

example, and he is taken out of the category of practical teachers by the power of a life like our own, only better and larger. Such an interpretation of Christ is not only unscientific, but it is manifestly unscriptural. Our view is both more Christian and more philosophical. Hence the churches may be expected to draw nearer to us when their conception of the works of Jesus becomes more rational. This will take a long time. In the meanwhile we need be in no haste to leave them. It may generally be for the good of both for us to remain together. Then as we cannot get all we want, and as we cannot through them adequately utter our advanced thought we need also a platform as well as a printed organ of our own, for spiritual culture and the maintainance and propagation of our great ideas.

**“APPLY THINE HEART TO UNDER-
STANDING.”**

EMMA HOPKINS.

(A Section from the Sixth Lesson, selected by Mrs. Hopkins for the readers of the CHRISTIAN METAPHYSICIAN.)

On the principle of thought transference, whereby one mind can make another hear, although no audible word be spoken, any patient under treatment will hear first the word that erases from his mind the false conclusion about himself, and secondly he agrees gladly with the new thought calculated to give him health. This is peculiarly true of diseases whose causes do not lie in guilt of conscience. By this I mean, people are quickly and easily appealed to by

mental argument when the belief of disease simply is to be removed; but when the disease is the outward symptom of some secret fault, the patient does not readily let go the cause which lies back of the symptom, and so recovery is slow.

To remove the causes in character, we must understand mind, which makes character.

Does not mind make character? Does not a wrong habit or an evil trait originate in mental choice—as that one *thinks* falsely before his character becomes deceitful? Does not one choose in mind to oppose his friends' tastes and wishes, before he gets stubborn of character? Does not one choose to possess the things that belong to his fellow-beings, before becoming selfish? Does not one choose to wound a loved one's heart, before he says the contemptuous—the scornful—the sarcastic word that by-and-by makes him an unendurable companion because of continual ill temper?

Well—these characteristics are the immediate causes of most diseases of mankind. They bear a scientific relation to them.

We are now speaking of mortal mind. Every point of evidence given by mortal mind is diametrically opposite to Immortal Mind. That is, where mortal mind says death is, Immortal Mind says life is. Where mortal mind says sickness, imperfection and material formations are, Immortal Mind declares wholeness, perfection, and spiritual things to be. Now because Immortal Mind is Truth, therefore all these other claims

stand as error to be rejected or denied.

If the error in a mathematical problem is not pointed out as error, and erased, it claims to be true, where only the truth is true. So in mortal mind, —which is negation of Truth, according to science—its statements are the claim of the lie, always opposite to the actual. And because all its statements are opposite to the actual, we are able to deny them, or reject them, on scientific principles; and by the strong statement of what is actually true, we make the true thing visible.

As the writing of invisible ink comes out clearly when exposed to heat, so when your true word is sent upon the mind of your patient, the white sun-fire of Truth with its actinic ray —your understanding—brings out in bold, legible characters called physical health, awakened intelligence, purified motives, the very words which you have put on the receptive and absorptive principle—the formless mind of your patient.

Unless we shiver and thrill with the loss of consciousness of the mortal, and the free movement through us of the Immortal, we are not in understanding sufficient to heal quickly that patient whose own secret faults lie as the cause of the cancer, the swelled joints or the nervous derangement. Neither can we heal ourselves quickly.

When thus themselves at fault, practitioners of mental healing, called Metaphysicians or Christian Scientists, may sometimes be heard threatening to declare the Truth a lie, or to denounce it as a fraud! Sometimes

they get to a point where, instead of putting their trust more and more in Truth, they trust it less and less—simply because the erasure from body of its diseases does not result quickly. They do not see that this is the trial of faith by which the Law tests every mind,—either establishing its firmness thereby, or letting it, by its own choice, resolve back to void or ignorance again.

As has been already said, idiopathic diseases, or those caught by contact with different minds, are quickly cured, on the principle of the receptivity of every mind to thoughts of health when transferred to it from another mind. But symptomatic diseases which slowly lift their hydra heads from secret sins, do not yield love to the swift fire of understanding.

What you *understand* never leaves you. What you believe because others tell you, may slip from you.

If your power to heal grows less and less, gradually failing you, it is probable that all you have done of healing was on the plane of thought transference to minds not suffering for guilt, but innocently deceived into their condition by mortal suppositions. It was not accomplished through or by reason of an understanding of the Health Principle.

Every selfish thought plucked out opens a new window in the soul for the light of God's truth to shine through. — *Mary S. Dinsmore.*

Do all your friends read THE CHRISTIAN METAPHYSICIAN?