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A GUIDE TO HEALTH AND HAPPINESS.

"He sent them to preach the Kingdom of God, and to heal the sick."—Luke 9: 2.

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FAITH.

"Faith is the substance of things hoped for, the evidence of things not seen."

EMMA HOPKINS.

The Church has been condemned in all periods among unbelievers for demanding of its supporters blind belief in doctrines and dogmas unsustained by foundation in reason.

It is so much easier for the masses to take the final conclusions of thinkers along certain lines than to think for themselves that, from the believers in the Ramayana to Bible devotees, the number of blind followers has swelled to immensity, and only the sharp thrusts into their solid walled delusions made by anathematized outsiders have shaken the paralyzed mentalities of humanity into anything like life.

But everywhere, from the grumbling of Hindu skeptics, forcing their learned and accomplished priests to settle controverted doctrinal questions (which only resulted in infidelity's creeping among the masses) to the disputations of our own learned and accomplished priests trying to prove different and opposed "Second Comings" from our Bible texts, skepticism of dogmatic assumption has marked eras of progress in their use of reason for blind faith.

The present age is the age of skepticism. Who can doubt it? Not the skepticism of the Voltaire period, which cynically shut eyes and ears to truth itself if found between the covers of a Bible, but the doubting Thomas age with the steady eye of scrutiny turned full upon every claim, open to see the marks and signs of divinity wherever and however presented, but rigidly insisting upon the nail prints and sword wounds of proof before acknowledging the validity of any testimony. To such honest doubt the true Christ ever responds with stately showing, proving his beneficent readiness to satisfy the child of reason according to his own demand.

Strange that we who have taken the Nazarene for our example have not noticed the sublime difference between the faith he taught and that we have demanded of our fellow-men and ourselves been commanded by other teachers to have, (that is, faith in statement without evidence).

So clearly was the faith he enjoined a different thing from that we have termed faith, that Paul, His apostle, declared it the "*substance of things hoped for, the evidence of things not seen.*"

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He who rests his mind upon "substance" rests it upon a foundation. And mind to rest upon a foundation must rest upon reason, which must be beforehand the evidence of things not seen but hoped for and sure to come to pass because foreordained according to law. That faith should rest upon reason who has been taught? Yet that Jesus and Paul so taught, the language they employed plainly indicates. But is there or is there not a foundation in reason for believing that things hoped for may be ours as in the old days?

There are certain laws of relations of things by which one knowing certain things may declare their relation to other things with unerring exactness. This is true in music, logic, mathematics. That certain combinations will inevitably result certain ways is foundation in reason or law for the "ways" so resulting.

The world desires blessing and honor and health and wisdom and length of days. These are things hoped for in the heart of the individual, and not the race. All who have overlooked the great seething multitudes with compassionate promptings know how bruised with disappointment humanity is at every turn, because such longed-for things are denied. And the withholding right in the face of the promises of the Parent of us all, saying, "I will pour you out blessings;" "with long life will I satisfy thee." "Riches and honor and wisdom are with me," "I am the Lord that healeth thee."

What is a promise? The old meaning of the word was *promissum*, a thing sent beforehand to indicate something yet to come, an inevitable connection between itself and that other. Nobody has to measure the angles of a triangle, isosceles, scalene, or acute, to know on

seeing the figure that its angles are two right angles. The triangle is the thing sent or manifest that tells beforehand that there are two right angles present in possibility of demonstration or proof. Now does not the faith that this is so have its foundation in reason? The scientific mind must have a faith that is scientific.

Is there any foundation in reason for an inseparable relation between a promise of good desired and its sure coming to pass as Paul declared? A knowledge of such a relation would be the establishment of a scientific faith in the mind of man, and the speedy coming to pass, according to demonstrable law, of all the promises to those who have faith.

What law is there that is underlying reason for things not seen but desired being true, and at hand waiting proof by outward showing or demonstration?

"Whatsoever things ye desire, when ye pray believe that ye receive them and ye shall have them." The law is that whatsoever things ye desire ye must believe ye already have in order to have. That is, the good invisible must be believed in before it becomes visible good.

The act of believing with the mind that health and comfort and peace and friendship are ours when disease racks the body, poverty chills and terrifies, and friends desert, seems an impossibility.

But in the Gospels we are blamed for not believing just those blessed conditions exist for ourselves, no matter under what stress of opposite conditions we seem to struggle.

And this not blindly, but because of laws explained and repeatedly referred to, whose existence makes all things possible to the children of men, when

understood, even to the removal of mountains.

The simplification of the law makes us to know that the thing we desire is the real and true, while the thing we hate has no reality. Thus to declare that the good desired is ours already and to lift up our voices in gratitude for the blessing, even when it is invisible, is shortly to see the terrors of the undesirable fall like mists before the outcoming from the realms of "invisible things of God" into sweet manifestation according to the word spoken by us.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned." Speak the word for healing, and see healing come to pass; the word for strength and peace and see strength and peace made manifest upon yourself and your neighbors. Because the law is that what things soever ye desire, exist already, invisible, waiting to be made visibly present by your word of acknowledgement—when the "invisible things of God are clearly seen by the things that are made."

Thus is the faith that the good is ours a foundation in reason, or known law, not blind belief, but evidence resting on changeless and immutable relations for the swift coming of things hoped for, when we speak the true word declaring for the real and true, already created, waiting our acknowledgement to be proved real and true. For to have the desire is the thing sent before to indicate the near presence of the thing, its fulfillment. Therefore speak the word, only knowing or believing the law, and "it shall be well with thee, and thou shalt have rest and comfort in the land" because of thy faith.

LEARN TO CONTRADICT THE SENSES.

BY DR. W. F. EVANS.

Man may exist and consciously think and act on either of three distinct planes of being, perhaps four. The plane or zone of the body and the senses is the lowest. The body is not man, but only the shadow of the self, an unstable and ever-changing combination of sensations. To live in the body is to dwell in the shade where the true light never shines. There is no deceit like sense, yet in our lapsed and material condition we make sensation the standard of our judgment, and thus estimate things by a false weight and measure. The higher intellect, which has the right of dominion, is held in bondage to the senses, whose proper function is to serve the spirit. The sense-life dominates our whole earthly existence, and our beliefs are warped out of the righteous perpendicular; and we walk in darkness, and consequently stumble and fall.

The first and great commandment of the spirit, real philosophy, and the precept of the Supreme Wisdom, is, "Know Thyself." The next in importance to it is, "Forget the body and become spirit." One of the fundamental principles in the practice of self-healing by the Christian method, is to contradict and deny the testimony of the senses by the light of *faith*. The highest faith is the perception and affirmation of the truth that we are *now saved*—that we are already whole. As our senses never tell the truth, but affirm that which is the direct opposite of the reality, we are always to declare in opposition to the sensuous *appearance*, and steadfastly adhere to it, in regard to our malady