sin no more." And there was more power in his words thus spoken without condemnation, but in genuine mercy and love, to save that woman from sinning and to encourage her in the way of right than in all the condemning words of all the Pharisees in Jerusalem and the United States put together.

Again: There were twelve disciples. One of them was a devil from the beginning. For three and a half years he was with Jesus, and Jesus knew his heart, and knew what at the end he would do. That last night when they sat together at the table when Jesus said, "One of you shall betray me," not a single one of the other eleven even suspected Judas, but suspected themselves instead; and when at last Jesus said to Judas, "What thou doest, do quickly," and he got up and went out, they thought he had gone to buy something for the feast. The lesson in this is, that Jesus, while he knew the guilt of Judas, yet in all his association with him had never by word or look or intimation given the other disciples ground even to suspect that Judas was not as straight as anyone. And when at last Judas did finally wrench himself away from such treatment as that, and did plunge over, he was compelled by that very life of Christ which he knew, to go to the very ones into whose hands he had betrayed the Saviour and say, "I have betrayed innocent blood; I have lied, this whole thing is a fraud; that man is not what I have told you he is." But suppose that Jesus had by intimation or word or by a single act revealed to the others the character of Judas, then Judas would have said, "I know I am not right—I know I have done wrong, but he didn't treat me right." He would have had that justification of his course; but as it was, he stood without excuse.

These lessons are written as an example of what Christianity really is. They are written for our understanding, and let us understand them. The trouble with Christians is that they have not enough confidence in the love of God which they profess, to put their dependence upon that love to win guilty people to a better course. If that love will not win them, nothing else will.

We are in the day when we know it is promised that the mystery of God shall be finished, and with no more delay. The mystery of God finished, is God fully

manifest in the life of the believer. Only God is to be seen there, none of our own ways; only peace, only good will to all mankind; only the treatment that Christ gave to men.