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THAT BELIEVE

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to Them that Believe

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Thou Shalt Decree

By

Annie Rix Militz



## All Things are Possible to Them that Believe

**W**HEN the disciples of Jesus asked, "What must we do that we may work the works of God?" all the reply that Jesus gave was, "Believe," and this was the substance of all his instruction. Set your thoughts in a certain direction; make your mind to hold thoughts that believe in the Good as possible. That is all that is necessary for us to do to increase our belief, to extend the boundaries of what we believe to be possible.

All that we are now is the result of our believing; every action and word shows forth what we have been believing, and are now holding in mind.

When you lie down at night you believe you will arise in the morning; when you walk, every step you take

## All Things are Possible

you do so through the exercise of faith, believing that you will be supported: so all things that you do are simply pictures of your faith, or what you are believing in.

Your powers of believing are exercised in three ways: by thinking, by speaking, by doing. Thought is the causative power, words and deeds are the fruit of your thinking.

Keep the thoughts upon believing in the Good, and your words and deeds will conform to your thoughts. These should be one and the same always. It is not enough to think aright, but also we must speak aright, and act aright. When you are trying to believe in the reality of the presence of your desire, do not let the lips speak as though there were any other presence than Good. See that all your words and deeds are consistent with your thoughts.

*“What things soever ye desire, when ye pray, believe that ye receive them.”*

*What things soever!* That is, it makes no difference for what you ask; if you will believe, you shall receive.

## to Them that Believe

But if you are doubting in your heart as to whether God is willing you should receive, then indeed you will not receive. Have no doubt in your mind of God's willingness to give you any good thing that you would give yourself. Jesus taught us to think that God is just as willing to give us good gifts as is any earthly father. If you, as a child, were asking yourself, as a father, for any good thing, and the father in you would be willing to grant you that which you ask, then you must also think God is willing to give you what you desire. Cannot the same power that grants you your wish protect you from any evil that might seem to come through receiving the good you desire? Have no doubt of any kind in the heart, no doubt of the reasonableness of your request or whether it is good in God's eyes, no doubt of God's willingness to give—"for verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall *not doubt in his heart*, but shall believe that those things which he saith shall come to pass; he shall have *whatsoever* he saith."

## All Things are Possible

Our faith must be such that it cannot be moved by appearances, and it must persist when impossibilities seem to face us. (“Lord, I believe; help thou my unbelief” is our prayer, and it means, put away from us all doubt, all distrust, all discouragement, and establish us in the belief in the presence of All-Good.)

There was once a woman who demonstrated just what was the belief that we must have in order to get the answer to our prayer. It is said of her that she was blind—totally without sight. She heard of a man whose prayers were healing all for whom he prayed, and when she heard of him a strong faith arose in her heart that his prayer would heal her. Her faith was stupendous, and so strongly did it possess her soul that at last she said that she must go to him. He lived in a town some miles distant—an obscure shoemaker plying his trade daily, and praying for all who asked him. She went to him with a heart strong in the belief that immediately after his prayer she would see. He prayed. She opened her eyes fully expecting to see, but she did not. She was amazed, stunned—she could not understand it.

## to Them that Believe

She left the shoemaker in a dazed state of mind, pondering over the Master's words, "Whatsoever things ye desire, pray, believing, and ye shall receive." All the long journey home she tried to find wherein her faith had been lacking, when suddenly she realized that her believing had found its limit because of appearances, and she had held it only because of something that was to come by it, whereas she must have faith no matter what the appearances, and not be moved. So she determined to believe that God had healed her, and she would hold to the thought "I can see" forever, and never let appearances move her from believing that God had given her her sight.

She went home, and was met by her expectant family, to whose inquiry she answered, "I can see," and great was their rejoicing. But soon they saw she was just the same after her return as before she went to the healer. To their questions as to why she said such things when she did not manifest sight, she replied, "I am following my Master's instructions to believe that I have received what I desire, and I shall never speak or act contrary



## All Things are Possible

to what I am determined to believe." So she went on, and would never let any one speak to her, or act toward her as though she were blind. At times it seemed almost more than she could do, but never would she be moved, she declared, if she had to go on believing against appearances all the rest of her natural life. At times the family feared her mind had been affected, and she had much to do to withstand their fears for her sanity.

One night not very long after her return home, as she was lying in bed thinking upon her determination to believe in spite of all opposition, suddenly there was a glimmer before her eyes. She leaped up in bed and cried, "I see! indeed, I see! Bring a light, for I do see." The family thought, "Now she has gone crazy." But they brought the light, and she proved then and there that she saw, and she has been seeing ever since.

That was the faith she had to manifest—to know no limit to her faith; no appearances could cause her to doubt, or to let disappointment or discouragement possess her and displace her beautiful faith.

(If you have asked God for anything and you have not

## to Them that Believe

received, do not think God refuses it to you. } No, the only trouble is you have not asked aright. “Ye ask, and receive not, because ye ask amiss.” God has not heard you, for it is written, “God heareth not sinners”—that is, He hears not mistaken prayers.

Do not stop praying, but change your prayers. Pray without ceasing, pray in every right way you can think of; at last you will speak the words that reach God, the words that are the substance out of which the answer to your prayer is made. For this is true: Out of your own words are formed the manifestation you desire to show forth.

Never give up praying—never give up believing in the possibility of having that which you desire. “Increase our faith.” Increase our beliefs in the possibility of all good things being now manifest. Break down the boundaries of our belief. No matter how great our faith may seem to be, make it a little greater, and then look out that our words and actions are consistent with what we are determined to believe.

(All things are possible to him that will believe.)

All Things are Possible to Them that Believe

“He that believeth on me, the works that I do shall he do also.”

This is the whole doctrine of Jesus: *Believe.*

As you will believe, so it is unto you. As a man *believeth* in his heart, so is he.

## Thou Shalt Decree

*Thou shalt also decree a thing, and it shall be established unto thee.—Job xxii: 28.*

All the good that is to be manifest in a man's life is already an accomplished fact in the divine Mind.

The knowledge of God cannot be added to nor taken away from, and He knows all that is to be as that which always has been, and is now the complete Truth of Being.

It lies with Man to call into manifestation that which already is an absolute and established creation in God.

Man is the image and likeness of God, therefore he is spiritual and perfect. He, in his true being, works after the same manner as God. Inspiration tells us that God creates all things by the Word of his mouth, that He says "Be," and it is so.

Man, the Son of God, does all things as he sees his

## Thou Shalt Decree

Father do, and what he decrees comes to pass. When he decrees healing, health springs forth speedily; when he speaks "Life," deadness disappears; when he declares the powerlessness of wickedness, vice melts to uselessness before his word.

Because his inspiration is not from flesh and blood (Matt. xvi: 17) but from the Father within he has the key to Heaven, and he decrees a thing to come to pass upon the earth that has already been determined upon in Heaven, in accordance with the Christ prophecy: "And I will give unto thee the keys of the kingdom of the heavens; and whatsoever thou mayest bind upon the earth shall have been bound in the heavens, and whatsoever thou mayest loose upon the earth shall have been loosed in the heavens" (Matt. xvi: 19, Rotherham's translation).

In ancient times the disciple who was instructed into the arcana of Egyptian magic was told at a certain stage in his development how to accomplish his wishes and do wonder-works by pronouncing the two little words: "*It is.*" He was taught to lead a very pure and un-

## Thou Shalt Decree

selfish life of self-control that he might always know the will of the gods and conform all his wishes thereto.

The man who seeks no will but the Will of the Great God of all can declare concerning any of his desires "*It is,*" and his words will come true, for his will is omnipotent. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand" (Dan. iv: 35).

"The will of the just man is the will of God." It is the desire of every just man that you shall have perfect health. It is the wish of good men and women that you shall be free from debt, and live in comfortable circumstances. Every true heart desires you to be pure and loving, intelligent and free. It is the will of God that you shall manifest every quality and condition on the earth that belong to the Kingdom of Heaven. ". . . God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. ii: 3, 4).

To every such true and good wish of your heart say: "*It is.*"

Then when you have thus decreed your Good, begin to conduct yourself in speech and action as though you had already received it, and it was apparent to the eyes of all.

For your Word of decree is just like a seed which you have put into the ground, and all that you need to do is to keep it from being trampled upon by doubts and fears and worry, and to see that the sun and dew of an active faith nourish it until it come to fruition. "And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark iv: 26-29).

The tongue that can decree effectually never voices an evil wish. Its words are upon the good, the beautiful, and the true. It does not describe disease, for "the tongue of the wise is health" (Prov. xii: 18). It does

## Thou Shalt Decree

not linger on accounts of death, accidents, poverty, or sins, for its words are precious, since they are to bring to pass the Kingdom of Heaven in our midst.

“They that observe lying vanities forsake their own mercy” (Jonah ii: 8).

“Speak ye every man the truth to his neighbor; . . . and let none of you imagine evil in your hearts against his neighbor” (Zech. viii: 16, 17).

“Thou shalt not bear false witness against thy neighbor” is fulfilled as *we do not bear witness to the false* in our neighbor, but talk only of the true. The object of this commandment is to train the speech of the aspirant to heavenly powers so that his words will never curse the earth, but every word, though not a conscious decree, shall bless by simply being uttered.

“By the establishment of truthfulness, the yogi gets the power of attaining for himself and others the fruits of work without the works” (Yoga Aphorisms of Patanjali), and commenting upon this Swami Vivekananda says: “When this power of truth will be established with you, then even in dream you will never tell



an untruth; in thought, word or deed, whatever you say will be truth. You may say to a man 'Be blessed,' and that man will be blessed. If a man is diseased, and you say to him, 'Be thou cured,' he will be cured immediately."

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Is. lv: 11).

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John xv: 7, 8).

Dwell continually in the consciousness of being the Son of the Most High, and let your mouth be filled with good words, both audible and silent. Then glorify God by bringing forth fruits of healing of yourself and others, of sinless living, of peace, prosperity, and happiness for all through your silent, immutable decrees.

You are God's Living Decree of Good to this world. Let your light shine. "*Thou shalt decree.*" See this

## Thou Shalt Decree

as a commandment, as imperative as any one of the Decalogue.

And God said, Let them have dominion over the earth. The hour cometh, and now is, when divine man, he that overcomes, takes to himself his mighty prerogatives, and whatever he wishes he brings to pass by pronouncing the magical words

*“It Is.”*