Last night we took up the very important point of the nature of God, and I brought to your attention that unless we really know the nature of God we are handicapped in knowing how to pray; and prayer is essential, because prayer is our contact with God. Prayer is the means whereby God’s Grace, or God’s Love, or God’s Benediction is released into our experience.

You will remember that if, if you abide in the Word and if you let the Word abide in you, then you are one with God, and you shall bear fruit richly. But, if you are not one with God, if you do not abide in the Word and let the Word abide in you, then we are taught by the Master that we are as branches that are cut off and withereth.

Now, of course, the main thing that comes to our attention is how, how do we abide in the Word. How do we let the Word abide in us, so that we may experience this flow of God into our experience and thereby bear fruit richly, in other words, prosper, enjoy spiritual Grace, and all of this includes health, harmony, wholeness, completeness, perfection, infinite good. Well, the search of the Master’s teaching reveals this that in order for us to abide in the Word and let the Word abide in us, we must follow some of the things, which he has given to us as the Laws of God.

For instance, one of the very important points given to us by the Master is forgiveness. Now, it is something to which we pay, as humans, we pay very little attention in life. Once in awhile, when we’re in the mood, we can forgive somebody for some offense, but mostly we are storing up indignation or resentment at someone, or some event, or some experience. And by not cleansing ourselves of these emotions, we withhold forgiveness, and in withholding forgiveness, we are withholding the Love of God, for forgiveness is one of those qualities of God.

And so it is that it becomes a very important part of our prayer to turn in thought to whoever it is or whatever it is that we have held in un-forgiveness and begin to forgive. Well, of course, there are times when the thought is bound to come to you, “Well, up to this point, I can forgive but don’t ask me to forgive this person or don’t ask me to forgive for this offense. That is going one step too far.” There is always a way of getting around that and still bringing the power of forgiveness into your experience. When you come to a place where you cannot forgive, you can at least turn to the Father and ask the Father to forgive. And that takes it out of your hands entirely.

The point is whether you forgive or whether you pray that God forgive it is all the same thing. For in the end, it is God’s forgiveness that counts. The main thing is that forgiveness be entertained in your thought often, so that you are sure that you’re not storing up anything within you that could act as a barrier for the Grace of God to come
into your life. Remember this, that any discords, any inharmonies in our experience represent some barrier against God’s Grace reaching us, some barrier that we are erecting either consciously or unconsciously. And when we begin to let forgiveness flow, we are letting God’s Grace flow.

So, it is up to us to learn the lessons of forgiveness, to practice them, and in all events to be sure that we’re praying as the Master did, “Father, forgive them; they know not what they do.” This takes the burden of guilt of holding someone else in condemnation off of your shoulder.

There’s another word, and in your Maclean’s magazine of very recent date, there is a strange article by a doctor in which he points out that gratitude will heal most diseases. Metaphysically, we have been taught the power of gratitude and now materia medica comes along and finds gratitude also to be a great release. But the point there is, too, what is gratitude, and are we capable of it? Well, if you would look at the human race as such, you’d say, “No, that’s beyond their powers. You can’t expect gratitude from a human being, and, if you do, you’re going to be disappointed.” That’s not quite true, if you understand the nature of gratitude.

In my mail this morning was a letter from a lady asking for help and saying that, “When I stop having to spend money for these particular things, I will be able to express my gratitude to you.” Now, of course, she had a wrong sense of gratitude, because in her mind, money and gratitude or paying money and gratitude were synonymous. And as a general thing, they have no relationship to each other at all, although there are times when money can be a symbol of gratitude; but to tie them up together in that way is just wrong, because gratitude goes far beyond money. As a matter of fact, gratitude may be misunderstood, and a person may be thinking of gratitude for the wrong thing.

Now, let me explain that to you. If you are thinking of gratitude and money together and you ask a practitioner for help for a headache, you might well believe that paying a dollar or two dollars to be freed of that headache would be expressing ample gratitude. In fact, that would be quite liberal for a simple headache. On the other hand, if the healing were of cancer, you would feel that if you took your last dollar and went into debt for some beside, that that would be a very small payment, a very small token of gratitude for that healing. And in both cases, you would be wrong but completely wrong, because gratitude in spiritual healing has no relationship at all to what was healed, for that isn’t what you went to the spiritual practitioner for.

Spiritual healing can only take place through the realization of God. Spiritual healing can only take place when an individual has so dedicated themselves to spiritual living as to be a transparency through which God can act, so that when the Spirit of God comes through an individual, it is the same Spirit of God that heals the headache as heals the cancer, and so the gratitude should be the same in either case. You weren’t being grateful for the healing of the headache. You weren’t being grateful for the healing of the cancer; at least you have no right to be. Your gratitude was for a living witness that God is available on
Earth today as It was 2,000 years ago, and how could we be more grateful for the presence of God in one case than in another.

You see the world at large has no access to God, because they have cut themselves off from contact with God. Not that they have done it intentionally or consciously, but for the past 1,700 years, it has naturally and normally developed that people’s interests should be in a different world. And so, they have gradually weaned themselves away from God contact, feeling that they were doing their duty to God if they went to church on Sunday or contributed to the poor box. But you see God and our relationship with God is deeper than that. Our relationship with God should be a constant communion with God. That was what the Master taught, that is what every mystic has known and has taught that our lives should be lived in God. We should live and move and have our being in God. The 91st Psalm calls attention to the fact that he that dwelleth in the secret place of the most high none of the evils of this world shall come nigh his dwelling place. But when they remember the 91st Psalm, they forget the first verse that is: they who dwell, who live in God to whom these errors of the world do not come.

I’m remembering, at this moment, a colonel in the British army in World War I who, when he was assigned his regiment, lined them up and said, “This is an unusual procedure but one which will be followed religiously. Every morning, we will have the recitation of the 91st Psalm. You will commit it to memory. You will recite it on as many occasions as possible. And for your own good, I tell you remember some passage from it morning, noon, and night, in and out of battle.” And that colonel, it is recorded, brought his regiment through four years of war without one death. That’s a miracle of an achievement, but it was made possible only by the fact of dwelling, of compelling these men, of showing them the rightness of living in that passage, in that realization of God continuously.

And so with us, it is in proportion that we dwell in God, live and move and have our being in God, abide in the Word—that also means live. Abide in the Word. Let the Word abide in us, live in us continuously morning, noon, and night. In that proportion, we are told the errors of this world will not come nigh your dwelling place. And so you see, errors have come nigh our dwelling place. We have been filled with sin, with disease, with lack, with death, with wars, with panics, with depressions. All of the evils of this world have come nigh our dwelling place, because we have not maintained the life preached by the Master when he taught this dwelling in the secret place, this abiding in the Word, letting the Word abide in us, so that we might be free of the discords of this world.

Now, to abide in forgiveness is one way of being with God, for forgiveness is an attribute of love, and Love is God. And so the more that we ponder the word forgiveness and the more we practice the act of forgiveness, the more we’re praying, the more we are living in God dwelling in the secret place.

And so it is with gratitude. Let us students, on this Way, learn not to be grateful for a healing, not to be grateful for supply, not to be grateful for harmony of one form or
another, but let us learn to be grateful for the realization of God’s presence. Let us be grateful that the Omnipresence of God is our safety and security, our peace on Earth. Let us learn to abide in the realization that God’s presence is our fortress, our high tower, our medicine, our dwelling place. When we learn to have our gratitude expressed for any teaching, or any teacher, or any practitioner, or any individual experience that brings God’s presence to our mind or body, then we are properly expressing gratitude.

If we awaken in the morning and just behold some form of nature outside our window and remember then that it is the activity of God that is responsible for that, whether it is some beauty of spring or summer, fall or winter. Some activity of God is responsible for every form of good we behold. If we observe the blossoming of our fruit trees or berries, if we note the fruitage itself, remember it isn’t the fruit. It isn’t the berries. It is the Spirit or the Presence of a nature Law that brought forth that fruitage, and it is that for which we should be grateful. Then, we can use our berries or our fruits. Then, we can use our food and our money, letting them go and letting them come, because behind these is the Spirit that produced them. When our gratitude, then, is for the Spirit that produces our healings or our supply, when our gratitude is for the Spirit that holds us in its arms—underneath are the everlasting arms, in us, beneath us, above us, permeating us—when our gratitude is for the Spirit of God, then we are truly grateful.

And you see how that may have nothing to do with money, and yet, at other times, it may encourage us to give money, spend money, share money, but that’s all incidental to the main thing. The main thing is this idea of knowing that we are not to be grateful for any form of good but for the Spirit, which underlies that form, the Spirit, which produced that form. And then you learn to be just as grateful when you witness the healing of a headache, or indigestion, or a corn, as you would when you are told it was cancer, or consumption, or polio. For you will quickly learn then, “Well, what was the difference? What difference was in the two?”

And you’ll see eventually why there is no need to fear these more serious forms, according to human belief, these more serious forms of disease and sin. You will soon learn why the Master could walk up to the leper and touch the leprosy. Or why he could say to the woman taken in adultery, “Neither do I condemn thee,” because there was no horror to him in any of that. A big offense and a small offense were all the same. Why? They were all offenses against God, whether to our sense they were small offenses or big offenses. Therefore, his healings were just as simple, whether it was leprosy, whether it was consumption, whether it was the impotent men sitting at the pool, the crippled men, or whether it was the young boy who was a corpse, or the mother-in-law of Peter who was a corpse or near it.

You see the forms of disease and the forms of sin meant nothing to him. He knew that the healing power was the Spirit of God, and if the Spirit of God could be brought to the case, it made no difference then what degree of error was represented. Even when there were a multitude to be fed and only a few loaves and fishes, even that didn’t seem to startle him or frighten him, because he knew that men are not fed by bread alone but by
the Spirit of God. And when the Spirit of God is present, there’s no limit, no limit to supply at all.

You don’t have to worry then whether you have to care for one person or take the obligations of a family or a community. If you’re doing it through bread alone, then you have your worries ahead of you. But if you understand that you are feeding, supporting, supplying, healing through the Spirit of God, then the amount of numbers that are involved are no different to you. Whether they say it’s fifty dollars or fifty thousand dollars, it would mean nothing in your experience if you were saying, “Numbers don’t interest me. If I have the Spirit of God, it’s complete. If I don’t have the Spirit of God, I can be badly off without one dollar.”

Yes, yes. Even when it takes one dollar to feed a person, they can starve without that dollar, and the dollar can be as hard for them to get as the ten dollars for the next person. But when you are in agreement with this teaching of the Master that man shall not live by bread alone but by every Word that proceedeth out of the mouth of God, that the Spirit of God it is that feeds men and clothes him. The Spirit of God heals them. Peter and John revealed the same Spirit that raised up Jesus Christ from the dead will quicken also your mortal body. So they learned this lesson that it is the realization of the Spirit of God that meets your every need, and then you will not be concerned whether that need is a headache or a cancer. You will not be concerned whether that need is ten dollars or ten hundred dollars. It will be all the same, because to the Spirit of God, there is no limitation in any way or any form.

So here we have with the true idea of forgiveness and the true idea of gratitude. We have two Principles that can result in the change of anyone’s life in far less than thirty days, if they put it into practice. Always remember this: every lecture, in every class, or as a result of every lecture, as a result of every class, there are some peoples whose lives are changed; and later they come to me or write to me and tell me that from that moment their lives have been changed. I can say, “Thank you,” but inwardly I smile, because I know that it wasn’t the lecture that did it, and it wasn’t the class. It was the use they made of it, because at that same lecture and the same class there were so many others who, if they could come to me or write to me, would say, “Your lecture and your class has done absolutely nothing for me.” And I know in advance that that’s true. And I assure our students that I am not making them any promise that coming to this lecture, or attending my classes, or reading my books will in any wise change their lives. It is what they do with it that will produce the change.

Should you, for instance, any of you, embark on a program of daily forgiveness and daily gratitude, not for things, but gratitude for the Spirit of God that underlies this universe, you will find a change in your life in thirty days—less than thirty days—that will appear to you as a miracle.

And I would like now to give you another one of these Principles. And this one is one of the major Principles of The Infinite Way message and is one upon which our healing work is based. I might safely say that whatever healing work is accomplished in The
Infinite Way is accomplished through this Principle. It is one that I discovered in the Master’s teaching, and it is one which you will not find exemplified or made much of anywhere else in the literature of the world. You’ll find it in passages, but you will not find it used as a Principle of life. But it really constitutes one of the major Principles of our work.

And that is this. There are not two powers in this world, as there seems to be. Philosophy talks of two powers—the power of good and the power of evil. Religion tells of two powers—the power of God and the power of Satan. Metaphysics tells of two powers—the immortal and the mortal. But, in The Infinite Way, we go back to a very ancient teaching and one that has appeared several times in the mystical history of the world, but so far as I know, only once was it used as an actual Principle of life and that was in the experience of Christ Jesus.

He did not acknowledge two powers. He did not acknowledge that God cured disease. There’s nowhere where he says that it does. He did not acknowledge that God multiplies loaves and fishes. He did not acknowledge that God did anything to error anywhere. As a matter of fact, he didn’t even call on God in his worst troubles. When he was about to be crucified, instead of turning to God for help, he definitely said to Pilate, “Thou couldst have no power over me, unless it came from God.” Later he said, “I could call on legions of angels.” No need for it.

The secret of the Master’s healing was in the fact that he acknowledged God to be the only Power and the all Power. And he never tried to use God for any purpose. He never tried to use Truth for any purpose. He said to the sinners, “Neither do I condemn thee.” To the sick he said, “What did hinder you? Rise, pick up your bed, and walk.” Or he said, “Stretch forth thine hand.” Or he said, “Open thine eyes.” Or he said, “Be thou whole.” Never once did he say, “Oh God, come down and do something for this poor sinner or this poor sick,” because he didn’t acknowledge that there was any power for God to operate on, since God was the original, creative Power and the maintaining and the sustaining Power. And so he knew that whatever suffering we are having, we are having because, for one reason or another, we have accepted two powers, and all he had to do was correct that.

So we find in this work, it isn’t that God heals disease. It is only that disease has no power or rather it has only the power that common consent gives to it. It has only the power that you are willing to give to it by your consent. Once you learn consciously to withdraw power from disease, it has no more power. In the same way that, yes, this came up one time in the treatment of alcoholism when it was apparent that those involved were fearing the power of alcohol. They were enjoying it and yet fearing it. It was only when they could agree that there was nothing about alcohol that could be enjoyed that they could also see that there was nothing about it to be feared, and the release came from both the joy and the fear. If you’re going to hold to one, you have to hold to the other. If there’s joy in it, there may be reason to fear it too. Now watch this, if it were true that God is the all Power, then would there be any power in alcohol? Even theoretically, you can see that you can’t have all Power in God and some power in alcohol too. But if you
took the power out of alcohol, you would not only take its evil power, you would even take its enjoying power, and thereby you have overcome it.

So it is when you begin to perceive that there is a God. Secondly, that there is a God at hand closer to you than breathing, nearer than hands and feet, and that this God is Omnipotence, the all Power of the universe, and then start to say to your particular Pilate, “Thou couldst have no power over me, unless it came from the Father in heaven. I shall not fear what mortal man can do to me.” Then you will find, little by little, that which you have been fearing is no longer to be feared. That which you have been hating is no longer to be hated. We have maintained the evil conditions of our bodies by fearing them, by hating them, by giving them power. And when we begin—and it can’t be done suddenly—you can’t just all of a sudden say to a cancer, “I don’t hate you anymore or fear you anymore,” because you’d have to be lying a little bit about it. There is bound to be a lurking dislike for the experience.

But, if gradually you attune yourself to the idea that God made all that was made and all that God made was good, where did this evil power come from? Can there be two powers? Can there be an infinite good Power and then some other power besides? And as you gradually abide in that Word of one Power and let that Power abide in you, you will see, probably in small ways at first, that the little things that have been annoying you disappear. And then other small things no longer come to annoy and then gradually some of the larger things of life, erroneous things, begin to disappear.

Now, there is no God to do this for you. You have to do it yourself. God’s work was done in the beginning. And just as the laws of automotive engineering, and the laws of airplane engineering, and the laws of radio, and the laws of television all have existed since the beginning of time, just awaiting man’s discovery. So is this. The Law of one Power has been in existence since the beginning of time. It always has been. And here and there in history, a few have discovered it and have turned their lives and the lives of their immediate followers into miracles. Gautama the Buddha discovered this law 500 years before the Master Christ Jesus. And for a period of forty or fifty years, this Principle healed multitudes in India, under the supervision of Gautama the Buddha and his immediate disciples. But before he himself left this plane, the Principle began to be adulterated and disappeared.

It next appears in the history of Christ Jesus, and he used this Principle for healing, and he taught it to his disciples. Once upon a time, they very nearly missed the way. This is such a simple Principle that, if you’re not careful, it gets away from you and within a few days you forget it, and then it’s gone. And that happened to the disciples. For they came back from one of these healing trips one time and with great joy told the Master that, “Even the devils were subject unto us through thy name.” And he had to rebuke them, “That isn’t true, my name had nothing to do with it, neither did God have anything to do with it. What you have got to learn is that your names are written in heaven. That’s all.” That’s all that we have to know is that our names are written in heaven. We’re under God’s Grace. There’s no power for God to destroy. There’s no power for us to use Jesus’ name over. Our names are written in heaven. We’re under God’s Grace, and there
are no other powers. And those who will remember this—but remember it, not like the disciples heal with it today and forget it tomorrow or forget what it is that healed. They will in time bring to this world, you will bring to this world another era of spiritual healing.

You see you can’t use Truth, but Truth can use you. When you’re talking of Truth, you’re talking of Infinity. And to think of human beings using Infinity is rather ludicrous. But a human being can through humility open themselves and permit Truth to use them. And then you will find that Truth is Infinite. Truth is Omnipotent. Truth is all Power. But what is Truth? This is the Truth that there is only one Power. This is the Truth that there is only one Presence. This is the Truth that the Grace of God created this universe, and the Grace of God maintains it and sustains it, and the Grace of God is closer to you than breathing and nearer than hands and feet, and you have nothing to do about it except acknowledge it. Just acknowledge the reign of Truth within you. Acknowledge the Truth is the only Presence and the only Power and the only Life and the only Love, and then you will find how it takes over in your experience and manages it.

Now, you won’t be out of this room five minutes when you will witness something or other that will make you believe there’s a power apart from God. And if you’re not very alert, you’ll agree isn’t this too bad, or isn’t this shocking, or what could you do about this. And if you get by that first five minutes, then the second ten minutes is going to be more severe. And each ten minutes that goes by is going to add more temptation to you to believe or to witness something that is seemingly a greater power than God or something that you would like to have a God do something about. And the response in your life is going to depend on your own alertness. Can you when you are faced with the next temptation? Can you if you witness a couple of cars collide? Can you if you witness a dog run in front of a car? Can you if you witness somebody sick, or ill, or drunk? Can you quickly, quickly within yourself just say, “Be not afraid. There’s only one Power. Be not afraid.” Because in proportion of that can you bring healing to whatever situation there is in the world. You don’t have to voice it. You don’t have to tell it to those who are involved. You don’t have to proselyte. You don’t have to sell the idea to your family or to your neighbor. All you have to do is keep locked up within you the secret, so that every time this second power appears to you—the power of evil, the power of sin, the power of disease, the power of temptation, the power of lack, the power of alcohol, the power of drugs—that you inside of you, keeping it locked up, to say, “Be not afraid. God is. Be not afraid. God is.” And if God is, that’s all you have to be concerned about. You know, as well as I do, that if you were sure that God is there’s nothing else in this world that could frighten you. The only fear we have is that maybe we’re all wrong. Maybe there’s isn’t a God. And if there is, what good is it to me?

But you watch. Entertain within yourself. And I say to you, too, go and tell no man what things you have seen. Keep it locked up within you. God is. Because God is you need have no fear of any person, any circumstance, or any condition. Sing those words over and over and over again—God is.
I remember we were having some morning meetings in Hawaii a few years ago, and as usual, they had the tape recorder turned on taking it down. And the theme for many, many mornings was, “God is.” And later that was incorporated in a book, which is now available, “Living the Infinite Way.” And it was probably a year or so later that I met a Hebrew rabbi who was interested in talking with me about this message. And at one point, we came to this very thing, this very idea of “God is.” Well now, I hadn’t come across anywhere in literature this strong, strong idea that “God is,” and that’s all we need to know. But he told me that he remembered, from his university days, that one of the ancient Hebrew mystics discovered that, and he sent me to the book where I would find it. And sure enough, I found this passage that was spoken and later written, spoken in the year 1100. He says, “It makes no difference what we say about God. God is good, or God is love, or God is life, or God is all, or God is present. We say just as much when we just say God is.” For he said, “That is all we rightly know about God, that God is.”

And so you will find, too, in your own experience, when you come to that miracle day in your life, and when you come to it, be assured you’ll never forget its date. When you come to that day when you have clear realization that God is, you’ll never again care what form of error comes nigh your dwelling place. You’ll be able to laugh at it. And it’ll never come nearer than that. And the same, as you look out into the world and witness the horrors that it is experiencing, you also will be able to say that the secret is that God is, and when men know that these discords will cease. All error will disappear from the face of the Earth, as we individually come to the realization God is. What have I to fear? Is there a power apart from God? Is there an activity apart from God? Is there something apart from God? Then how could God be Infinite, if there were? How could God be Omnipotent, Omnipresent, Omniscient? How could God be all in all, if there really were reality or power to the discords of life?

And so you’ll find eventually that most of the discords that touch you are doing so because of your acceptance of the universal belief that they have power. When you suffer from them, it isn’t your fault, because it was the universal belief of them that brought them into your mind. But if you continue to suffer from them and do not overcome them, it will be because you neglect or do not see the rightness of what I am saying to you here today. You can begin with any moment you like to come into the agreement that if God is then there is no power to person, place, thing, circumstance, or condition.

That is our major Principle. Not that we have a secret that heals disease. Not that we have a God that will do more for us than it will do for Protestants, or Catholics, or Hebrews, or Mohammedans. Personally, I wouldn’t believe much in that kind of a God that would do more for one than for another, and I wouldn’t like one of those Gods in my life. To me, the only God there ever can be is a universal God, a universal Being who is no respecter of persons but to whom all are equal. When you have that kind of a God, you then have a God that is Omnipresent, and Omnipotent, and Omniscient. And of that God, then you can say, “We need not fear what mortal man can do to me. We need not fear what mortal condition can do to me.” Then we will say to the withered arm, “Stretch
forth thine arm.” Or to the impotent man, “Rise up and pick up your bed.” Or to the blind man, “Open your eyes.” To the others, “What did hinder you? Where is this power that’s confining you? Where is this power that’s holding you?” And as you do that, you’ll find there is no such power. You have merely believed in such a power and given it power by your belief in it.

So you must come to see this. I say you must come I’m speaking now to those who feel that there is something in The Infinite Way that can come to mean something to them. You must begin to know that there is not good and evil, that there are not two powers. And that doesn’t mean that you won’t often be tempted with sin, disease, death, lack, or limitation, accident, and what not. But that, at each temptation, you are able to rise up and say, “What did hinder you? Who said you’re a power? Thou couldst have no power over me, unless it came from the Lord. I shall not fear what mortal man can do to me. I shall not fear what mortal condition can do to me.” And then you will find that, in a very short time, you will have the dominion over this world that was given to you in the beginning. In the beginning, we were given dominion over the Earth, and everything in it, and above it, and beneath it. But little by little, we gave dominion to the stars and astrology. And we gave power to the Moon, and we gave power to the Sun, and we gave power to food. We give power to climate. We give power to drugs. One by one, we surrendered our bits of dominion, until in the end, it’s a wonder we reserve enough of it to live by.

Now, we begin all over to draw back unto ourselves our God-given dominion, the dominion that was given to us in the beginning. Not that I of myself have anything, remember that, but by the Grace of God I have dominion over all that exists. And, therefore, none of these things may be permitted to have power over us.

Now all of this takes a program of conscious effort. Nobody succeeds with this by sitting down and waiting for something to happen. Nobody succeeds with this by waiting for some unknown God to perform miracles. In this experience, each one of us becomes a law unto the situation. In this, we assume again God-given dominion by realizing that all power has been vested in us by the Grace of God and that no power has been given to person, place, or thing over us. It is for that reason that the Declaration of Independence said that all men were created free. It didn’t say they remain free for long. They were just created equal. They don’t stay equal very long, but they were created equal. All men were created equal, because to all men is given the Grace of God. How much of it you keep and how much of it you surrender that is your individual experience.

Now, I just remind you that we have three Principles here today: gratitude and not a gratitude for things but a gratitude for the Principle that operates behind the event. We’re grateful for the Spirit of God that reveals Itself as harmony, whether it’s a harmony in a minor way or a so-called major way. We have the Principle of forgiveness. The Master’s teaching is full of it—forgive seventy times seven. If you go to the altar to pray and there remember that any man has aught against thee, get up. Go out and make peace with thy brother, then return to the altar. In other words, if you are holding anyone in judgment, criticism, condemnation, don’t think that your prayers are breaking through.
They’re not, because you are holding the barrier. Therefore, within yourself, make peace with all men through the power of forgiveness. You may not be able to reach those individuals whom you have offended or who have offended you. That has nothing to do with it. This concerns your relationship with God. Do your forgiving within yourself. If you can’t do your forgiving outwardly, do it within yourself.

Third, there is but one Power, and as fast as possible train yourself, discipline yourself not to give power to person, place, thing, circumstance, or condition. Don’t even give power to the calendar on the wall to age you. Because remember, that is the only thing that claims to have power to age you is the calendar. If you didn’t have calendars, you wouldn’t age. I wish you could see the natives who haven’t had calendars and see what they look like as they approach our years. You will find that they have no such signs as we have. But then they don’t know what year it is, and they don’t know how old they are, and they don’t know that time is passing. All they know is when it’s spring and summer, fall and winter. They know when it’s fishing season. They know when it’s hunting season. They know when it’s producing season, and that’s all they know, and for that reason age touches them but lightly.

There is one island in the South Pacific, which is under the government of New Zealand. And they do not permit a white man to land on that island, except one day each six months a government inspector goes there just to be sure that everything is running in order. And the reason is that no one on that island has ever been diseased, and no one has ever died, until they reached a very ripe amount of years, and then they have no disease. They just go to sleep at night and wake up in the next plane of existence. And they want to leave it that way, so they keep the white man from bringing calendars and pills.

With these three Principles to think about, and perhaps a little reading about them in the writings, it shouldn’t take you very long to decide whether or not this message has something for you. And if it has, there are all the writings available, and as Miss Porter has told you, these recordings are available, and she can tell you where and when. The monthly letter is my personal point of contact with our students, and it always contains a lesson for that month’s study and the news of what’s happening, because in the 9 ½ years since this work has been started, since the publication of “The Infinite Way,” it has traveled well around the Protestant world and many interesting things have happened.

Those of you who unite with us tonight, I will be happy to continue where we left off today. Thank you. Bless you.