CHARLES FILLMORE--SUNDAY, MARCH 2, 1930.

THE EVIDENCES OF SPIRITUAL TRUTH

Matt. 11:2-6, 25-30.
Continuing our lesson, I will call your attention again to the central idea, which is that any philosopher must demonstrate his truths as well as preach them. John the Baptist, who baptized Jesus, was in prison, and he sent his disciples to Jesus to know if he was the promised Messiah, "or do we look for another?" One would naturally expect that John would remember that he baptized Jesus and pronounced Him the great coming One. He seems to have forgotten this, and the only way to explain this seeming forgetfulness on the part of John is to resolve the whole thing.
into its metaphysical elements. It does not seem possible that John could have forgotten what he said about Jesus.

We take John to represent the intellect in man and Jesus the spiritual man, and that these are being illumined by a new, spiritual insight and power; and knowing how they work in the individual, we have the key to the situation. Now, all people who get an insight into the truth of man's unfoldment, from an idea to a manifestation, have found that there are periods of development. It doesn't come all at once. It is a process of unfoldment, for example, we find in the first chapter of Genesis that the universe was created by periods, not by days. That is simply an outer
expression to represent an inward truth. So man unfolds what is potential in him in periods, in steps and degrees. John the Baptist represents the natural man in that first step, or degree of unfoldment. He is the illumination of the intellect; but the unfoldment does not end with John. He is followed by Jesus.
What does Jesus represent? Jesus represents the unfoldment not only of the intellect but a further unfoldment. The subconscious man is taken in, and the body, and the superconscious. Here, you can see, is a degree of unfoldment that goes very much further than that of John the Baptist. How about this intellectual unfoldment losing its first clarity, its clear perception of the truth that it would be followed by another who was greater and saw more clearly than it? This comes through the failure of the intellectual man to live up to his ideals.

We find that as we get the first illumination of the Truth we are greatly stimulated.
in our perception and in our demonstrations; but the ideal being presented to us of the perfect man is not always demonstrated in the natural man. We see, in other words, failures in living up to this high ideal and observing those failures, we condemn them. We censure the unfolding consciousness. This was what caused John to have his clear vision obscured; and here is where we get the lesson ourselves.

Now, Jesus said, when He sent this message of demonstration to John, "Blessed is he who finds no obstruction or impediment, or sees no evil" in me. Blessed is this one who sees no evil; but if you don't watch you will see evil. You will see it
in others, you will see it in yourself; and what you see you will condemn. What you see or affirm in others or in yourself builds a consciousness. That is where we have all gone astray. We have not realized this power of thought to make things, to make states of mind that react upon us.

John was in prison. What put him in prison? His own thoughts of condemnation. You build walls about yourself through seeing walls about others and about yourself too. We condemn not only others, but we condemn ourselves for our shortcomings.

You should be very careful how you make a standard of perfection for yourself or another and expect to live up to it at once.
It is all right to have your standard and to see that as perfection; but be merciful. Be merciful to this natural man in yourself who is seeking to measure up to that standard but has not developed the ability. And you will find, as you unfold from within, that the old states of mind, the old passions, the old appetites, the old ideas of every mind, come up, they are uncovered for redemption, for transformation. You cannot expect immediate results, but you are training your man. You are training the man inside as well as outside. And here is the real point in the lesson: that we should not hamper ourselves, we should not suppress ourselves through expecting others to be perfect.
"But," you say, "you claim perfection."

We claim spiritual perfection. We say that every one of us has within him a core of perfection, and by applying to that under all circumstances, by imprisoning ourselves, if you will, in that, we are saved; and there we will find no condemnation, no censure, no occasion for stumbling. Here is the real secret to a permanent and harmonious unfolding.

The fact is that many of us are guilty of thus making a perfect standard for man and demanding that every man shall measure right up to it now. Now, Jesus Christ didn't measure up to this perfect standard.

What is the perfect standard? You say
the demonstration of the perfect law. In what? In a moral code. That is it. We make a moral code. John the Baptist had a moral code for Herod and the wife that he was with, Herodias. He had broken that moral code which John the Baptist set up, and we know that those two represent sensuality. No, treat it as you would treat a disobedient, willful child. It is necessary to be disciplined, and here is the real thing about overcoming: that we shall be on our guard against laying down any hard, fast law.

As I say, Jesus Christ broke the Sabbath day of the Israelites, or the Jews. He ate with the unwashed, and He associated with the tax gatherers and the sinners. He said that
He came to save the sinners. The modern follower of Jesus Christ seems to expect that all people shall be perfect. We would all be out of a job if all people were perfect.

We find that the impression is what we are to lift up by realizing that there is a central perfection; a model, in every man, and that we are all, it may be ignorantly, seeking to express that divine model, to measure up to our ideals; but falling short.

How can we help ourselves and others to measure up to this ideal? By realizing that all power is given unto man; that it is easy. Jesus said, "My yoke is easy, my burden is light." If you will, in consciousness, yoke.
yourself up with the Christ, remember, you take the easy end of the yoke. I heard of a man who made yokes, and he said he always made one end of the yoke heavier than the other so that if there were two oxen yoked together and one was strong and vigorous and the other was weak, he would put the big end of the yoke on the strong ox and the little end on the little ox. That is exactly the status of man when he yokes himself up with the Christ. You can put the big end on the Christ and the little end on yourself; and if you think about it as being easy, it will come easy. But if you take all the burdens and the hard places and all the trials and tribulations that you are under and talk about
them and think about them, they become burdensome. You build them up in your consciousness, and it is possible to so imprison oneself with this idea of difficulties and the many obstructions and the sins of others and our own sins that we absolutely become imprisoned. Our faculties become atrophied. We settle back and become beggars, expecting somebody else to help us.

If you want to succeed, release the Christ in you; and not only release it, but realize that this Christ in each individual is connected with a great universal power; a Christ who is Lord of this world, who is Lord of all things, and that will reveal to you this Son of God. Jesus said, in our lesson
today, that the Father was only known to the Son and the Son to the Father, and that means that this Christ in us is the real Source of knowledge of God. In other words, you must build up in your consciousness a Christ concept of the infinite Mind, and then that infinite Mind knows you. It knows you as you are, in Spirit, and in no other way.

We cannot conceive of the infinite Mind in our own little, narrow tin cup. You must have a larger measure, and that larger measure is yourself when you can conceive of a universal, all-powerful, all-potential, and all-present Christ Mind. That is seeing the Father through the Son and the Son through the Father. Here is an interchange of consciousness in Spirit.
You must work in the Spirit. You must raise yourself to spiritual consciousness.

We are asked, "Should we demonstrate?"

Yes; and right here is where the Christian world needs prodding; stirring up to the realizing that their only salvation is to bring the fruits. Jesus said, "By their fruits ye shall know them." There is a

great cry in the world today for more demonstrations of Christianity. The Christian church is told that it is not measuring up to its doctrines; that it is not, in other words, doing the work. You will find in the church literature, in the literature of the world, that out-and-out atheism is in the very colleges, in the theological seminaries of
Christianity, and it is being taught openly that there is no God; that the God of the Israelites is a failure. He doesn't demonstrate; that He doesn't do the works that were done in the past; that, as the Reds say, the Bolsheviks, is just an opiate; something that people take to still their ideals; their spirituality is seeking an opiate, and they are given this religion that doesn't demonstrate. We are told that the only salvation of Christianity is to bring forth more fruits; that if we do not demonstrate what is taught, we will fail; that atheism will prevail the world over. They tell us that we are preaching about the power of the Spirit and not bringing forth the fruits.
We are telling about the wonderful God who is in the world, the King of the world, the Ruler of the world, and yet we, when there is anything the matter with us, when we need God, we resort to human aids. They say, "You talk about an all-powerful Man who is the Source of man, who made man, and yet when you get sick you run to the doctor or you take some medicine, you go to a hospital. You don't resort to your God for your healing. What kind of God is that?" You couldn't help but allow them the latitude of good, logical reason. You say at once, "That is true; we are guilty."

But should we remain guilty? Isn't there resource for us? When we were poor and needy,
didn't we have this gospel preached to us of God our Resource? And cannot we demonstrate it? But do Christians at large do that? Is that taught to them by their ministers? We have to admit, not universally.

Now, when John the Baptist--this intellectual critic--sent word to Jesus to know if He were the coming Messiah, He said, "You tell John what you see. The blind receive their sight, the deaf hear, the lepers are cleansed, the lame walk, the dead are raised, and the poor have the gospel preached unto them. Tell him these fruits." Jesus didn't send a long discourse to John telling about His divine work, what His office was, that He was the Son of God, and that sort of thing. But He said,
"Here are the demonstrations. Now, this is the only fruit that I am going to give you. You are asking for a sign. Here is a sign."

That very thing is up to us today. We have talked about our divine inheritance as ministers of the Truth; that we depend upon the Bible and what was done in the past, and that that is our hope of heaven; but the practical people of the world want something they can demonstrate here and now. They have their ills of mind and body and affairs, and they want a miracle performed. They want this superconscious that Christ talks about brought into practical application in their affairs; your affairs and mine. This is logical. If we have something that is so marvelous, why
don't we use it? Why don't we bring it into action as they did in the past, in Bible times? If Elijah and Elisha can heal and increase through the understanding of a super-law, why should not the Elijahs and Elishas of today do it? They did it in the past. As you study the history of the illumined men and women, you will find that they not only did these works, but they taught others how to do them. Here we are sidestepping on the proposition, and the world is calling for this evidence.

The whole question of whether we shall survive as the followers of Jesus Christ in demonstrating His power, lies in the practical application of it. We should study the law.
Most people think that they are going to get into this kingdom of the heavens through faith—just blind faith—but the time is coming when the whole human family are asking for a better understanding of the law. They say, "To your faith add understanding." They are not going to give this simple faith the full expression until it is backed up by understanding of the law. "And you shall know the truth, and the truth shall make you free," said Jesus.

I will call your attention to a few of the teachers of the past who knew and understood this law that man must develop in his spiritual consciousness in order to do the works in outer manifestation, or in the
material; that the body is subject to the soul, and that the soul must be brought into harmony with a higher spiritual law before the body can be permanently healed. For example, Socrates, who lived four hundred years before Christ, said:

"There is no cure for the body apart from the soul and the reason why so many diseases elude the physicians of Greece is that they know nothing of the soul which ought to be their chief care, since if this be not sound it is impossible for any part to be well. First then the soul must be treated if the head and the rest of the body are ever to be made whole; and the cure of the soul is brought about by means of certain
Socrates said that. The Greeks and the Romans and all those people have various charms for healing and restoring prosperity and victory, etc., but Socrates said that the charm is good words. That is exactly what we all are seeking, and we find that good words follow good thoughts, and that good thoughts and good words are simply the positive expression of a law, and that through your words you are condemned, or through your words you are justified. Jesus laid down that law.

Christianity needs a better understanding of this power of the word, the power of thought. There is the creative source of man's life. It is the controlling power of his body.
Every cell in the body responds to the thought and the word. If our theologians would study that instead of ignoring it, they would get the key to the power that Christianity needs. Christianity needs to understand the law, and when once this understanding is received and we all get together, it will be easy to capture the world, because we will make the demonstrations of a law that the intellectual man does not understand. Now intellect the whole and science are under the dominion of John the Baptist, and they are in prison. They have imprisoned themselves by giving power to material things, and the only release will come through an understanding of the spiritual law and its application. Instead
of giving up to material aids and falling
under that bondage, that imprisonment of
the mortal, we will come out into the clear
sunlight, into the freedom of the Spirit; but
we will do it only as we apply our religion,
to the aid, to the freeing of the people
from their sins. We come to forgive sin. Man
has power on earth to forgive sin.

Here is another. You have the word of
Paracelsus, the great Swiss physician who
practiced about 1500 A. D. He said:

"The power which enabled the saints to
work miracles is still alive, and accessible
to all. It is the power of the Holy Ghost and
if you live in God, He will overshadow you
with that power and it will teach you the laws
of God and you will be guided like other
saints, even as Peter and Paul."

Coming down to modern times, "All
The Truth
Magazine
literature of every land is filled with stories
of healings of body and circumstances." You
will remember that John Wesley healed not
only himself, but in one instance which is
recorded he healed his horse. One of his
historians has written the story in these
words:

"My horse was very lame and my head
did ache exceedingly. Now what occurred I
here avow is truth—let each man account for
it as he will. Suddenly I thought, 'Can not
God heal man or beast as he will?' Immediately
my weariness and headache ceased, and my
horse was no longer lame."

There was a healing by a minister of the Methodist Church, not only of himself. He healed himself and his horse with one treatment. That is possible, and all of us who have entered into any small degree of this spiritual feeling have demonstrated it. It is here, not as a degree of authority issued by some college, some institution of intellectual learning, but as Jesus said, these things are 'revealed unto the babes and hid from the wise and understanding.' That is, the worldly wise and those who think they have all understanding because they have a long list of degrees from some theological seminary. That doesn't count
at all in the sight of God. It is really an obstruction. Many of those people are imprisoned in their own ideas.

Now, the fact is that, as Socrates said, the great miracle with regard to the charmer is the simple word, your word of authority over the man of flesh, over the sinful man. He may be so dominated by his intellect that he doesn't see the truth. He may be in prison because he has condemned the very life in him that needs to be lifted up. You know, when you condemn your own sensuality or the sensuality of others, you are hampering, you are pressing down, you are imprisoning the life force, because sensuality is simply the expression
of a power in man that needs disciplining like an unruly child. It needs to be taught the law. Who will teach it the law? The I Am man. We watch our thoughts, we watch our minds. We must have the light of the Spirit. We must realize that all power is given unto us. There is no limit to the capacity, to the power, of man. You can be what you affirm through your own I Am, and whatever you see as a possibility for man, that possibility is yours.

Jesus Christ taught this, and we are taught that we should follow Him and do as He did, speak the word of freeing power; open the eyes of the blind, heal the sick, raise the dead, and preach this doctrine
of freedom to all the people. That is exactly what every minister should be doing, and must be doing if he is going to demonstrate Christianity.

We speak of the power of the spoken word. I assure you, this power of the spoken word is beyond your comprehension. You can, by conceiving true words, do marvelous things.

My attention was called to a demonstration of this in a magazine by Miss Lillian De Waters. It tells about a woman who was ignorant of the teaching of a certain Unity Church, I think it was; but she went, with her son, about twelve years of age, and during the services the boy was taken ill and the mother was asked if she wanted him
treated. The mother didn't know what they meant by treatment, but she wanted help for her boy and she said, "Why, yes, certainly."

When the boy recovered from the sickness, the practitioner said, "Repeat after me, 'I am God's perfect child.'" The child made no reply. Again she made the request and the child did not reply; and the third time she spoke very emphatically--and I assure you, the practitioner has a right to speak words of authority when inspired by the Spirit--she spoke up again and commanded the boy to say, "I am God's perfect child," and he spoke as directed. And the mother, who had listened as though spellbound, fainted. When she recovered she said, "Those are the first words that child
ever spoke. He was born dumb." Here is the power of the word.

That must have been a miracle, you say.

Not at all; the result of the power of the word; your word spoken with that conviction, that authority of the Truth in you. Now, that is what we are to do: go forth and speak these words. That is the Gospel. Jesus said "The poor have the gospel preached unto them"

freely. That is the freedom of the word; and this freeing word will raise the whole consciousness of the people.

If we, here, would agree that God is the health of His people and let that baptism of Truth flow into our minds, and then speak a healing word, "I am the son of the living
God, and I am perfectly whole," you know that we would all be healthy. But our intellects are here and they doubt a little here, and they obstruct the free flow there, and we find cause for stumbling in this high perception of Truth. "Blessed is he who findeth no obstruction, or no cause for stumbling, in me." Just remember that you will be blessed if you put away all your doubts, all your thoughts of impossibility. All things, I tell you, are possible to the man who really believes. You can be healed just the moment you enter into this consciousness that God is Spirit and God is omnipresent and God is good and God is all. Take that into your mind, let it filter into your
consciousness. It will go through you like chain lightning if you will let go of your intellectual consciousness. Enter into the consciousness of the power of the Lord Jesus Christ here and now, opening the eyes of the blind, healing the sick in all their sick attitudes of mind, raising those dead thoughts, and preaching the gospel of Truth. This is the law, this is the prophets, this is what we are all here for. We are all ministers. Let us save Christianity from its inaction, from its separation, from the imprisonment of the intellect.