

HEAL THE SICK

By Charles Fillmore

THE WORD *health* comes from an Anglo-Saxon word meaning "hale, whole, well." It signifies that the one who uses it or to whom it is ascribed has apprehended perfect harmony of Being in mind and body. Health is the normal condition of all things, and there is a fundamental principle of health, or harmony of structure, pervading all forms. Health is not something that has to be manufactured from without; it is in the very essence of Being, and therefore enduring and universal, as God is.

We recognize that health is fundamental in Being and that it is therefore the only orderly state of existence, yet we do not always use this knowledge for sustaining health.

If health is the foundation of Being, and if we are sustained by Being in all that we are, it follows that we can find health only by looking to Being.

That false education has led us away from this fundamental truth should have no weight in our pure logic.

If life and intelligence are derived from God, it follows that our knowing how to put life and intelligence together in harmonious expression must emanate from the same source; in other words, there must be a Spirit of healing, of wholeness, of harmony, pervading all creation.

That there is such a Spirit omnipresent is evidenced in the healing power of nature. It is constantly healing and restoring the cut, bruised, and broken in all creation.

The mark of the woodman's ax on the forest tree is as carefully healed over as is the cut on the finger of the little child. The healing Spirit is no respecter of persons or things, but does its work effectively wherever and whenever it has the opportunity.

The most successful physicians are those who refrain from giving medicines to their patients—trusting rather to good nursing, harmony, and a quiet mind to offer the best conditions for the healing power of Spirit to do its work. There have been doctors who thought that medicines had specific healing power; but no such claim is now made. The claim now is that medicines assist nature by reducing in various ways the power of the disease, thus giving the healing force an opportunity to assert itself. Drugs are given to lower fever; their office is not to stimulate the healing power of nature, but to negate the destructive power of the fever. Opiates are given not to destroy pain, but to blunt the sensibilities until pain is no longer recognized. Thus analyzing *materia medica*, we find that its whole system is based on

negation. It has no drugs that are life-giving. Doctors recognize that life is a principle and that the Spirit of health is the intelligent operation of that principle, sustaining and restoring all its structures. They also know that the operations of that principle are beyond the reach of drugs, and that the principle cannot be stimulated into permanent activity through medication. The stimulation of drugs never reaches beyond the mere physical organism, and that organism, not possessing life in itself, always suffers the reaction that surely follows drug administration.

Metaphysicians know that disease is primarily the result of wrong thinking, followed by wrongdoing, and that the only permanent cure is in right thought and right act. We know that simply curing the ills of the flesh will not keep us well. If we continue to hold erroneous ideas, we will again bring about the same ills in the body. So our first and last aim is to understand our divine nature and our relation to God.

It is in our fleshly or body consciousness that the Son of man, or our thoughts, have power to forgive sins, and not in the superior region of mind. Jesus called attention to this when He cured the man who had palsy: "But that ye may know that the Son of man hath authority on earth [the body] to forgive sins (he saith to the sick of the palsy} . . . Arise, take up thy bed, and go unto thy house."

The external form of flesh is but an innocent, docile animal. It exercises no willpower, but is under the dominance of the "mind of the flesh." "Fleshly ignorance" well names it. The "mind of the flesh" is subject to the free I AM under orderly conditions, and should be wisely directed by it. It is in the fleshly mind that the metaphysician finds the errors that beset the innocent body, and it is to the fleshly mind that the Son of man says, "Thy sins are forgiven."

It is the "mind of the flesh," with its body of disease, that gives up its life on the cross and is buried in the darkness of earth conditions.

The "mind of the flesh" and the natural body should not be put under condemnation because they are not so wise or so pure as the spiritual mind and its celestial body. As Paul truly says: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another."

It is out of the natural body that the celestial, imperishable body is raised, because within the natural body is the germ that, when quickened by the power of the word of Spirit, springs forth into new life.

Jesus, anticipating this death of the flesh body and the birth of the celestial body from its ruins, said:

"The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He

that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal."

The death here referred to is not the extinction of the vital life principle that is found within all forms, but the dissolution of wrong combinations. The grain of wheat has its vital cell, which is the focal point about which its layers of gluten cling. So long as it is left alone, it is satisfied and remains in its little sphere of limitations. Grains of living wheat supposed to be five thousand years old have been found in the tombs of Egypt.

If you plant a grain of wheat in the earth, it catches the inspiration of a higher life. It begins to throw off its layers of gluten, shooting forth a blade of green; in due time a sturdy stalk grows through which it multiplies many times. There is apparent death of the grain of wheat, but it is death to old conditions only. At an early stage of the change, one not familiar with the process may think that the disorganized and shattered condition of the grain of wheat means that it has lost its hold upon life; but a close inspection reveals the chit within, clear and bright and strong, with the impetus and vigor that the greater possibilities ahead have inspired.

A process almost identical to this goes on in us. The new life of Spirit is shown to us, and we begin to reach out for it. This sets new forces of our being into motion; higher powers in both mind and body are evolved. It is not a process that is accomplished in a day, but gradually, each day and each hour, the death of the old goes on and the birth of the new progresses. At the proper time of harvest the celestial mind and the celestial body will be quickly brought into their fullness. Paul, who saw the culmination in the ripened spiritual person, said: "Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

This does not mean that immortality will be put on after death, but right here in the body. "We all shall not sleep [die], but we shall all be changed."

The dead who are to be raised incorruptible are the dead in "trespasses and sins." The "mind of the flesh" has filled the body with corruption and death. By the cleansing life flowing from the Father, revealed to us by Jesus Christ, the body is changed into an immortal body. This new body will lift us into a higher realm of existence, where all nature is pure and perfect. The purification of nature on this planet, and the erection of a new kingdom on the earth, is referred to by John in Revelation as the coming down of the great city out of heaven.

The divine seed at the center of our being contains all the possibilities of God; around and about it are all the conditions necessary to its growth and full fruition, but it has freedom of choice. It can lie for ages in its crystallized thoughts of matter and material conditions. It can even rest in a surfeit of wrong thinking, like the grain of wheat that has absorbed too much water. These conditions grow out of its innate power of choice; it can even exclude the Holy Spirit from its domain, if it so wills.

The Holy Spirit is our savior from conditions that we bring upon ourselves. When we go into decay through wrong thinking and wrong acting, the Holy Spirit has power to bring us into its orderly state.

The Holy Spirit works with us and through us. We pass its power and presence from one to another through our thought and spoken word. It is given to us that we may give it to others. Sometimes we give it as a word of spiritual consolation, again as a word of bodily healing; the manner of our giving matters little, so long as we give, so long as we give and keep giving.

This is the secret of power in healing, of speaking the word of Truth—the constant giving forth to others of that which has been so freely given to us. "Freely ye received, freely give."

The world is the great field of the Lord, and humanity is the seed planted therein. Some are growing and are shooting forth their green leaves heavenward for the time of harvest, while others are rotting in the ground of error thought. But, praise be to God, we are given the power of the Holy Spirit to pour it out upon others and fertilize them with the substance of the Lord, and to light them with the wisdom of Christ.

Can we, with these transcendent possibilities in our keeping, afford to do anything less than work for this great end? What work can one do that is greater or more far-reaching than saving men and women from errors and degradations of thought? Moreover, this work is doubly precious and many times more powerful where there is, in addition to the Christian's zeal, a knowledge of mind action and of how thoughts make conditions.

This is the science of Christianity that earnest Christians have long sought. Instead of offering release from hell after death, we offer release from hell here and now. Instead of praying for patience to bear the ills of the flesh, we say: "Thou man of flesh, thy sins be forgiven thee; in the name of our Lord Jesus Christ, arise, take up thy bed, and walk!" Instead of submitting to the devil, we declare his abject powerlessness, and, taking command in the name of Jesus Christ, we put all thoughts of sin, sickness, and tribulation to rout with the words "Get thee behind me, Satan."

Every ill of the body and all insanities of the mind can be put out by the power of the Holy Spirit working through us.

Some persons say they could be healed if they only had more power. But if you wait for the power to *come* to you, you will not be healed. It *is* use that makes a strong muscle. Lifting light weights at first, then increasing them gradually, enabled Sandow, in youth a weakling, finally to lift hundreds of pounds.

The same rule holds good in exercising the powers of Spirit. Speak the first word of Truth that comes to you. Speak it silently until you have courage to speak it aloud; but don't fail to speak it. Silent words do their work, but audible words, rightly said, bring quicker results.

We are commanded, as disciples of Jesus Christ, to preach this gospel; after we have done that, the signs promised are to follow. But doing always precedes results.

Every time you give forth a word of Truth, you make room in your mind for two more. The word is the "seed," and quickly multiplies itself when stirred into action.

The "word of the Lord" is all-powerful in the domain of carnality and fleshly belief. It is the office of the flesh to be a good servant, to be obedient and harmonious in every way. In divine order it cannot be anything less, nor can it be more. If the flesh is in discord, the power of the word of Truth should be brought upon it and harmony restored, that it may do its share of working out the great problem of creation.

The power to restore harmony in all God's domain is vouchsafed to humankind, because it is through humankind that creation goes on. The word of Truth makes divine order manifest. The Holy Spirit is the silent inspiration of the word of Truth. Whoever speaks a word of Truth becomes thereby the chosen vessel of the Lord, the receptacle of power from on high; therefore every word of Truth carries its own power. We do not have to feel power and inspiration before we speak the word. The power springs forth as an adjunct of the true word, just as harmony accompanies and weaves in and through the words of the song of praise.

Countless millions are waiting eagerly and lovingly to hear words of Truth and power. They are in a soul famine, and are seeking to appease their hunger with the husks of materiality. They want something, they know not what. Some think they want money and the earthly things that money will buy; others think they want fame and position; others look for satisfaction in the love of home, family, and friends. All seek their highest ideal of the thing that they need. When the true ideal is shown to them in the right way, and its power demonstrated to them in healing their broken hearts and bodies, they will eagerly take it up and follow it until they gain satisfaction that will be enduring.

Many who understand Truth are slow to express themselves for fear of arousing opposition or ridicule. This is in striking contrast with the fearlessness of the early Christians. They braved death in all its forms to carry the gospel forward.

We have better understanding of the power of Spirit than had those who walked almost entirely by faith. To our faith has been added understanding. We know that the doctrine we preach is true when tried from any standpoint. We know that it underlies the science and philosophy of all the ages, and we are wise enough to show every earnest inquirer the relation that it bears to all things.