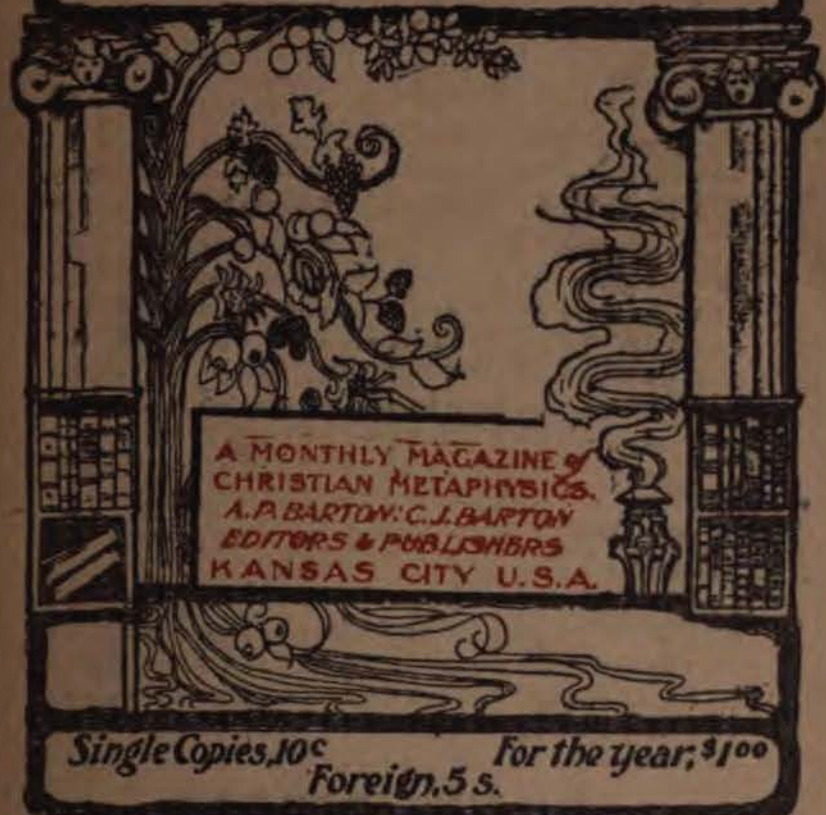


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THE LIFE

J A N U A R Y, 1 9 0 5

Anno Christi 1905

THIS is what we call a New Year. By arbitrary lines we have our year set to run from January 1 to December 31. The year itself is not arbitrary, as it is the period of time in which Earth completes its circuitous journey around the sun, a path measuring about 550,000,000 of miles. But this elliptical path has no beginning nor ending. At every moment our planet (wanderer) is reaching a point where it started a year before.

Yet, it really never returns to any point it once moves away from in space. Imagine a large, moving, revolving ball going through space at a rapid rate of speed having a smaller ball revolving around it. You can see that, although the smaller globe goes over and over all parts of its orbit, it can never return to any one point in space. So is it with our world.

And this great ball, our sun, carries with it, as it circles around its own great center, thought to be Alcyone, one of the Pleiades, its own family named by us Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus and Neptune; besides a lot of little ones called the asteroids, supposed to be fragments of an exploded planet.

It is a wonderful and tremendous system, working and co-operating perfectly under a law which permits

of no variation nor skipping. The finite mind is utterly unable to grasp the immensity of it all.

Our months (moonths) were originally supposed to measure moon periods. But the moon completes its journey around Earth from West to East in a little over 28 days, or about 13 times in one year. So our months are made of such lengths, some longer, some shorter, that 12 of them make a year.

Originally there were but ten months in the year, numbered by the Latin numerals, ending with December, *decem* being the Latin for ten. We yet have four of those old numeral names, September, October, November, December, seventh, eighth, ninth, tenth, while they are really ninth, tenth, eleventh and twelfth.

January was named from the Latin *Janua*, a door, as it opens our year. February was named from the Latin *februo*, to purify. March was named for the god and planet Mars. April was named from the Latin *aperio*, from which word is derived *aperilis*, to unfold, as the plants begin to open their leaves then. May was named for Maia, the goddess of increase and growth. June was named for Juno, the wife of Jupiter. She presided over marriage and childbirth and was the patroness of riches. July was named for Julius Caesar and August for Augustus Caesar.

The ancient Jews measured their months by the moon. Hence any particular day of any month never fell on the same day of the year two consecutive years. Easter Sunday is moved about under this system. It may occur as early as March 22 or as late as April 25.

Our week is a purely arbitrary division of time. The early Jews devoted the seventh day to rest and worship and named this seventh day Sabbath, rest day. It is now our Saturday, and if God ever hallowed or blessed any day above others, it was Saturday, and not Sunday.

The names we use for the days of the week were given them by our Anglo-Saxon forefathers, who were idolaters. Sunday was the day for sun worship; Monday (moon-day) for the moon; Tuesday (Tiwes-day) for Tiw, the Scandinavian Mars or god of war; Wednesday (Wodnes day) for Wodin or Odin, their chief god; Thursday (Thors day) for Thor, their god of thunder; Friday (Frigas day) for the goddess Friga, the Anglo-Saxon Venus, patroness of love and wooing; Saturday for Saturn, the god of sowing and reaping.

But we do not attach the original meanings to these names now. Sunday is our day for rest and recreation, and all the other days are for business. We worship but one God and on all days of the week alike. All days are Lord's days with us.

Some superstitious people have called Friday an unlucky day because Jesus was crucified and Judas Iscariot committed suicide on that day. Many of our states have made Friday hangman's day and all the legal murders were set for Friday. We have almost done away with this practice now.

Some people have also said that thirteen is an unlucky number, because Jesus and his disciples were thirteen and one of them was said to be a traitor and was guilty of *felo de se*, while Jesus and several others of them were murdered.

A party of thirteen young people one day went out in a boat on the lake in one of our parks. The craft was upset by the fool who always rocks the boat and three of them were drowned. This was not because there were thirteen of them. It was caused by fear in the minds of some, for they had been talking about the number and the probability of an accident and many people on the shore remarked about there being thirteen of them and looked for a fatality. Another thing that caused the trouble was that they neglected to

throw the boat rocking fool overboard before they got far out in the lake.

All times and all numbers are propitious, if we use them aright. It all depends upon us.

My father had eleven children. Many times did we thirteen, parents and children, gather about the big table in the dining room, and we were the luckiest family I ever knew, if there be any such thing as luck. Eight boys roamed the prairies and woods among very numerous, venomous snakes, climbed trees, swam deep waters, "broke" wild mules, horses, steers and cows, and yet mother and father lived to see them all married with families and with not a broken bone, blind eye or maimed or diseased body in the lot. We never heard of lucky or unlucky days or numbers in all our rearing. If we had, it might have been different. Bad luck is only bad conduct and fear combined. Luck, if there were any such thing, would be occurrence without lawful cause, a mere happening. But nothing ever occurs that has not law back of it, a true cause and loyal effect. Nothing ever happens in the sense of occurrence without the pale of the Law of Being.

While I was lecturing before a large class in Rawlins, Wyoming, I made the above statement and challenged any one to cite a purely accidental occurrence. One man supposed a case: "A railroad train is thrown from the track by a broken rail or spreading of the track and people are killed or injured. Is not this an accident?" I replied, "Not in the sense of an occurrence outside of law. The rail was broken or the track spread because the construction was faulty. Under the law of cause and effect the condition was unavoidable after the defects had been given place. The weight and speed were more than they could lawfully bear. They had to give way. The train went over and concussion naturally injured people who had placed

themselves where they would be subjected to it. It may have been an accident in the sense that no person intended it to be so; but not in the sense of an unlawful occurrence, or one without lawful cause and loyal effect."

"But," he said, "why were not the good people and innocent babes protected by God? They suffered same as the bad ones."

I replied, "Those who are awake to the voice of the inner monitor and obey it, do not get on trains that are going to be wrecked. This is the only protection God gives them in such matters. God cannot set aside or supervene law."

What is this new year to be to us? What we make it. It is true that you and I have not absolute control of conditions, but we can do our part and do it so largely that ten thousand calamity howlers cannot counteract what we do. Truth is so much more powerful than error that the one who lives the Truth need not fear a host of liars and dump grovelers.

We look steadily upward and onward and heed not the snarls of chronic growlers.

We hold thoughts of peace and prosperity for all. That awful, foolish, demoniac carnage and wholesale murder in the East among men that have no grudge nor hatred toward one another, must cease. It is nauseating to all decent people, folly to all sensible people and revolting to all civilized people. It never was necessary at all. The whole trouble could have been settled amicably by arbitration without the shedding of a drop of blood. This must be the mode of settling such matters in the future. We steadily affirm it, believe in it and influence the world to accept it. Upon this decree we unite.

We have an excellent government, by the people and for the people. We have an excellent President,

a true, honest, noble man, who has the welfare of the nation at heart. England has a noble, good hearted king, the true son of a great and good mother. Germany is presided over by a grandson of the same grand woman, the blessed Queen Victoria. These three nations, comprising the great Anglo-Saxon race, can, unitedly, control the affairs of this globe for peace and harmony. They must and will do it. We all unite in this thought. Let Teddy, Edward and William get together, heads and hearts, and war can be made impossible on Earth, while peace and prosperity shall bless all the people.

New Thought methods of doing things grow and spread among all. Both church and state are imbued with New Thought. Methods of business which are oppressive and unfair cannot flourish in this new year. We unite in this affirmation, and our words are both immortal and irresistible. They must win. We unite and keep everlastingly at it.

During this new year we will hold thoughts and speak words only of opulence, success, peace, love and justice. We will not condemn nor draw sombre pictures of any person, party, sect or business. We will have no part with growlers and calamity howlers. To screech that the country is going to the demnition bow-wows is only to help it go there. It is not true, anyhow, even in a surface sense. The country never was in a better condition. There never before were so many signs extant that the people rule, the people make their own laws and the people choose their public servants and hold them strictly amenable to their own will and purposes. And the people are right. I thoroughly believe in the great, warm, throbbing hearts of our homes and firesides. Political tricksters and boodlers have had their day. The evening twilight of that day is here and the night rapidly draws nigh. Then

comes the dawning of the day of the people's dominion over their own affairs.

This is not an idle dream. The "mene, mene, tekel upharsin" is written in glowing letters upon the wall so that all may read it. We need no Daniel to interpret it. And we shout, "Glory! hallelujah!"

We New Thought people stand for all this, shoulder to shoulder and heart to heart, in this glad new year. We know no defeat or failure. Our word goes forth as a great sea of light to cover the face of the Earth. We bless our Teddy, our Edward, our William, our Joe Folk and all the others in their noble deeds and purposes, and righteousness shall cover the Earth as the waters the sea, in this beautiful, joyful year of our Lord MCMV.

God reigns in the world, "and righteousness will be the zone about his loins, and faithfulness the girdle about his reins. The wolf will lodge with the lamb, and the leopard lie down with the kid; and the calf and the young lion will graze together, and a little child serve as their leader. The cow and the bear will graze, together will their young ones lie down, and the lion will eat straw like the ox; the suckling will play about the hole of the asp, and the weaned child will stretch forth his hand to the basilisk's den. No harm nor destruction will there be in all my holy mountain, for the land is become full of the knowledge of the Lord, as waters cover the sea. In this day (this new year,) the Root of Jesse which stands as a banner to the people—to him (the Christ) will the nations resort, and glorious will be his habitation."

Soul Queries and Cruth's Responses.

VII.

WERE it possible to keep a record of all queries, conscious and unconscious, that flow as it were, in a continuous stream through the soul mind each day, we could, in a measure calculate the advantage gained by even a partial attention given them.

It would be a good mental exercise and develop our powers of concentration. Only a moment's

thoughtful repose. Only a moment's quiet attention, to the wonderful workings of the inner soul mind, and in amaze we behold the rapidly constructed "castle's in the air" or the magical removal of some obstacles that have burdened the soul and enervated the physical energies.

It has been a mistake of our past understanding to class and condemn the dreamer's soul fancies "as rubbish," "an idle waste of time that could be much better utilized," for it is just such fanciful queries that have slowly evolved for themselves an intelligent recognition and comprehension of man's ability to create by thought force very much better conditions than he formerly enjoyed.

The present time, free and rapid transition from what is said to be "old", to the new way of thinking is due to the New Thought thinker, individualized, mentally sifting past theories and beliefs, and with faith in his heart eliminating the "Spirit" from "The Letter."

Be this as it may, inherent consciousness of universal unity is eternal in Substance, and all substance being Intelligence it is truly a natural unfoldment that is now gladly and justly recognized as our limitless divine right of expression.

Then it is encouraging to think of and believe in soul queries, both positive and negative, as being the inquisitive propensities of the mind in search of everlasting Truth, whether suggesting activity or repose, receptivity or expression. It is these yearning desires of the soul for more expansive growth that is sure to advance us another step in self unfoldment, the now, present aim of every true seeker.

"For the holiest thoughts are wordless,
And the highest mounts we climb
Show us ever a higher mountain,
A thought that is more sublime."

ELLEBARD.

Meditations

By Rantou

a

NATIONAL pride is a vain thing. It flows from the shallow tide of popular whims, and seldom rises higher than its source. Sometimes a man of exceeding wisdom stands out against its current and soon finds himself quickly swept into a short-lived, or possibly an everlasting, oblivion. The voice of the great majority, if it utters truly the sincere wishes of the hungry, thirsty, craving crowd, is an oracle of wisdom. But the true tale of human desire is not easily expressed, and an attempt of the people to make known their sovereign will through such a means as the ballot box is often farcical in the extreme. Not once in a century does some member of the majority, fired by the heartless domination of the intrenched minority, rise up and give to the world an adequate expression of the just demands of the long-suffering majority. Then the world becomes richer in that each human unit takes actual possession of a greater portion of that which is rightfully his own, and better in that a higher degree of justice is manifest in the adjustment of human rights and the redress of human wrongs. After this new adjustment there naturally follows a period of quiet growth which amounts almost to a state of profound lethargy. Then the wakeful minority improve their opportunity to hamper the free action of the sluggish majority by rules and precedents, cunningly devised with a view to human thralldom as an end. All the time there is an empty cry of freedom of the sovereign people. The dull crowd are long misled in this way, and made the victims of first one demagogue and then another. The dullest of the

groaning crowd knows well enough that something is wrong, but the brightest cannot tell what it is. The conditions become more and more tense until the strain is relieved by an upheaval of some kind. Thus the world grows. There is a natural period of gestation followed by a period of travail for every birth, whether a babe or a reformation be the product.

* *

Now, that which is called national honor is simply the ebullition of the popular discontent. It is totally blind as to results. There is discontent. There is a feeling that somebody is trying to steal away popular freedom and with it national honor. The "yellow peril" stirs up American citizens and Chinese exclusion laws result, and along with them a goodly share of political capital in favor of the party that takes the initiative. The Dogger Bank incident fires the English heart and the public ministers know that something must be done to vindicate the national honor. Many thought war was the only honorable alternative. The end is not yet, and it may be so. The chief reason for the continuance of the struggle between Japan and Russia is the vindication of national honor. Russia feels that her prestige as a first class power is at stake, because she has not fought as successfully as her reputation hitherto seemed to warrant. Has justice miscarried in our dealings with Spain in the recent war? Has justice miscarried in our management of the islands wrested or bought from Spain? If so, it has been due to the following of men who thought they were the guardians of the national honor, and in every case there has been a loud echo of approval from the great majority. Civic pride is not a myth, but it owes its existence rather to human frailty than to any true sense of honor. It is the resultant of the family pride of the majority, and this is little more than sheer

weakness. But it is one of the anomalies of human life that its besetting weakness often becomes its chief source of power to resist evil influences. The vanity of a vain man or woman often holds them from a downfall when nothing else would. It is an illustration of a law of the universe that strength is organized out of weakness.

* *

Let no man, then, decry weakness, either in the nation or in the individual. The vaulting athlete grows from a weak, sprawling babe. The inconsistencies and shortcoming of private life, cropping out continually in the administration of national affairs, are not the index of coming ruin, but of inevitable upheaval and readjustment in the future. The character of the upheaval will be determined by the tenacity with which those in power cling to the old order of things. A change and uplifting must come, and nothing in the universe can prevent it. If the new order be strenuously resisted, those who so resist will be violently and ruinously put down and out of the way. The individual is of little consequence in a conflict with a movement grounded on the basic principles of life and growth. Man in unison with the far-reaching throbs of limitless life and in step with its onward and upward march, is a man after God's own heart, and success must attend his efforts. A man out of tune with the rhythmic swirl of ascending life amounts to no more than a grain of dust in the track of a moving engine.

* *

Practical politics deals strictly with the surface, and seldom goes to the root of a matter. Practical politicians are men of small calibre and little depth of understanding. They are as children playing with the spray upon a shallow beach, and giving no thought to the vast depth beyond, which drives the spray ashore.

Their interest is with the trivial things which come immediately to hand. They strenuously press for the best places to catch the flotsam and jetsam of the incoming tide, but make no attempt to solve the profound problems that underlie the movements which bear to them the rewards they seek. A man with earnest convictions of truth, and determined to follow them is a mystery to the crowd of practical politicians, and is generally supposed by them to be suffering with some mental derangement which renders him scarcely accountable for his acts. In the mental atmosphere created by practical politicians everything dwindles into a studied play of superficial conventionalities. Their influence touches the home and even the children become unnatural and try continually to appear what they are not. I am often led to seek the society of very young children, because I am sick of the continual policy acting of older people. But notwithstanding the innumerable shams by which conventional life is burdened, there is yet some thing real in life. Its depth and seriousness are realities, ready to be dealt with earnestly by any who will, and none can hinder. Those who love the real and wish to avoid the annoyances of conventional shams must first learn to face, without dread, conventional ostracism. This means much in this country, as well as in others with less freedom of action. Is it not better to act a little yourself, and thus maintain your influence with the merely superficial?

* * *

These reflections are suggested by the conditions of a living, moving, growing world as viewed by one who is in the world and a part of it, and who therefore has a right to criticise its faults and to justify its weaknesses. We have had about enough of sermonizing from men who are in the world, but who say they are not of it.

About Some Fallacies.

WE HAVE this popular tract, which has been out of print for some time, now re-issued, revised and in an attractive form. It tells some startling tales out of school about the medical practice, in the words of the physicians themselves.

They are five cents each, or 10 for 25c, postage paid. Send and get a lot to give to your medicine enslaved friends.

For The Children.

Dear Little Friends:

AS THE printers did not get the pictures we sent of the Aztec Indians, and of little Josephine Mills, in time to put them in last month, we will give them this time. "These people sit round and in a low voice they tell the ghost-story of Mon-te-zu-ma, as they think."



You will remember little Josephine Mills, who went out in the rain, with her umbrella, to see the puppies. Well, here she is. Don't she look like she would be a fine little friend to be acquainted with? Sometime we would like to have all the little girls about Beatrice's age, and all the boys about Ralph's age, come to our house and have a big party reception. You could find out all the new games and have a good time. What a fine band of Christian Science children we would see!



We would not tell you that you must not be bad, for we know you are all born good, and we would only look for kindness and happiness, and a real jolly good time. Then Ellen, the cook, would make one of her fine cakes, and Emery, Bird, Thayer & Co. would send us some fine ice cream and candy, and we would guess where all the things grow to make the things with. The sugar, flour, cream, ice and all the other things, for we may have pine apples from the south, olives from the east, and a lot of other things, so that there will be a long list to guess and find out.

Of course your dollies would all be asleep in the nursery, and not in the dining room to cry or disturb you. We will try to have an equal number of fine girls and boys, to make the party all the more lively

and interesting. But we will have to wait until all the little folks are ready. And in the meantime you can be growing in wisdom for the occasion, so you can readily answer all the questions about all the good things the Lord of the whole earth has made ready for all the people's use. Yours Truly, C. J. B.

A New Premium.

WE HAVE now made arrangements by which we can almost give away an elegant World's Fair book for new subscribers. This is a great book of nearly 500 pages and with 200 large photographic illustrations. It is just out and you cannot help being delighted with it. *How to get it:*

Send us \$1.75 and get this book for yourself and THE LIFE one year *for a new subscriber. Don't wait. Send now.*

"Or, for same price get a \$5.00 Oxford Bible and THE LIFE one year, for a new subscriber."

THE great Fair at St. Louis is over and the work of clearing up and restoring the park grounds on which it was built is now rapidly progressing. A wrecking company of Chicago has the job and paid \$183,000 for the privilege and what they get out of the ruins. Secretary Stevens says all bills are paid and the stockholders will have a small margin left over.

It was a great educational enterprise. Peoples and their products and curiosities were brought together from all parts of the world so that a visit to the fair was better than travel for information and communion with the nations. It made us acquainted with one another, drew us nearer together and engendered a kindlier feeling among us. We know the world better and all know us better through that calling together of the people.

And the citizens of Missouri's metropolis are to be highly commended for the manner in which they took care of the crowds and the hospitable spirit shown throughout. They were universally kind and affable and remarkably free from the tendency to rob visitors so common upon such occasions. Altogether, it was a magnificent success.

A Word to Delinquents.

SOME of you are far in arrears on your subscription account. We have carried you long at our own expense, hoping you would pay up in time. Many of these constitute a great burden to us, while to each of you it is but a small matter.

Now don't take this as meaning the other fellow and continue to postpone payment. Take it to yourself, as if you were the only one, and pay up. It will do you good as well as us. You *can*, if you *will* and you will, won't you? *Now*. Don't wait. Be just and be blessed. There can be no true happiness or prosperity to those who are not just. Please let us have what is due right away. It is more blessed to give than to receive, but still more blessed to pay what you owe. We have trusted you long. Don't betray our trust.

IT HAS been announced that the preachers intend to "lobby" the Kansas legislature this winter in order to get laws passed to prevent Sunday amusements.

I do wonder how long it will be before the poor, starved preachers will find out that the people run this country, and not legislators. The people will surely assert their inalienable right to go to church, theater, park or the wild woods on Sunday, Monday or any other day, and no preachers of an effete theology nor body of lawmakers can prevent it. I had rather listen to a lark, or a waterfall, or a good actor any day in the week than to a hell-howling preacher, and no statute that may be enacted can ever deprive me of my prerogative of choice. And I believe I have a "whole lot" of company in this business.

Subscribe for THE LIFE now.

: Bible Lessons :

1905. (FIRST QUARTER.)

*Lesson I.—January I.***CHRIST THE LIFE AND LIGHT OF MEN.**
John 1:1-18.

LESSON KEY-NOTE:—"In it was Life; and the Life was the light of men."

Time:—Jesus born the latter part of A. D. 5. John's preaching, A. D. 26 and 27. Jesus' ministry began early in A. D. 27, when he was about 31 years of age.

Place:—Jerusalem and Judea.

1. 2. "In the beginning" means at the basis or foundation of things. It has no reference to time here. The Latin Vulgate says *In principio*, in the essential inception of visible things.

"The Word" was the thought, the idea. This was God and with God, the Essence and the expression of Essence. Before a picture, a chair, a machine, a rose could be in the outer form, the concept of it, the ideal, must be. The mind thing always precedes the form thing.

3. "Made" means formulated, embodied. By the word or thought come all embodiment. The inventor has the thought thing in mind first; otherwise the form thing could not be.

4, 5. "In it" (not "in him") was life. The Greek original says *auto*, "it". That is, the word or thought (*logos*.) The life of all embodiment is the thought embodied, the soul of the thing. If I say or write "virtue", the articulate sound or the letters are only the embodiment of the thought, or word, not the word itself. This life is the light of men. The Christ is

the light – not the Jesus, the visible man.

Darkness never apprehends (not “comprehends”) light. Light expels darkness. When light enters there is no more darkness.

6, 7, 8. John was a forerunner, a prophet of the light. He prepared men for its coming. He had a prescience of it and warned men of its approach.

9-13. The Christ was embodied in Jesus of Nazareth, a special dispensation for men. But the world did not know his value then. It only now slowly awakens to it. His own people, the Jews, rejected and slew him. Born of God, he gave the power of sons of God to all who accepted him.

14-18. The glory of his origin was made apparent in his words and works. He made God manifest to men, through grace and Truth. John understood this, but others did not. The Christ is Truth.

1. Who was John?
2. What was his mission?
3. What is the Word?
4. How was the Christ the Word?
5. Why did not the world know him?
6. How is the word embodied?
7. Is Christ upon Earth now?

Lesson II.—January 8.

THE WITNESS OF JOHN THE BAPTIST TO JESUS.—John 1:19-34.

LESSON KEY-NOTE:—“Behold the Lamb of God, who takes away the sin of the world.”

Time:—About January, A. D. 27.

Place:—Jesus was immersed by John in the river Jordan at a ford called Bethabara, near Bethany.

Tiberius Caesar was emperor of Rome, Pontius Pilate governor of Judea, and Herod Antipas, tetrach of Galilee.

John the Baptist was about six months older than Jesus. His mother, Elizabeth, was a cousin of Mary the mother of Jesus.

19-23. People were expecting one to be born in Judea to redeem the world from sin. Virgil said in his fourth Eclogue, about 40 years before Jesus' birth, that the people were in a state of expectancy, looking for a child to be born to save the people from sin. When the people heard of John preaching in the wilderness they thought he might be the Messiah. To the messengers sent to inquire he said, "I am not the Christ, nor Elijah, nor the prophet you have been expecting to appear. (Deut. 18:15.) I am only a forerunner of him, a voice in the wilderness, calling upon people to be ready, for he is now here."

24-27. The water baptism was only a sign of what was to follow. The Christ baptised with Holy Spirit.

28-31. Bethany was the nearby village. Bethabara was the ford. Hence one translation says Bethany and others Bethabara.

"The Lamb of God," symbol of a sin offering. He taketh away the sin of the world. This is to be yet. Men are to be lifted through the Christ presence above the plane of sin, shortcoming, or missing the mark of higher attainment. Falling below our best ideal is sin. The Christ will not fall below when it is fully embodied in men.

The Jesus came after John; the Christ is forever. "Before Abraham was, *I am*." "I am" here means being without beginning or end.

32, 33, 34. When John baptised Jesus he saw something like a dove come upon him out of the heavens, and a voice said, "This is my beloved son; hear him."

The son of God is the Christ, not the Jesus. Every

one in whom is the Christ Spirit is a son or daughter of God. Immortality is secured by conscious abiding in this baptism of Holy Spirit. And abiding does not mean to be in and out, up and down. It means *living there*, every day and night.

1. In what respects was Jesus before John?
2. What was the meaning of John's baptism?
3. With what was Jesus' baptism and how?
4. Where did John baptise Jesus?
5. Why did he do it?
6. Why was a forerunner of Jesus needed?
7. Did Jesus come to save sinners from God's wrath?

Lesson III.—January 15.

JESUS WINS HIS FIRST DISCIPLES.—John 1:35-51.

LESSON KEY-NOTE:—"Thou art the Son of God; thou art the king of Israel."

Time:—The two days following Jesus' baptism, A. D. 27.

Place:—Bethabara, a ford of the Jordan, 14 miles south of the sea of Galilee.

Jesus' first disciples were John, Andrew, Peter, Philip, Nathaniel, (or Bartholomew,) and James. Two of these came to him from John the Baptist immediately after the baptism. Andrew and John were the first disciples (learners or students.)

35, 36, 37. John knew who Jesus was by prophetic vision. He said, "Behold him who is to take away sin"—the Lamb of God. Then John's followers left him and went with Jesus.

38, 39. Jesus knew the purpose of these men, but wished to draw out an expression. They did not know, but wanted a private conference. They visited Jesus at his home from early in the morning until about 4 p.

m., the tenth hour, and then, being satisfied as to who he was, they went after their brothers.

40, 41. Peter was notified by his brother, after he had held several hours' conference with Jesus, that they had found the long looked-for Messiah, or Christ.

Messiah is a Hebrew word meaning "the sent," or the "chosen".

Christ is a Greek word, *Christos*, meaning the "anointed." Jesus was anointed of Truth.

42. Jesus knew Simon at sight with his future career. He was a son of John, (not "Jona"). "*Cephas*" is Aramaic for stone or rock.

Aramaic was the modified Hebrew of that time, that is, mixed with Arabic. "Peter" is from the Greek *Petros*, a rock or stone. This name Jesus gave Simon when he first met him. He was afterward called "Simon Peter" or Simon the rock.

43-46. Jesus called Philip, who lived in the same village with Andrew and Simon. Then Philip called Nathaniel.

Thus we call people to the Truth to-day. If they say, "Can any good thing come out of Eddyism?" we reply, "Come and see." By our works ye shall know us.

Nazareth, where Jesus dwelt, was a pretty bad town.

47-51. Jesus knew Nathaniel before he came to him. This was evidence of divinity enough for him, and he believed. So he saw far greater things. Believe in the Truth and see God.

1. Name Jesus' 12 special pupils?
2. What was the mission of these?
3. Why did Jesus need them?
4. How did Jesus know Peter and Nathaniel before he met them?
5. What is foreknowledge?

6. Can we foreknow things?
 7. Who is the Son of man?
-

Lesson IV—January 22.

THE FIRST MIRACLE IN CANA.—John 2:1-11.

LESSON KEY-NOTE:—"Do whatever he may bid you."

Time:—The latter part of February, A. D. 27.

Place:—Cana of Galilee, now Kana, or Kanat et-Jelil. Jelil is Galilee. Cana was eight miles north of Nazareth. Nathaniel lived there.

1, 2. Jesus and his newly acquired pupils started to walk across a country between the Jordan and Cana called from its richness and beauty "the unparalleled garden of God." Jesus had been invited to a wedding there. His mother was chief hostess. At the end of three days' most delightful walk and conference about spiritual things, they arrived at Cana.

3, 4, 5. The wine ran out. Mary told Jesus, for she knew he could make more. He understood her meaning and said, "Woman, what hast thou to do with me?" (not, "what have I to do with thee.") "My time is not yet arrived to do such things." But it had, and Mary knew it. So she did not answer him but told the servants to obey his orders. She knew, with a woman's divine prescience, what was coming. He instinctively responded, as he felt he had to.

6, 7, 8. The six water pots, used by the Jews for bath purposes, held from 17 to 26 gallons each. Jesus told the servants to fill them with water. They filled them to the brim and what they drew off and bore to the guests was unusually good wine. They had about 130 gallons of it.

9, 10. The head chef thought the wine thus produced was very fine and rebuked his subs for being so improvident as to save the best wine until the last. He

said, "The rule on such occasions is to give them the best wine first, and then, after they get pretty drunk, give them vinegar or any old thing. You have saved the best to the last. Why such poor tactics as this?"

11. This was Jesus' first miracle, the making of 130 gallons of good wine out of only spring water. It was a "corker," and his disciples did not doubt his divine origin from that time on.

Did Jesus do this? If he did, how did he do it? Is it possible to set aside the laws of Nature? No; I am very sure it is not. Then, if he did it he must have only made his word co-operate with Nature's laws.

1. What was Jesus' mission?
2. Were his miracles his greatest works?
3. Have we not greater things done now?
4. Is not the illumination of a soul a greater work than the raising of a body?
5. How did Jesus make wine?
6. Was this a great work?
7. Why did Jesus say, "My time is not come"?

Lesson V.—January 29.

JESUS AND NICODEMUS.—John 3:1-15.

LESSON KEY-NOTE:—"For God so loved the world that he gave his son, the only begotten, that every one believing into him may not perish but obtain aionian life."

Time:—April, A. D. 27, the time of the Passover at Jerusalem. It was about three months after Jesus' baptism.

Place:—In an upstairs room in Jerusalem. Jesus was the guest.

1, 2. Nicodemus was a "ruler" in the Jewish church. He was afraid or ashamed to be seen conferring with the lowly Nazarene; so he crept in at night.

(Continued on page 42.)

THE LIFE

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Key-Notes.

January.

1-15.

I OPEN MY HEART TO ALL GOOD; I AM
OPULENT, SUCCESSFUL AND FREE; I
AM SUCCESS, AND DRAW TO ME WHAT
I WILL.

16-31.

THE WORLD IS FULL OF GOOD; ALL MEN
ARE LOOKING FOR TRUTH; THE FOUNT-
AINS OF SPIRIT SEND OUT LIFE NOW
TO ALL.

Health Thoughts

THAT rain-bow colors have their real Body in the sun light is shown to us by the presence of their symbol in the cloud. They appear in their exactness of outline and color because of their perfect Pattern in the sunlight. Knowing this, we never look for mixed or muddy colors nor for crooked or perverse lines in the bow.

The seven distinct colors, red, orange, yellow, green, blue, indigo, violet, recognized by Sir Isaac Newton as the primary colors, which rightly arranged would produce pure white, merge into each other so imperceptibly that it is impossible to discover the division line between them. Brewster later reduced the colors to three, requiring five parts of red, three of yellow, eight of blue, to produce the pure white which is really the *one* primary from which all colors come.

If the rain bow were self-conscious it might also become self-willed and then inclined to depart from its true mission of manifesting the superior qualities of its true Body in the sun's light, and might show forth some of their colors imperfectly, impurely and in crooked or tangled lines, manifesting a warped rainbow with soiled colors. But so long as the rainbow has no other will than that of its real body in the light, it will manifest no opposing differences.

Self-conscious man, in the same way, has the bringing forth of his own substantial nature. But being self-conscious he has this to do for himself. We have long been told about God's will and admonished in regard to having a separate will, when it is the Lord (the infinite powers individualized) whose will we seek to acquire. So we have somehow to get our wills

and our Lord's into harmonious co-operation if we would hasten to fulfill the purpose of our sojourn here.

Ignorance and weakness kept us from taking the right course. Our ignorance of the law of life, and our weakness in yielding to the whims of an unenlightened environment. Thus the calamity-thinking disciples kept a storm raging by their tumultuous apprehensions until they were forced, by their very extremity, to awaken their power that lay sleeping in the hinder part of their souls, and appeal to it to save them. In its own language and its own condition it merely said, "Peace, be still", and thus reversed the action of the wheels of their thought. This Power within them was their own true Body in the Son-light, so calm, so occult, so unobtrusive they had neglected its constant use. Sometimes it takes just this, their extremity, to persuade men to look away from the symbol to the real Substance for power. When they do this, it is *then material things may be happily converted into useful service.*

That man has a physical and a spiritual body was taught by the wisdom of old, and is adhered to by reasoners of the present time. The physical man is here to duplicate the spiritual. It renews itself through imbibing the qualities of its substantial Body, and it fails only wherein it ceases truly to appropriate those qualities. The imperfect body thus showing forth failure to duplicate its true qualities, has its old garments to throw off, before it is ready to re-clothe itself in its original colors and their perfections.

Even Job, that man of metaphor or of history, I do not think it matters with us which, since we know it must have been some soul's experience; even Job recognized his true Body or organized powers after searching and saying in his extremity, "Oh, that I knew where I might find him." He had temporarily lost sight of his almighty original. "I would understand

what *he* would say." He had known his lord of old, and understood the value of intercourse therewith. He at first argued with him, just as the physical always begins its devotions:—"Thou knowest I am not wicked." He also claimed virtues: "I put on righteousness and it clothed me; my judgment was a robe and a diadem. I was eyes to the blind, feet was I to the lame, I was a father to the poor; and the cause which I knew not I searched out."

But the men (inward thoughts) who persuaded him he was not quite reflecting all the colors of his Lord, helped him in his eager, faithful search after rightness, to find his true tension, to come into accord with his true Self, and Job quieted down, still, as always, faithful, (like every one is who knows the eternal verity about being) and beautifully true to principle, correct desire, when he heard the Voice:—"Shall he that contendeth with the Almighty instruct him?" Then Job, using the C. S. denial of power in matter, sweetly said, "Behold, I am vile: I abhor myself, and repent in dust and ashes. What shall I answer Thee? I will lay my hand upon my mouth." Here Job saw all his riches and glory and honor in material things when held separate from their source, and realizing their eternal changeability, called them, together with his physical body, "dust and ashes". He was willing to cremate all his belongings that were tinctured with imperfection and rise into the Real Self that hour. He knew that the colors glorying in themselves, fade when the sun is hid. That the sun is their self, their light, their possibility.

It was enough for Job to say. The rainbow quit gathering mist from the clouds and stopped its vanity over its wealth of colors, to turn and magnify the Source from whence they came. Its colors were lawful and its cloud indispensable; yet the glory and the pow-

er were not in them save as the agents of power. But let us look a little at the answer Job, by his at-onement attitude, was now ready for: it was all that was required of him to lift him out of trouble. And the Lord said, "Deck thyself *now* with majesty and excellence: and array thyself with glory and beauty."

This majesty and excellence were now for him, as his heart was prepared to shine in his true Likeness, for the power's sake, and not directly for appearances. For listen; the Lord added: "Then will I confess unto thee that thine own Right Hand can save thee."

Material bodies change constantly. This law of change gives them the opportunity to renew themselves through the growth of the mentality in grace and knowledge. As the mental picture is, so will the next new body be when it unfolds out of the present old, into the new garment its mentality is now weaving for it. Its warp and woof should be spun out of the true Body; it must be fashioned like unto its spiritual Duplicate, if upward growth, improvement, is desired. The false conceptions are to be put down. A false conception is a material claim where there is no life in it. It will miscarry unless it is furnished life and real substance by exercising a true concept before that event. Is it because we depart so slightly from the old way of thinking that so few have made apparent the fact that our bodies are constantly being renewed, or is it because we build in with effect instead of with cause? I am convinced it is the latter. In our eagerness to win we make our problems too material and know too little about the substantial quality of real Essence, in our Duplicate selves, whom, we are assured, it is our life and peace to know.

To believe one's teeth are set on edge because his grand-parents ate sour grapes, will hold true so long as the belief is entertained. It has been holding true as

a fact. Many an innocent man and woman has suffered for the sins of unwise fore-fathers. There is a way out of this. True "it was said by them of old times", but *now* if you will shelter yourself in True Light, it will say, "If you believe in Me, though you were dead, yet shall you live." While the physical body is imperfect in *construction*, for no perfect body has yet appeared, and in *consciousness* for there are yet doubts and fears as well as undue appetites and passions, its spiritual Duplicate is without flaw, and filled with a consciousness so God-like it cannot look upon the errors and shortcomings of the body that is supposed to be trying to show it forth. It is this correct standard the soul-man is to attain and keep until it shows in his daily life.

Though matter is called the coarser material vibrating at a lower ebb of action than the spiritual, yet the physical body is closely enough related to it to become in time capable of representing all the finer vibrations of its spiritual duplicate. It has been claimed each physical organ and faculty has its corresponding organ and faculty in the spiritual duplicate. The physical body is unlike the spiritual in nothing save its imperfections and its grade of material. Without these they are a unit. The heart throbs in obedience to the greater heart's steady and perfect impulsion; the physical eye symbolizes the spiritual vision; the physical ear the spiritual ear; the brain patterns the convolutions of the thinking machine of the spiritual man, who, in his perfection, is Elohim in expression.

Though the body is the copy of its true Duplicate it is bounded by limitation for the purpose of serving as a *key* to the better study of the Impersonal Self that is without limitation. That inner perception which has power to see a man as he is in his real Self, has power also, through the word, to bring out his real na-

ture and its conditions into manifestation. Jesus could say, "Thy servant is already healed," because of this insight into the true nature of the man.

Coming back to the physical body after agreeing with the best thinkers that it exists because of its higher Counterpart, it ought to be clear to us that there can be no inherent disease of the body nor mental inharmony, until the free-willed thinker deliberately takes up such contemplations, or, innocently harbors them when they are inherited or projected to him from the objective world.

It ought also from the foregoing to be clear in our minds why it is that to understandingly deny every appearance of evil, will prevent invasions from the outside, and to come into the knowledge of our real positions and accept them, will keep us right. Let us see why this ought to be so, and then try to find where the hitch is that has prevented health's realization. Since the physical body is the duplicate of the true Body every faculty and organ would naturally act in accord with that true body, just as all nature does, automatically, but for the one extra element to be considered as entering into causation here at this point, and presiding over the otherwise obedient organs and faculties.

This is man's *mentality*. Even the mentality has its counterpart in Individual Mind; yet this is where the difference comes in. It is when the mentality (mind born with the physical body) without regard to the higher authority of its Duplicate, claims to be its own boss and acts from its own personal will, losing sight of its Individual Power and thus cutting off its true inspiration. Since the mentality runs throughout the entire physical structure continually, soothing with its loyal thoughts, or deranging with its unloyal and incompetent thought-activities, it is of the first importance that this powerful agent be harnessed into true

work until it becomes disciplined therein and until the organs and faculties rightly respond. The *invisible* mentality has been neglected while the *visible* body has occupied the chief attention. The liver, lungs, blood, stomach, all these have been exploited with care, while the motives of the heart, the thoughts, the intentions and their training, their schooling, have been largely slighted.

All the great and true people who have ever lived have struggled with the bodily impulses and have looked aloft toward the "Hill from whence their strength cometh." And they have displayed great power for good in the world. So bold and demanding were the bodily desires that denial through fasting was practiced along with the praying, or the looking toward the Hill or Duplicate from whence they were to get their strength. Buddha and Jesus were examples of this type. "This kind cometh not out but by fasting and prayer," the latter said, to the disciples who had failed in their attempt to heal the lunatic boy. These practitioners evidently had known their true power, for they had been successful in their former practice, having been taught by Jesus. But they had turned to looking toward themselves, and their personal efforts, and had lost momentary sight of the Source of Power. Jesus had just come down from the mount of his Duplicate, full of its power. He could say from out his true light, "Bring him hither to me. O faithless and perverse (wayward, turning away from the true Power) generation, how long will it take you to learn there is but one way, one Source of Success?"

Paul distinguishes between the flesh and the spirit when he says, "Now the works of the flesh are manifest which are these: adultery, witchcraft, hatred, wrath," etc., naming a list which in themselves are antagonistic not only to truth, but to each other, con-

stituting perpetual civil war among themselves; while the "Love, joy, peace, temperance, gentleness, goodness," etc., are at unity with all nature and with themselves. Though each attribute of the spiritual Duplicate is distinct and powerful in itself, they merge imperceptibly into each other, like the colors of the rainbow, harmonizing and beautifying all things in their path with the wholesome purity of their original whiteness and power.

C. J. B.

Almost all the so-called New Thought papers that have sprung up within the past few years, having for their prime purpose the advertising of their editors' healing business, have flickered out. Those which yet make an appearance occasionally are months behind of date of issue.

There have been some people who got so many sample copies that they stopped subscribing to legitimate magazines in this line of thought and depended upon the free offerings from the new ones. This they will find is only starvation. It don't fill the place of a good, steady visitor like THE LIFE. THE LIFE goes on forever.

The Life Home acknowledges a pleasant visit from Mr. A. Z. Mahorney, for many years associated with Helen Wilmans in the Seabreeze Center. He is now located at 230 W. 123d st., New York City. Mr. Mahorney has traveled and studied all the side lights to the one Life Science in many parts of the world, his last experiment being with Osteopathy at Kirksville, Mo. He is positive now in his faith that Mental Science is the only true healing, life inspiring exponent of Truth, while other schools are only surface side-lights, at best but approaches to the true teaching. He is a very pleasant, intelligent gentleman and we wish him unbounded good in all time.

Correspondence



DEAR MR. BARTON:—

Mr. B. seems to be steadily improving. He seems to have undergone a thorough cleansing physically, and his mind seems better than it has been for months. I am also strengthened wonderfully.

With gratitude I am yours truly, M. A. B.
Hernando, Miss.

My Dear Mr. Barton:—

Your most helpful letter of the 3d was received several days ago, and it has been read and re-read with much pleasure. In fact, it is so helpful that one cannot help saying, "Yes, the secret of success is here explained, namely, to *maintain a serene mental supremacy over adverse conditions*." Of course we know this *mentally*, but the difficulty is in *maintaining* this supremacy in the midst of entanglements.

Your letters bring an *atmosphere*—an atmosphere of the Real Self—with them that helps maintain the supremacy. Hence, if you wrote exactly the same thing every week, it would be helpful to us. Such thoughts as sent in your last letter cannot fail to be uplifting, and we need to have them impressed upon the consciousness until they become a living reality to us; in fact, until they have completely supplanted all subconscious tendency to anxiety. S. A. VAN M.

Northumberland, Eng.

(Mother of the Countess of Tankerville.)

My Dear Mr. Barton:—

In the treatments you have been giving me and your very helpful letters, you have become very near and dear to me.

I am feeling *fine* this morning. My breast trouble is *much* better—really almost gone. I'm a little thin yet, but will soon pick up again now. I am exceedingly grateful to you for your faithfulness in this good work for me.

I wish I could see you to tell you in a better way just how much you have done for me.

Believe me your true and loving friend,

MRS. J. M. H., Fort Worth, Texas.

Mr. A. P. Barton,

Dear Sir:—Your letter saying you had not heard from our little girl came as a surprise, for I had forwarded you a line telling you she was so very much improved that I was sure treatments would be unnecessary after the month was up. She is *well*, and we feel very grateful for the help she has received. We hope to commence sending her to school after the holidays.

MRS. J. M., Salt Lake City, Utah.

(This little girl had always gasped and struggled for breath every third or fourth respiration, and could not attend school.)

Dear Mr. Barton:—

I do not want you to quit sending me *THE LIFE*, for it has been my daily companion for more than nine years. I know I never could have passed through what I have passed through, if it had not been for the help I received from *THE LIFE*. God forever bless you both, dear friends. Oh, the good you are doing.

MRS. J. H. W., York, Nebr.

Mr. A. P. Barton,

Dear Friend:—Inclosed find \$1.00 to pay my subscription to *THE LIFE* until Oct., 1905.

I never question if I want to take *THE LIFE* another year. I always want it.

The Good lead you and bless you more and more.
In the love of Truth, J. A. C. M.,
Fisher, Oregon.

I hope you will write a good long article on "It is more blessed to give than to receive," and that people must pay what they honestly owe; that they must stand to their word, making it as good as the money, both think right and do right. E. M. M., Greenville, Ill.

Answer:—I suppose it is not necessary to tell any one in his senses that what Mr. M. says is correct. All will readily consent that he is right. We must pay what we owe.

But there may be those who do not realize the full meaning of the law of justice and honor. There are so many people who are ever ready to make excuse to avoid paying a debt, and so put it off and use the money for something else.

This will not work. You must be just before you are generous or selfish, or you will never prosper on Earth. To be even reckless as to where the next meal is coming from in order to pay a debt is to open the fountain of supply so that, if you are brave enough to keep it up, you will soon have plenty. It is the law, and you cannot evade its action.

If you owe for THE LIFE and have had money at different times sufficient to pay up, but have put it off because you thought you needed it for other things and because the publishers were far away, you have lost seriously by the course taken. *Pay up*, then see prosperity.

Meet your obligations, pay your debts, be honest, do not put it off—thus you remove fear and limitations and loosen up the sources of supply so that you will soon have plenty.

The publishing and mailing of THE LIFE costs us

much money. If you owe for it, it is not right for you to postpone payment. If you are honest, you will not put it off beyond the possession of the first money that will meet the obligation. If you can pay (and all of you can, if you only *will*) and do not, you can never be truly prosperous.

It is really more blessed to give than to receive but it is very much more blessed to pay your debts than is either end of charity.

If you do an especial favor for one who does not deserve it, he will snarl at you and demand more. I have many times seen this verified. There are now thousands of shiftless, idle people scheming to get Christmas dinner of the Salvation Army. If they can get it, they chuckle at their shrewdness and thank nobody. The leaders of the S. A. have told me that it is very rare indeed that any one ever comes to thank them for their bounty.

Make them earn what they get and pay what they owe, and you do them great good.

• • New Books • •

MRS. Annie Rix Miltz has had published through The Absolute Press, Brooklyn, N. Y., a revised edition of a series of articles originally printed in Universal Truth, Chicago, in 1893, on "The Sermon on the Mount." It is elegantly bound in stiff board ornamented in gold and white relief. The paper used is fine and the print clear and pleasant to the eye, printer type.

Mrs. Miltz is always sweetly spiritual and holy in her thought. Her deductions from that wonderful discourse of the Master are beautiful and helpful, illuminated with the spirit of love and truth.

The very common mistake is made, however, in supposing that Jesus meant to commend the conditions named. For example, when he said "Blessed (or happy) are the poor"—Matthew adds, or some writer later on, "in spirit"—Luke does not—he did not mean to commend that as a good condition to be in. As Luke has it, "Happy now, you poor ones, for yours is the kingdom of God", he meant only what he reiterated many times, they have the gospel of life now, under the new dispensation, denied to them heretofore. "Happy now, hungering ones, since you will be satisfied. Happy now, weeping ones, because you will laugh", bears out this conclusion; for if it were blessed to hunger or weep, a way to overcome these states would not be provided. He meant, you are now blessed in the fact that my gospel brings you redemption from those undesirable conditions.

It is a mistake to say that Jesus was poor in spirit. He was the richest, most opulent person in spirit the world has ever known. He was not poor in any sense, for he commanded what he needed at will. All the elements of Earth, sea and sky obeyed his word.

But this little book overflows with good thoughts. The price is 50 cents. Send to us for a copy.

Levi D. Ratliff, Marion, Ind., has issued a story called "Within the Circle, A Story of Tomorrow." It is bound in green paper and has 150 pages.

The story is rather sensational, abounding in scenes of sensual incidents and escapades of dishabille women and lecherous men. A poor girl, daughter of a sweet good mother, becomes mistress to her employer, through necessity, and schemes with another common prostitute to ruin her step-father and his manager in business. They succeed and get much money from them through blackmail and then build up a most gor-

geous house of prostitution in Chicago, which, with its inmates and doings, is described in a most graphic and plain talk style.

The book is issued in the interests of Socialism and has for its purpose a scathing condemnation of our business and social system. Its purport and conclusions are that the poor girls in our factories and shops cannot live on the wages they get and must have a "friend" who, in exchange for "favors", helps them out financially.

While there are, doubtless, many instances of this kind, yet the picture made in this book is, I believe, much overdrawn. A pretty thorough investigation, principally in Kansas City and St. Louis, has convinced me that such things are at least here very rare. The girls employed in our factories and stores are not prostitutes, but clean, good girls, with very few exceptions, making enough to live on comfortably.

Yet, I suppose a case must be put strongly to impress a principle and enforce a teaching. There are many faults and abuses of private rights and privileges in our commercial and social system; but what is the remedy? I believe the remedy for all these ills lies only in education and moral training, and not in any political party. This remedy is rapidly being applied and the results are spreading and taking precedence everywhere most gratifyingly. Let the good work go on and let us all do what we can to advance it. Let us affirm the good only.

I don't know the price of Bro. Ratliff's book. Write to him if you wish a copy.

Henry Harrison Brown, 1437 Market st., San Francisco, editor of "Now", has issued a little book named "Self-Healing Through Suggestion."

It is printed from the old Cheltenham antique type,

upon book paper, 60 pages. In the first part the principles of mental healing are simply and plainly set forth, and in the second part directions and formulas for self-healing are given.

It is full of valuable suggestions and is well worth the price, 25 cents.

Arthur Crane, San Francisco, has written and published a book beautifully bound in purple and white silk and linen cloth, ornamented with gold, called "The New Philosophy."

In the preface he makes this unique and rather startling announcement:

"Personally, I am, I hope, nobody. But if you have any prejudice against an ex-thief, ex-convict, ex-murderer, ex-hangman or hypocrite, take this book as coming from him—and if its truth is truth to you, it will still reach you and still inspire you.

"Truth is not for sale. No one can buy a copy of this book and no one can have it at all unless he receives it as an absolutely free gift and can get a message without feeling under any obligations whatever.

"As long as I can earn enough to do so I will send a copy of this book to every applicant gratis and postage paid. I have a little ahead so that no contributions are needed and probably never will be.

"This book is not copyrighted and anyone is very welcome to copy as much as they like of it in any paper or in any way whatever, without giving credit."

It has nine brief chapters on 47 pages, the subjects: The Order of the Infinite; Man's Place and Power; The Principle of Harmony; The Use of Understanding; Unselfishness; Peace Be Unto You; Modern Molechs; The Attitude of Health; Love.

It is well written, sound and clear, and surely worth the price.

Bible Lessons.

(Continued from page 25.)

Never be ashamed to do what your conscience impels you to do. Yet, some right things need not be made public. Some things are not the business of those who only pry into them for curiosity and gossip. Be your own judge about what you do.

Jesus' works proved what he was.

3. To be born from above (not "again." The Greek word is *anōthen*, from above,) is to be renewed in spirit. This should be a continual process—not just once for all. Unless this takes place, you cannot see that God reigns in all things, in all places and occurrences.

4, 5, 6, 7. Of course Nicodemus did not comprehend this mystic language. Born of water and of the spirit is cleansed of past errors and renewed in spirit, illuminated, lifted up. Flesh produces flesh, and spirit brings forth spirit. Flesh cannot beget spirit.

8. The correct translation of this verse is, "The spirit breathes where it will, and thou hearest its voice, but thou knowest not whence it comes nor whither it goes; thus it is with every one who has been born of the spirit." Jesus evidently refers here to dying. But we may be born of the spirit without dying.

9-12. It was all a mystery to Nicodemus and Jesus gave it up. "If you can't understand plain figures of speech, how can I give you spiritual truths?"

23. Only the spirit that comes from God can ascend to God. This spiritual man is the son of God.

14, 15. The Christ must be lifted up, exalted, so that all the people may look and be saved from sin.

This is now being done and mankind is being saved from sin, the only salvation needed.

1. Who was Nicodemus?
2. What impelled him to come to Jesus?
3. What is it to be born from above?
4. What is it to see and enter into the kingdom of God?

5. Why could not Nicodemus understand?

6. What is it to lift up the son of man?

7. How does believing save?

Little Lessons in Elohim.

"This child to whom thou gavest birth
Will be the monarch of the earth."

SO PROPHESED a wise woman of romantic Persia more than two thousand years ago. This was to be the child of the beautiful daughter of Gureng, king of Zebulistan, of those ancient times.

Skilled in all sorts of lore, this beautiful daughter's nurse had told her of the coming event, and had assured her that conformably with her destiny distinctly reckoned in the motion of the stars, she would certainly, after a time, be married to a king and bear him a beautiful son. At this news from the learned nurse the damsel was delighted, and Persian history records the verification of the nurse's words.

In the course of time, after a romantic courtship, she married King Jemshid. And when her son was almost a young man, his mother manifested great wisdom in giving him advice. Once when he was about to seek revenge on Zohak for killing his beloved father his mother said to him:

"Be not precipitate. If it is thy destiny to become king, wait till the Almighty shall bless thee with means for the purpose."

This lad was not smelling round after blood simply to give the Red Crosses something to do, for he had been trained right before he was born; the condition of women in that old commonwealth compares not unfavorably with that of civilized countries of the present day. We are not surprised at the romantic interest that always attaches to Persia for there the subject that should be of paramount interest everywhere,

was not trampled under foot. And when we "seem to smell the rose-gardens of Tus and Shiraz, and to hear the knight-errants tell of war and love", and its very name brings to us visions of things artistic and excellent, we pray the war-element may *yet* be left out, for we recall the fact that woman was honored along with the rest of the race as not only human but an imperative factor. And although some of the more animal kind had harems, the country and time were redeemed, just as all countries and times are redeemed, by the superior minds who strive for right and justice everywhere. *One* mighty enough in truth may save a whole city or country as soon as he has time and opportunity to use his powers.

There have been times and ages in which woman and the vital question of motherhood have been ignored and in proportion the generations have been born under the influence of discordant, prenatal mental conditions. In the balance with masculine physical strength, genius and mental endowment had little weight. Even in more fruitful times, where Catholicism has held sway the people have dreamily swallowed the doctrine of making children over again after they have been born out of mental error. That inherent evil tendencies may be schooled out of them. In short, that a thorn tree sprout, already born a thorn tree, may through special training be developed into a useful oak or elm. Now we know it is impossible to change the natural substance of the body of the tree. It may be made serviceable by grafting some useful tree on its top, for thus it can be forced to give sustenance *through* its body to the superior growth of the graft. But whenever the body concludes to send out a sprout of its own it will prove a thorn every time. Knowing this the earnest church people have striven all their lives to act from their graft on Sundays even if the thorns

would crop out on week days. The child is like the tree. No amount of discipline will take away the disposition born with the child. Only the spiritual graft can then bear correct fruit, and the child will all his life have to strive between the two: he would do good, but lo, when he would, the thorns try to sprout instead.

There is divine light enough in every man, even when born under false thinking, to enlighten him, yet since this light is not exercised, but allowed to burn low in the mother's mind, while she is exercising all kinds of worldly thoughts and unwittingly weaving them into her child's nerves and tissue and brain, she makes the odds against his divinity a big thing to wrestle with.

The well-known evangelist, Sam Jones, said in one of his lectures that he never expected to be free from drink and the fear of filling a drunkard's grave until his mother should fold his hands forever. Speaking from the top of his spiritual graft he was powerful to move men and make them resolve to lead better lives. But why this battle between the lower and higher impulses, between the animal and the spiritual natures, when all the dominion and the power to overcome all temptations may be inwoven with the child's nature and substance by the thinking mind that conceives and nourishes it while yet unborn?

It was the Holy Spirit that breathed the breath of life, in Mary's mind, to the Jesus child, that made him different from other children. We talk of the holy conception and are asked if such a thing can be possible, when it is possible not only for her, but for all women, to nourish their children with holy spirit. The expectant mother should not, during the important nine months, indulge any unholy thoughts. The real things of life are the truth and love and wisdom of it, and it is upon these substantial verities her mind should

dwell, and never allow the hordes of error thoughts to stay in her mind. Mary contemplated only the *entire* (holy) *circle* of realities with none of the verities of life and being left out. And that is what she made her Son out of; it was the *whole* Spirit she thought or breathed into his life to make of him a righteous living soul. And this is the reason why he had power over all temptation.

Catholicism has said, "give me the child and you may have the man." You may give the child to Catholicism but unless he has been born right, you will get the same child, catholicized, back again in the man. The nature he was born with has not been changed by the Catholic training: it may be conventionalized, he may have put on the forms and ceremonies taught him by his instructors.

This may be done by the suppression of his nature and the inculcation of the doctrine of his teachers. He may even believe in the doctrine, yet he does not *know* for himself, and hence so many inquirers to-day, like Job are saying, "Oh, that I knew where I might find him", meaning their inner Light. It lies away back "in the hinder part of the boat" asleep and covered out of sight by the doctrines and fables of men. No schism nor ism has power to change the natural characteristics of the child, though tendencies may be temporarily turned or bent considerably. This is better than no training at all, but it does not answer the purpose; this is only conformity, and is not taken up in a whole-hearted way.

When at the Louisiana Purchase Exposition we saw in front of the French building a long line of ornamental fence built entirely of living apple and pear-trees which had been trained to grow outward from the sides in one flat plane like the golden candle-stick, the entire fence with its branching limbs occupying no

more space than a straight pole-fence. It looked like a colossal measure of Dutchess lace, the apple trees forming a high panel, and the pear-trees a low, alternately. It was a fine piece of art. Yet it reminded me of the schools and the churches and their discipline, and the Catholic belief about bending the twig the way it should grow, so that when they are old they cannot depart therefrom, and it occurred to me a serious matter after all. Truly the body can be bent to suit its trainer, but what of the soul that has in it the spark of life that cannot be bent? It will eternally kick at the forms and ceremonies and bodily bandages until they are rent in twain and the truth has a chance to appear. Cages and creeds cannot change the leopard's spots. They were dyed in the wool; they were made in his making.

This French fence bore apples. Yes, and a pear on one of the dwarfed trees, but they were sickly little fruits and lonesome looking, though they grew on the conventionalized fence, a rare product of man's skill. So are the priests and preachers marvels of art through long years of theological training. Outwardly good, really improved over the race so far as appearances go, but inwardly they are just what they were when they were born. The preacher who is reading this is saying in his heart, "When I would do good, lo, just as formerly, evil is in my members with me". So, while people are born of mothers who do not know the law of life for their children and do not keep overshadowed of the whole spirit, they will have this warfare to fight in the world.

Some tribes of Earth have gone on reproducing without true knowledge, and the same errors have appeared and have had to be contended with, for centuries. We have the Aztec's history from the twelfth century, and so far as can be known there has not

been the slightest improvement from the old animal ways. They thought it a virtue to offer up multitudes of their enemies taken in battle, to sacrifice them in the cruelest manner to the gods they feared and worshipped. They have been subdued until war is not so much indulged in, yet they have exactly the same fears and worships as of old. They have not improved save where improvement has been forced into their midst. They can be taught by the light of their own inner candle enough truth to give them a start. The mother should first be instructed. Her child will then be an improvement even if she does not fully succeed in her efforts.

Give me the mother and you may have the child. Let government attend to having every young mother instructed. Her child will have less difficulty in living the life, and after a few generations of such culture a great change will be wrought. By and by, no one will have to say, "know the Lord, for all shall know from the least even to the greatest". And this world will be an Eden again, with the improved condition of power over all temptation.

Joseph did not understand Mary. He knew nothing about the "exaltation of Mary's horn when her heart rejoiced in the coming Lord" over existing conditions. He was good, trained to suit the times, yet knowing little about holy ghosts. He turned the matter solemnly over in his mind and came to the conclusion it would perhaps be most prudent to give Mary a bill of divorcement on Bible grounds. But when he slept and forgot the forms and church ceremonies, he had a dream of his own. An angel told him it was all right and he need have no fears.

In Bible times women were not altogether ignored. Rebekah rode camel-back to meet her affianced. Here she came boldly, weaving back and forth quies-

cent with the unwotting camel's motion, to be welcomed as a graceful rider by her dearest, Isaac, who, being now forty years old, was wise and thrifty and ready to take Rebekah the daughter of Bethuel the Syrian of Paden-aram, the sister of Laban the Syrian. A fine sight: Rebekah and her maids arrayed in jewels of gold and of silver. And as Isaac walked in the fields meditating, he lifted up his eyes, and saw, and behold the camels were coming! Rebekah did not wait, but when she saw Isaac she lighted off the camel, after having covered herself with a veil. And Isaac loved Rebekah and they all lived happily ever after.

Hannah was an inspired poetess, and it is from her song "My heart rejoiceth in the Lord" etc., that the "Magnificat" hymn, in which the Virgin Mary embodied her feelings of exultation when she discovered the wonderful results her Holy Thinking had accomplished.

Debora was prophetess, poetess, commander of armies. She was judge over Israel, gave inspired directions, and sang a triumphal ode (Judges, V) when her prophecy was fulfilled. If all women were prophetesses, poets and holy thinkers, the earth would soon be like heaven, for all men and women would then be born under right thinking, and there would no longer be need of precept upon precept, and no more ingrafting of the word, for all would be born in the Lord and body itself would be holy, perfect and true. Then may the words of the ancient Persian Prophetess be fulfilled in all women,

"This child to whom thou givest birth
Will be the monarch of the earth".

C. J. B.

Correction: The printers made me say in Dec. issue of THE LIFE, that Josephine is pronounced Shoza-fen. That is not quite right. It is not of Irish origin. It is pronounced "Zho-za-fen".

In Inspiration.

AS THE sun and light of God shines on all, poor or rich, our pity should be for both. No one is rich—no one poor,—that divine spark is within all that turn their face to the light—or listen to that little voice (conscience) which is the Whisper of God.

The greatest of charities is when we bring consolation to a human *soul*. The other charity is merely feeding the body. The soul needs food as well as the body, and the helper of souls is even more admirable. This might be called spiritual charity. Give me this spiritual charity, this soul-food, and be kind to me in my presence and absence.

—(From Senora Manneleta M. Chaves.)

HAD you not better consider that rubber land proposition now, before all the desirable tracts are sold? (See July issue of THE LIFE.) It is no fake or speculative scheme, but a *sure thing*. I bought a tract over a year ago and am well pleased that I did so. You don't go into a company and have to depend upon the officers of the company declaring "dividends" after their salaries are paid. You own your own land and manage it to suit your self. There is an increasing demand for rubber. The supply is not nearly equal to the demand. And there is no delay about getting your rubber ready for the market. You tap your trees and the rubber runs out into a basin and evaporates in the sun when it is ready for the market, pure rubber. Ten acres have been known to bring \$7000 the first year's tapping. And the amount produced increases as the trees grow older. Write for particulars to THE LIFE.

Form good resolutions for the new year, if you like. But you are sure to break them, if they are founded on self-condemnation. This is a very shaky foundation. Paul truly says,

"We may now serve in newness of spirit and not in oldness of letter." (Commandments.) "Sin having taken opportunity, through the commandment, worked in me all strong desire. Apart from law, however, sin is dead."

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MISS HILARY WATTS



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THE LIFE

F E B R U A R Y, 1 9 0 5

Salvation

IN VERY early times people who believed in tribal gods, gods who made it a business to do things for their own chosen people and each one against all other peoples and their gods, looked and prayed and sacrificed for salvation from other people and gods and for temporal blessings. The early Hebrews adopted Abraham's ideal of God and called him JHVH, which we now pronounce Jehovah, or Yahveh. They believed this God was their own God exclusively, that he helped them in their husbandry, health, pastoral pursuits and wars, and was an enemy of all other tribes and their gods.

They had never had any teaching about a state of existence beyond this bodily Earth sphere; so they never asked their god to save them from a hard lot after death. They sacrificed things and prayed to their god in order to keep him in a good humor and willing to keep them from pestilence, pleagues, poverty and defeat in war. It was only a temporal salvation they sought.

Other tribes had their own peculiar gods and worshipped them and besought them in very much the same manner and for the same ends as did the Jews with their god. In fact the Jews under the instruction and leadership of Moses largely copied their sacrificial rites and ceremonies from their neighbors. Moses learned it of his father-in-law Jeth-

ro, who was a high priest among idolaters. Moses was with him forty years and had a good opportunity to get their forms of worship and prayer by heart.

Later on a doctrine of a future state of personal being began to be taught, and naturally, they thought there should be two places in the beyond, one for the good people and another for the bad.

They pictured these two places as being extremely opposite in character. One was imagined to be extravagantly rich, bright, gaudy and free from work and sorrow. The other was described as being very hot, sooty, sultry and unpleasant, full of torments and tormentors.

Of course this was all imaginary, entirely a figment of minds imbued with a sort of religious frenzy. No one had ever been to either place and returned to report. But it came to be thought most important for people to seek safety from the hot place and a happy admittance through the big front gate of the other place.

Thus it became fashionable to pray to God for salvation from hell, or from God's wrath which would surely send them there. The salvation they sought was really salvation from God, since he made hell and was the only one who could send people there.

There are many people yet who believe in this delusion. Preachers find the doctrine useful in their business. It serves to scare people into the church. During the month of January just past, howling evangelists, doleful beggars at prayer and singers of gospel songs have been whooping up sinners in most of the orthodox churches, telling them that they will surely be lost to spend eternity in torment if they do not repent, believe and be baptized. It is very noticeable that their "converts" were mostly little children or very young people, those who are much better in every

way than the preachers who scared them and persuaded them into the emotional repentance and so-called conversion.

But there is a large and increasing body of men and women now who discard all that humbuggery and sensationalism for a more rational doctrine of salvation.

It was said of Jesus that he came to this world to save sinners from sin—not from God, the devil or hell. This he inaugurated and promulgated by means of a calm teaching and demonstration of true living and recognition of a God which is omnipresent as Love, Truth, Life, Spirit, Law, Wisdom and Substance.

From his teaching and example we formulate our doctrine of salvation. It is a process of development or evolution from ignorance and error to a higher and fuller and better realization of the truth of our being.

And here permit me to reiterate some of our views of God, Jesus and man, as I have recently been asked some questions about these matters.

God the father is universal Principle and Essence—mark both words. Principle is law and is co-existent with Essence. There was never any more need for a lawgiver than there was for an Essence creator. Both are uncreate, co-eternal. Essence or substance could not be without law or principle, and law could not be without Essence. There would be nothing for it to attach to or act through. God, therefore, considered as universal Principle and Essence, is not a lover, but Love itself; not one who is wise, but Wisdom itself; not one who is powerful, but Power itself, etc., through all the attributes which we see faintly reflected in man.

In man the Father has expressed these parts and characteristics of himself. Man as a spiritual individual is an expression of God. He activizes principle in his individuality.

Because the Father is Love, he is a lover; because the Father is Life, he lives; because the Father is Truth, he is true; because the Father is Power, he is strong; because the Father is Wisdom, he has intelligence, because the Father is Substance, he is everlasting.

Jesus was the man of Galilee, born of woman like other men. He was highly endowed by the Christ, or crowned, royal, Spirit. We believe he was more fully endowed with this spirit than any other person who has ever lived. The Buddhists think Buddha was; the Mohammedans think Mahomet was; the Chinese, many of them, think Confucius was. But there is no quarrel about this. All men are more or less endowed or inspired by this Christ Spirit.

Now this salvation from sin consists in the unfoldment of the Christ Spirit by degrees and the consequent rising in the scale of intelligence and spiritual power.

Salvation from sin is really all the salvation that is needed by mankind. Sin is only a short-coming, a falling short of Ideals. This is caused by ignorance and immaturity. Sin is not a deadly thing. By sinning we prepare experiences, which, being encountered and overcome, raise us to a higher plane of being. It is the only way in which most people advance.

In this science we are attempting to teach people how to advance by wisdom's ways, which are ways of peace and pleasantness. If there are those who will not take to wisdom's ways, they must advance, be saved, by the other way, the way of experience. It is "up to" all of us to progress, to advance, to be saved.

Salvation is the ultimatum of all individual being. There is not any damnation anywhere nor any lost souls. If God had prepared such a condition and destiny for men as the churches accuse him of, he would

be either the most ridiculous, weak blunderer imaginable, or the blackest fiend that ever was conjured up in all the wild fancies of the inmates of any lunatic asylum on earth.

If we had no better god than that, it would be better if the entire universe were wiped off the map forever.

Now permit me to indicate briefly a few of the steps in this salvation from sin process.

1. The little infant is at first unable to walk or talk or reason. It crawls and jabbars and stumbles and falls. This is sin, but not crime. It develops power and skill and dexterity by encountering and overcoming the results of mistakes and ineffectual effort. Thus is the infant saved from that stage of his being, unfolded to a higher.

2. The older child encounters his simple lessons in books and through work and chastisement. He stumbles along, falling, failing, rising, regaining, being overcome and overcoming, advancing, growing by slow steps, but never yielding his buoyancy of spirits, until he is saved from the sins of that stage of his being and enters the next higher.

3. The youth continues his lessons, developing his brain and his muscles and his powers of perception and reasoning. He aspires and dreams and hopes and pushes on until he is saved from the sins (shortcomings) of that stage of his being.

4. The mature man and woman enter upon the duties of life, the business part of their career. They struggle, strive, fail, succeed, weep, laugh, lose, win, are ambitious, strong, weak and continue to go forward whether they will or not. In this way are they saved from the sins of this stage of their being. In it all is the Christ spirit working toward higher and better conditions.

5. Here comes the person of mature years, the one who begins to think about the beyond, the stage of being that is not bound by bodily limitations. He has met the conditions of life and achieved what he could, or thought he could. He has been saved from much sin and error through experience and precept, and probably contracted some erroneous habits and ways or committed many willful wrongs in his career.

From these he must also be saved. If he fails or refuses to secure his salvation while manifesting a flesh body, he must do so after he passes to another sphere of being. For no soul can ever be lost. If nature takes such jealous care of all the little atoms of matter that not one has ever yet been lost or destroyed, would she permit a human soul to be lost or destroyed?

Life can never become extinct. It changes modes and forms of manifesting itself, but never ceases to be. And we believe that conscious individuality never ceases. It is an eternal now with the consciousness. I can find nowhere in nature or reason any proof or sign or argument going to show that in Life there is any retrogression or undoing of what has been done.

Then salvation is sure and progress eternal. We no longer seek to save souls from hell nor from God's wrath. Our work is for salvation from sin.

Tell us about your troubles, ailments etc. We will be glad to help you out of them. We believe you ought to and may be free and happy and prosperous. We give you the attention and time we claim to give you and the results prove their value. Don't put your trust in cheap Johns who hold out to you a hope of getting something for nothing, who advertise that they will treat you a month for \$1.00 and throw in \$2.00 worth of literature. They are fakes. They only seek to get their advertisements into your hands and sell you something.

BROTHER Charles L. Brewer, who calls himself anarchist, crank, etc., has, in company with the artist, Richard Kruger, started a monthly magazine at Los Angeles, Cal., 425 S. Grand ave. Mr. Kruger was formerly "Dickie," the artist in the Roycroft family at East Aurora, New York. There is where Brewer became acquainted with him.

The handsome design on the cover of this new magazine, "The Magic Wand," is by Mr. Kruger.

It is well gotten up and full of interesting matter. It is \$1.00 a year.

Mr. Brewer is a fine, original writer, as our readers all know from reading his articles in THE LIFE.

He says in the foreward, "Send money in your own way at your own risk—your own will go where it is sent.

"We would rather be bill-bored than a bill-board, so don't send us any advertising. If you deserve it, and we feel like it, and have vacancy to blister, we'll give you a friendly mention. If we don't, it's you to the silence.

"Anything not signed, credited, or put in quotation marks may be charged to the editor during the rainy season.

"N. B. Shake well after taking."

This from his statement of purpose is good.

"We believe in the supreme dynamic power of Love and Wisdom in their resistless non-resistance; that their Incarnate Presence is the immediate and only solution of all problems and the ruling fact in every situation, and that he in whom they so appear need never stoop to fight with sword or pen, bullet or ballot, law or lock."

Send 10 cents for a sample copy. You will like it and become a subscriber at once.

Subscribe for THE LIFE.

I suppose the orthodox bound and taught world will go on forever calling Jesus' conception the "immaculate conception", while the fact is, it was the conception of Mary that was so called by the Catholic church. It also continues doggedly to call Mary Magdalene the sinning woman to whom Jesus said, "Go and sin no more." But there is not a particle of evidence anywhere that she was. All the Bible evidence shows she was not that woman. Yet, they will go on just the same calling rescue societies "Magdalene Societies". It is a slander on a pure, good woman. And they still go on saying "He that soweth *to* the flesh," etc., after it has been proven that it is "sowing *for* the flesh". And, too, they keep on saying people live in the street, instead of on the street, because some idiot in authority began it, and spelling Earth with a small e and Mars with a capital M. Habit is very strong and soft brains are utterly under its control. You can't wake them up. They don't hear preaching or warning or corrections.

A sweet woman in Virginia who recently got the lesson on "How to work and not Be Tired," and had some success treatments of me, writes,

"Dear Mr. Barton:

"Really, so far, I have done very nicely. In many ways I have seemed favored and lots of rough places have smoothed themselves out gracefully. It is the end that crowns the work, though, and now that I've taken nice orders, if for the next two weeks I make successful deliveries and good collections, I will be all right. I do not believe I could have gotten along without your help. What wouldn't I give to be such a power, comfort and support to the many needy of this world as you are?"

Meditations

By KANTON

OF COURSE the world is moving onward to a higher destiny, —to the realization of the hopeful prophecies of the past. The ranks of pessimists who doubt this are becoming thinner every day. Notwithstanding the petty jealousies evident from time to time between nation and nation, and the continual display of grasping selfishness between man and man, it is clear enough to the unclouded vision of philosophy that we are to-day firmly planted on higher ground than that trod by any generation in the past. Little-ness of soul, shortness of mental view, imperfection of understanding, and the false steps consequent thereon, still prevail in the world, and will still be found clinging to struggling humanity when the race has reached much higher ground than it is our privilege to occupy to-day. The existence of bloody war in the Orient proves nothing to the contrary of the assumption of the world's high position in spiritual progress. Nations err continually, contrary to the voice of those individuals who possess the maturest judgment and the soundest understanding. All over the world and at all times in the world's history it has been the exception when the nation's course has been mapped out by the nation's wisest men. It is a fact easily verified that a nation's most advanced thought is rather spurned than heeded by those who guide the ship of state. The ostracism of Aristides the Just and the banishment and subsequent execution of Cicero are not by any means exceptional occurrences in the history of the world. They have been repeated in kind many times. That is the way the nations of the earth have always acted, and the

same tendency is noticeable to-day. The diplomatic relations of modern nations are continually bringing to light the silly purility of governmental exponents.

. * .

Human frailty is as evident to the optimist as to the pessimist, but there is a radical difference in the aspect. To the pessimist the shortcomings of the millions indicate a depravity and baseness of nature which are hopeless of reform. To the optimist they indicate only incidental crudity which is inevitable to growth, and which is bound to give place to maturity and strength in the fullness of time. The myriads of life do not advance like the ranks of a moving army. No individual is compelled in his spiritual progress to await the step of any other individual. There is an utter disregard for regularity in the forward movements of life. As between individuals, there is no waiting for one another. There is a necessary relation between the different classes of living things that compels a certain order of advancement. Animals may be compelled to await the evolution of a higher order of food-plants, which in their turn may have to await the evolution of favorable climatic conditions. But Peter need not wait for Paul, nor Paul for Peter in the race set before them. There was a time in the history of life when a species of moss was the highest expression of vegetable life. Now the oak lifts its great branches toward the sky and tells of the wonderful possibilities of growth, while the humble moss clings to the giant's feet, an eloquent reminder of the lowly origin of vegetable life. In like manner the intellectual giant towers among pigmies of the same race. Crudity, weakness and error will abide in the world although the vanguard of progress be far up the hill of noble attainment.

The world's advancement is evident in the nobler motives which actuate the millions. While it is true that a degree of narrow selfishness may be found in most cases that may be cited as examples of noble action, yet is it not generally a selfishness of a low or brutal nature. If the man who gives his money to endow a school, or build a church, or found a library, seeks thereby the applause of his fellowmen, his desire to be thought good and generous must be accounted far nobler than to covet that ancient applause which sang, "Saul has slain his thousands and David his tens of thousands." If modern nations expend vast sums in the improvement and construction of devices for the destruction of human beings, these extensive preparations are rather for the prevention of war than for encouragement of it. If war still rages and threatens to rage, there is always involved in the causes a real or imaginary point of honor. War for the mere glory of conquest is not in vogue in the modern world. The cruelty of ancient times seldom mars the even course of life in these days. The dense cloud of ignorance which brooded on the millions in ancient times has lifted and promises to pass away. Religion, formerly enveloped in superstition, is fast becoming rational and uplifting. While the spirit of persecution is not entirely extinct, it is cowardly and weak, and seeks a scanty hiding place in the darkest corners of the earth. Altogether, the twentieth century promises fairly to surpass all former centuries in grandeur of attainments.

Lectures.

I DELIVER lectures in out of town places whenever arrangements are made for me at the mere cost of transportation and board. In this way the public are instructed as to our teaching, classes and societies are formed and the friends of this work are reinforced and strengthened.

Secure a hall or church for the lecture, advertise it and let me know, and I will come. A. P. BARTON.

Non-Resistance.

BY C. L. BREWER.

Read before the Light-Bearer Club, an Anarchist
Society of Los Angeles, Cal.

THE philosophy of Non-Resistance comes with a broadening perception of the facts of life, and marks a gain in poise and sanity. The crude, untempered spirit breaks and snarls; the unfledged individuality, unconscious of an assured position, sees foes all around, and strikes out in the pride and terror of self-defense, till the world becomes a battle-field and "nature is red in tooth and claw."

But all history records the failure of this method of self-preservation, and the success of something else. Whole continents and centuries of aspiring life are known only by their decaying enginery of attack and defence, and the most precarious life to-day is that of the man who always carries a gun and is ready to use it. All down the ages, in the face of horn and fang and sword and rifled cannon, the meek have inherited and taken the Earth, and geology reads the panorama of their victories graven in the heart of the adamantine hills.

It is not only that the fighters destroy each other, in poetic justice, and for the common good; but the gentler forms of Being win by Divine Right of their closer harmony with the purpose of the marching ages.

We always get a sense of this in practical life. In a natural state, the wild beasts seldom fight with each other; our professional warriors devote their attention chiefly to avoiding war; and the captains of industry know well that combination is better than competition. We learn everywhere that strife is inimical to the business of living, and try to live by it like going the wrong way on a moving sidewalk. He who is ruled by, in-

stead of ruling, his fighting instinct, has his spiritual home in the Dump, and is working his passage in the garbage cart.

The penalty for antagonizing is to become antagonistic—to be folded in an atmosphere which repels the very elements of Life. When you meet such a person you instinctively darken yourself to suit his condition. You never give him your best smile or truest word or sweetest thought. He never gets to know your Angel Self, and that is his damnation, because his other limitation keeps him from believing in what he cannot see. The slop-pail is for the pig—he is not supposed to be interested in jewelery.

Then the fighter is usually left on the battle-field, either a dead or a living corpse. Nearly all the reformers who do not die young become examples of this. They begin fighting the living, and end fighting the dead. I think of Robert Ingersoll, who lost the best of his life fighting the forgotten mistakes of a dead theology, as a fine type of those who never learn that the war is over—as one for whom the sun and moon stood still at the turn of the battle, and who lived happily ever after in the consciousness of 4:30 p. m. of that unending day.

It is a mistake to fight for truth or freedom, for all that we desire is waiting to come in radiant light and beauty as soon as the fuss is over. The open secret of the kingdom of heaven is in the pure love of a little child.

The child is not class-conscious. It doesn't care about your politics or religion or financial standing. It doesn't ask whether you are a minister, policeman or anarchist. It doesn't inquire whether you are a saint or sinner, master or slave, mortal or immortal. It simply loves, and compels you to reciprocate. And it is only as you become like that in your relations with

your fellow beings that your life is either saved to you or counts for a happier society in a better world.

Non-resistance is much more than total abstinence from coercive force. It is an attitude fundamental to thought and feeling—a vital element of life and health. It means that in the center of your being you have realized the Harmony that is Life. Some people damn themselves by hating God, and others by hating the Devil. Some make their own hell fighting the saloon, and others fighting the church. One man registers his own death-warrant in what he says about Teddy Roosevelt, another in his opinion of Herr Most. But it is no matter who or what or why you hate, because it is the hatred itself that poisons your life, and silently works out in your faculties and members the poetic vengeance of an outraged but non-resistant Universe.

To even think it necessary to fight for peace, to struggle for love, to strive for harmony, is to affront the Cosmic Scheme of Things with a manifestation before which it is unconstitutional for either gods or men to exhibit pearls. To doubt love is to be damned to lovlessness. To judge the Infinite by the finite is to make the finite infinite for you, and shipwreck yourself in the center of your own horizon. It is suicidal to condemn the music of the spheres as rag-time before we have caught the swing of its melody, or doubt the wisdom and sanity of the Universe because so many elegant corpses seem to be out of the cemetery on parole.

Non-resistance involves a sense of the Cosmic Evolution by which all things co-ordinate for good to give everyone the best possible service for the occasion he presents, or, as we often say, without seeing the true meaning, to "serve him right."

It also means a willingness to be served rightly—to see that if any painful thing you have attracted

cannot be satisfied with a smiling face, and open hand it is welcome to a gracious bosom and a loving heart. It means shining up to destiny, and, if need be, reveling in retribution. It means that if nothing else will do, and you are actually ground to death, no one shall know it except by the odor of crushed violets.

Until you have reached this point you have not learned the a. b. c. of life; and, as you approach it, you will become immune from harm, and powerful for good. You will not be sick, and you will not be robbed. Your property will not burn, lightening will not strike you, and your train will not be wrecked. You can smile with the gracious consciousness of superior power on all the little men who play at government in Sacramento, Washington and Wall St.; and your very presence will protect those you love.

Your power depends upon this gracious life within. The kingdom of heaven does not come by bullet or ballot. It is not a question of politics or religion. It does not wait for the Single Tax or Socialism or Anarchism. But it comes by way of the Incarnation—the little child—the Individual—the personal development and presence of Cosmic Truth.

Everything is a paradox when viewed from two standpoints; and so, of course, non-resistance is the strongest form of resistance. The Non-resistant merely sees the absurdity of the situation, and in the light of that vision the lifted hand is stayed, the wrangling tongue silenced, and the decrees of kings and courts forgotten.

Did you ever hate anyone so much that you did not want to be in the same county with him, even though he never saw you? By the same power and token you will, in the vibrations of light and love, make existence around you impossible for anything that should not be.

Do you know one who would not move finger or lip to keep you from doing wrong, or reproach you afterward, and yet in whose presence it is impossible for you to be less than your very best? That is the irresistible power of Non-resistance; and your personal ability to wield it is the measure of your value as a Reformer.

Have you noticed one thing in the story of Him who is supposed to be the finest character in all literature? In his ministry he antagonized the representatives of the church and state, and said very severe things about them and their ways. It came back to him, and they killed him. But in that very crisis, it seems, he learned the final lesson, or caught the ultimate key-note of Life, and rose, a victor over death, to finish his work. And it was then, when he knew no enemy, had no antagonism, breathed no condemnation, that he said, "All power is given unto me in heaven and on earth."

The true Non-resistant will not object to people fighting while they wish to. Fighting is for the fighter, and he needs the exercise. But it is well for the ridiculous monkey to get acquainted with the idea that he is just increasing the trouble he is trying to stop, and that he is welcome to leave the ring whenever he has enough. The rest is simple—the simplest thing in the world. Just smile, keep sweet, and be kind; and let the vibration of your new front work back and in till your very soul is recrystallized in the glowing terms of Love. Then forget to be class-conscious, and let your light shine. That is all you have to do to be transformed by the renewing of your mind from the comic section of a yellow Sunday Journal into an edition *de luxe* of the Book of Life.

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Bible Lessons

1905. (FIRST QUARTER.)

*Lesson VI.—Feb. 5.***J**ESUS AT JACOB'S WELL.—John 4:5-14.

LESSON KEY-NOTE:—"Let him who will take freely of the water of life."

Time:—Probably in December, A. D. 27. Jesus says in verse 35 of this chapter that it is yet four months to harvest time.*Place:*—In Samaria at Jacob's well near Sychar, about one mile from Shechem.

Jesus had been teaching publicly about one year and was about 31 years old.

John the Baptist was still preaching but his following grew less as that of Jesus increased. Jesus now begins his Galilean ministry.

5, 6. Jacob's well is still there. It is now about 75 feet deep, but was much deeper originally, as it has filled up with debris some. It is about 7 feet, six inches in diameter, except about four feet at the top, which is so narrow that a man of ordinary size cannot pass through without lifting his arms up over his head.

It was noon and Jesus sat down to rest by the well. The historian says he was weary. If he could go without ordinary food for a long time and not be hungry, why should he get tired with walking?

7, 8. The disciples had gone into the nearby city, Sychar, to buy food. The woman was a Gentile, or heathen, woman and had come to get water. Jesus asked her for a drink.

9. She knew he was a Jew by his dress and general appearance. She wondered that he would condescend to speak to her at all, as the Jews considered

themselves so much better than the Samaritans. Jesus was not a society man nor a believer in family trees and ancestry. He saw in each person he met only the individual himself. He was no respecter of persons.

10. It seemed a little egotistical for Jesus to say what he did in this verse. But he was conscious of his divine dignity and mission and hesitated not to declare them. At a synagogue in Nazareth he read from Isaiah and said, as he rolled up the scroll, "That means me," and the orthodox church people tried to mob him for it. "Living water" is spirit life. The Christ gives this to all who get ready to receive it.

11, 12. The woman, of course, did not understand what the Master said to her. She saw only the literal sense of his words.

13, 14. The well Jesus referred to is the awakened Spiritual Center in the man or woman. If this is active and the Christ spirit in control of the personality, there never can be any death to the individual.

Of course you don't believe this, for you have been born and bred in the hypnotic spell of mortality and expect to grow old and die, or get one of the catalog diseases and die in the old orthodox way. But, I tell you now that the old order of things passes away swiftly and "all things are become new." The old form of dying must be put away from the race. Make up your mind to this.

1. Tell about Jacob's well.
2. Why was Jesus there?
3. Whom did the woman represent?
4. What is the well Jesus referred to?
5. Is this true, or a fancy?
6. What will the Christ do for us?
7. Are you Jesus Christ?

Lesson VII.—February 12.

THE SECOND MIRACLE IN CANA.—John 4: 43-54.

LESSON KEY-NOTE:—"These works which I do

testify concerning me, that the Father has sent me."

Time:—About the first of the year, A. D. 28.

Place:—In Cana of Galilee, near Nazareth, the home of Jesus and his parents, and in Capernaum, a city about 25 miles to the northeast.

Jesus had been detained on his way to Galilee from Judea at Sychar two days. The other two years of his ministry were spent in Galilee. Josephus says that Galilee at that time contained two millions of people, the number Uncle Sam had when he got his freedom from his mother, Great Britain, broke the apron strings, as it were.

43, 44. The people about Nazareth said, "Why, we know this boy. He is the son of one of our humble carpenters and has worked with his father all his life. He can't be anything great." So Jesus, seeing the reason of their rejection of him, the same reason we have now for the refusal and condemnation of home inspiration, concluded to go among strangers where the people would honor him for what he was, and not dig up his ancestry and shackle them to his wrists and ankles. This is a common custom yet.

45. The Galileans received him kindly, for they had seen some of his works in Jerusalem and Cana. They believed in him.

46, 47. Jesus had proven his power at Cana and the "nobleman" believed he could heal his sick son. So he brought him anxiously.

48, 49, 50. The people wanted signs, just as they do now. The words of the Master here recorded were a rebuke to the time-serving, skeptical people.

The man believed, and his son was healed. Belief does it all. If a patient believes, he is healed. If the parents and friends of the patient believe, he is healed, if a true healer has the case.

51, 52. The healing of the nobleman's son was in-

stantaneous. About one o'clock Jesus gave the word and the fever left the boy at once.

I once had a telegram from a distressed man to treat his little girl who had pneumonia. I answered, "Your little girl is healed from this hour; it is now 3 p. m." He wrote me that it was as I said, and his child was well. Thus does faith do the work.

53, 54. The result of this healing word converted the entire family. This is not always the case. I have in some cases raised people from the door of death, and yet the family would not believe. They said he would have recovered anyhow, or the last medicine he had did the work. But such cases of stolid materiality, or morbid desire to avoid payment, are rare, thank God.

This was Jesus' second miracle in Cana. The first was the converting of about 130 gallons of pure water into wine for the drunken guests of a marriage feast, according to the unknown historian.

1. Whence was Jesus going?
2. How was he received in Galilee? Why?
3. Why was he rejected in Nazareth?
4. Why is this true of all prophets?
5. How was the nobleman's son healed?
6. What has belief to do with healing?
7. Can one who does not believe be healed?

Lesson VIII.—Feb'y. 19.

JESUS AT THE POOL OF BETHESDA.—John 5:1-15.

LESSON KEY-NOTE:—"A great crowd followed him, because they saw the signs which he was performing on the sick."

Time:—About March, A. D. 28.

Place:—Jerusalem, beside a pool or spring near the east wall of the city. There are two pools there. Consider thinks the pool here referred to was the Fountain

of the Virgin, at the foot of the Ophel slope, southeast of the temple. This is said to be the only natural spring in Jerusalem, and has the peculiarity of being intermittent in its bubbling up. Kansas City has many natural springs.

1, 2, 3, 4. About two or three months after the healing of the nobleman's son, Jesus went to Jerusalem to attend a Jewish festival, either a passover celebration the last of March, or the "Purim", a month earlier.

He found people flocking to a pool which they believed healed the sick if the invalid could get in first after the waters bubbled up. They thought some angel "troubled the waters." Their belief in it resulted in healing, although there was really no healing merit in the water itself.

5, 6, 7. A sick man had gone there for healing, but was always crowded out when the waters began to bubble up so that he could not get in first. He had waited long and no one would plunge him in first. He could not walk.

8, 9. It was the "holy Sabbath" and Jesus said to him, "Take up your bed and walk." He did so at once. He obeyed the word of power. He could not resist the command. Nor can any one now resist such a command. I have seen the blind, the halt and the hypochondriac obey this word of power. It is yet extant in the world. Yet, but few have the authority to speak it. There are many who advertise that they will treat you for \$1.00 a month and give you \$2.00 worth of literature in the bargain. These are all frauds. Leave them alone.

10, 11, 12, 13. The orthodox Jews growled at the desecration of their Sabbath. The healed man did not know who did it, but knew that the word was sufficient for his case. He cared nothing for when, or how or who; the result was enough for him. The work that is proven by results is the only legitimate work. It is the only advertising a genuine healer needs. It is all I have ever had. Those who are healed tell others who are in need.

Jesus went away at once, not desiring any praise or notoriety about it and probably anticipating the condemnation of the Jews because the work was done on their Sabbath.

14, 15. The healed man went to the temple to show himself to the priests as a well man and met Jesus there. The master gave him a warning as to his future conduct, indicating that his sins had caused his sickness. Then he knew who it was that had healed him, and went back and told the Jews.

It is really important that those who are healed should "sin no more, lest a worse thing befall them." I always tell people this who have become sick through their sins. One man who was healed of syphilitic trouble did not heed the injunction and a much worse thing came upon him. Paul says there is no hope for those who turn back after being lifted to the plane of light and life. Of course we cannot hold them then. They must maintain their places by their own power.

1. What was the merit of the pool?
2. Why was the sick man not healed?
3. How did Jesus heal him?
4. Was it wrong to do it on the Sabbath?
5. How does sin cause disease?
6. How may we be always well?
7. Is one who is healed necessarily regenerated?

Lesson IX.—February 26.

THE MIRACLE OF THE LOAVES AND FISHES.—John 6:1-14.

LESSON KEY-NOTE: "I am the living bread who has descended from the heavens."

Time:—About a year after the events of the last lesson, about April, A. D. 29.

Place:—A wild grazing region near Bethsaida, called the plain of Butaiha. It was on the northeast shore of the Sea of Galilee, at the foot of the mountains. Jesus was surrounded by a great multitude of people eager to hear his words and see his wonderful works of healing. Some came for healing and instruction and many came through curiosity.

This is the only miracle of Jesus that is recorded by all of his four historians, Matthew, Mark, Luke and John. In all there are thirty-six mentioned in the four stories. John gives only eight of them.

1. Jesus probably went over into Philip's kingdom beyond the Jordan on account of the persecutions that followed the murder of John the Baptist in Macherus castle by Herod.

2. The crowd that followed Jesus were not all sincere seekers after truth. Many were only curiosity seekers. They wished to see him raise the dead and heal the sick. These sought no good and got none.

3, 4, 5, 6. Jesus took an interest in the temporal needs of the people who followed him. He knew what he was going to do, but asked Philip about it to see what he would say. He often led up to his wonderful works by means of appeals to his followers. At the tomb of Lazarus he seemed to be desirous of getting the people standing by in tune before he spoke the words of life to the dead.

7, 8, 9. Philip said that \$32.00 would not buy enough to give each one but a little food. Andrew said there was a boy there who had for his own lunch five crackers and two sardines.

10, 11, 12, 13. Jesus took what the boy had as a foundation and, with blessing, increased it until there was enough to feed five thousand people and each of the twelve disciples filled his lunch basket with what was left.

14. All believed now that he was the expected Messiah.

Many now ask for a sign to convince them of the value of our teaching. Signs are given, but not for the purpose of conviction. Our works must stand on their own merits. Let those who will, come.

1. Why did the crowds follow Jesus?
2. Why did Jesus ask Philip about food for the people?
3. Why did he need some food to start with?
4. How did he increase the supply?
5. Do you believe this story?
6. Was the increase a natural process?
7. Could this be done to-day?

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one or both of those hours in the silence with us.

Key-Notes.

FEBRUARY.

1-14.

I DO NOW INCREASE MY SUPPLY AND MY
POWER BY THE WORDS OF TRUTH UNTIL
I SHALL NO MORE KNOW WANT OR WEAK-
NESS.

15-28.

THE PEOPLE ARE ALL NOW BLESSED WITH
SUPPLY AND HEALING BY THE WORDS
OF TRUTH AND THEY REJOICE IN GOD-
THE OMNIPRESENT GOOD.

Health Thoughts

HEALTH Man is created perfect. Health is the natural condition of all Creation. It is this originally perfect state in which individual man was created and from which personal man appears somehow to have fallen, that mankind is now trying to get back to. He "feels it in his bones" that somewhere in himself there is a Spark which, if he could get at and flame up with, by his own effort or through help, would transform him and lift him into a perpetual Eden.

The doctor has made no effort to abolish disease itself; he has only aimed to relieve individual cases of present attacks. He has not looked for the basic cause of disease, and has not looked for the doctrine of the Universal Remedy, the Alchemy that will transform the Thoughts, purify the heart's intentions and make disease impossible.

Created man was never intended to be forever pulling himself through brambles, spending all his time fighting off the thorns with the hope of getting his body along somehow, and *formed* man should remember to be like his Created self in all his thoughts and intentions. Originally he was told to *have* dominion then and there, so that he might at once enter upon his great life-work of being in the flesh what he is in his created self; that he may use the matter as the potter uses clay, to beautify it, utilize it, to *make* earth like heaven and men like angels.

HEALTH By the term Health we mean that harmonious activity of all the functions, mental and physical, which enables a man to re-present or symbolize in his body, his original or

Created self, in all its characteristics. A healthy man not only lets that One Life obtain in him as it does in the flowers of the fields, but he refuses any other life or appearance. By his mental attitude he invites the One Life continually. To the appearance of pain in any one he promptly says "No", or "Not so; you are not", and then fills the place with life and health thoughts so full a healthy response is sure to be forthcoming. "You are full of life and health. You have only life, life, life, in perfect health and peace. Your thoughts are filled with wholesome ideals". A healthy mind never admits the possibility of contrary conditions. If such a thought intrudes, it is dismissed at once, as one would drop a hot coal. He knows his birth into a limited environment is for good, not evil. He knows it is to give him an opportunity of showing forth through his own efforts that which he is in his created perfection. A man may be helped, but he must be self-made ultimately. He has to prove that he is naturally the microcosm of infinite Intelligence and Power. There is a reason why all men have not become free from the habit of ills.

THE REASON. The belief that mankind is separate from Life or God has been the prime cause of all his ills. The *fear* arising out of this kind of thinking has engendered all the varying shades of disease and inharmony that have appeared in the world. If physical man could have continued from the first, consciously as closely related to the Principle of life and health in his outward career as in his inner, the same perfect conditions would unbrokenly have continued, even to the ends of limitation. He has not done this. But instead of condemning himself for natural sin, let him turn round to doing exactly the opposite thing, realizing it was through ignorance rather, and in a way, through "second nature"

or heredity, for the gap between spiritual Creation and material *formation* had to be bridged and man in his limited knowledge had to learn how to do it.

Daily he has miss-thought, or indulged ideals that did not emanate from the perfect life at all, and these have influenced his actions, boomeranglike, a worse than waste of ammunition. The power that has been given in vagrant thoughts must be withdrawn and applied in thoughts that are loyal to the Created and perfect Self, if life unalloyed is to be expected; or if love unalloyed with its opposite, or truth unalloyed with falsehood is the thing desired. This kind of thinking will bring Regeneration. And what is that?

REGEN- If you are going due north and discover
ERATION. you are on the wrong road and you *turn*
and go directly opposite to the wrong, the
process brings you regeneration from that
particular error. "Making up the mind" to turn after
some friend who knows has perhaps pointed out the
mistake, the *change of the mental direction* brings the
regeneration, and the healing.

To change without understanding would not un-
lose the lost traveler, for he might go forward not
knowing the course and again miss it. In order to get
back to one's original health and peace he will have to
turn from the wrong course purposely, knowingly, and
find the right and pursue it. Mind has power to do
this. Whether it makes use of its opportunity or not,
Mind has all power over matter. The one who has
been entertaining ill thoughts as his guests has power
to drop the curtain between him and them, and begin
life anew by receiving as guests to be entertained only
true, beautiful and right thoughts.

And instead of saying you have a pain in your
knee turn from acknowledging it and bravely say "Not
so; there is not any thing of the kind there". Turn

completely round and tell what *is* there. Be true to truth and your Self; *tell* the truth of *being*, and as nearly the whole truth as possible at present. (I am telling you how I put a patient up to letting go his pet trouble, when he had thought it impossible. He smiled at me, a dry, doubting smile at first, but when I got him to using his power in the right way *only*, he found right conditions so "easy"). What is the truth of being in regard to that knee? "It is filled with useful life and strength. Life fairly teems in that knee; it is full of the richness and wholesomeness and naturalness of sweet, invigorating, abounding Life and Strength. There, there, the pain is vanished, obliterated. It hasn't gone anywhere, it simply is not, any more at all. My word is life, and health to flesh. You yield readily to righteousness. You are sound and well."

FACTS NOT In saying there is not pain in the
ALWAYS TRUTHS. knee, I do not mean there was not
the phenomenon of sensing pain.

Nor would I say the drunkard does not sense the beasts he declares are tormenting him; but I do say they are both non entities, not things. They are imagined or phantom conditions. Pain is a non entity which of all unrealities needs most to be dispensed with, and for the reason that it is a *vacuum* which ought speedily to be filled with real substance. This is what the pain is saying or calling attention to, a need that should be rightly filled. Thought can do this. Every old inherited groove of disease can be *dentisted* out by faithful denial and filled so full of the pure gold of Spirit that no counterfeit condition can appear. The all-powerful, faithful word of mine applies the substance that is the only real filling for every need.

The beautiful body receives the wounds of

MATTER mental conflict and is as innocent as the
INNOCENT. battle-field torn by shot and shell and
 strewn with wounded men and horses.
Why should pain be real in the body? If original in
the body why will putting the mentality to sleep with
an opiate allay the pain? Because it stops the error
thinking. Bad conditions are fostered by thinking
them. Pain may be sent here or there in the same man-
ner. Thought force is mighty for good or ill. When
operating in the right direction health and peace spring
into sight like flowers in the sunshine. Mold and rust
appear in their absence, and these leave vacuums, as
the fruit of wrong mental energy. Turn ye, turn ye,
from them.

It is *not* always easy for one to turn from the con-
templation of inborn fear-conditions into thoughts of
health and harmony, yet this is the course to pursue.
Whosoever *will*, however, *may*. It is your prerogative
to turn right round from harboring error and turn
every tramp out of your house; then force your thoughts
to lay practical hold of the beautiful, strengthening,
integrating, upbuilding, harmonizing attributes of
Life, and so frustrate the error and it will disintegrate
and scatter. Healthy tissue then soon gets the start
and normal conditions are established. Nature is then
on your side.

It is a truth of natural science that no thing can
be destroyed. If pain were a real thing it might be
found waiting round the alley and biding its time. But
any one knows that his stomach or head-ache is not
the ache he had last year! It may not vary much from
the old ache but this is because his mental attitude
has changed so little. It isn't because mind hasn't
the power, but because it has not used its power to
make the body improve through improving itself.

Each man of a whole regiment may command his

foot to lift simultaneously with his neighbor's foot and it will obey. His thought alone compels his body not only to move, but to keep even pace with every other body, "left, right, left," every man the same instant. Your hand obeys you, why not the pain? It is because you have held it mightier than you. Do not give it honor. Deny its entitative existence. Make it nothing. You can.

It is a law of matter that it cannot move until mind sets it in motion. It cannot stop of itself when thus set in motion. Matter is only outline, figures to use in our demonstrations. Let us understand the use also of the negative quantity *naught*, and make it help us, for it was never intended as a hindrance, but is *indispensable as a help*.

HEALING A
SCIENCE AND
FINE ART.

The art of healing is a science because its practice is conducted under scientific principles. It is arranged and classified knowledge made powerful through the orderly use of the

word. It is a fine art, because, in its practice the principles of science are fulfilled. It gives scope, not only to man's skill, as in the liberal arts, but to his talents. To heal is to turn the mentality of the patient from the error thinking that caused or permitted the trouble, into the contemplation of those thoughts and verities that are natural to the Created Self. It means, as has been defined, that state of mind or body opposed to disease and characterized by the soundness and perfection of all the parts and functions which constitute a living being.

that thou art *mind-ful* of him? Man fills
"WHO IS God's mind. Man is the expression of
MAN" universal life or God. It is natural for
man to express the characteristics of God
or Life, and unnatural for him to express anything
else, since God or Life is all. It is when he attempts
to express something else that trouble and failure ap-
pear. An error thought rankles because it is for-

eign substance, like a pin in the flesh. We are not here in error's name but in Truth's.

Man's nature is divine. Let him deal only with divine things. Let him make every reality divine by rightly dealing with it. A beautiful book, "Truth and Health", has this moment been handed me from the pen and love of that earnest disciple of truth, Mrs. Fannie B. James, of the Colo. College of Divine Science, Denver, and as I glance at the title page I read the thrilling and true words, "*The kingdom of God is within you.*" Also, "*The kingdom of Heaven is at hand.*"

C. J. B.

The Calf Path.

Selected.

One day through the primeval wood
A calf walked home as good calves should;
But made a trail all bent askew,
A crooked trail, as all calves do.
Since then two hundred years have fled,
And I infer, the calf is dead.
But still he left behind his trail,
And thereby hangs my moral tale.
From that day o'er hill and glade
Through those old woods a path was made.
And many men wound in and out,
And dodged and turned and bent about,
And uttered words of righteous wrath,
Because 'twas such a crooked path.
But still they followed—do not laugh—
The first migrations of that calf;
And through this winding wood-way stalked,
Because he wobbled when he walked.
This forest path became a lane,
That bent and turned and turned again;
This crooked lane became a road,
Where many a poor horse with his load

Toiled on beneath the burning sun,
And traveled some three miles in one.
And thus a century and a half
They trod the footsteps of that calf.
The years passed on in swift fleet,
The road became a village street.
And this before men were aware
A city's crowded thoroughfare.
And soon the central street was this
Of a renowned metropolis.
And men two centuries and a half
Trod in the footsteps of that calf,
Each day a hundred thousand rout
Follow the zig zag calf about;
And o'er crooked journey went
The traffic of a continent.
A hundred thousand men were led
By one calf near three centuries dead.
They followed still his crooked way,
And lost one hundred years a day.
For thus such reverence is lent
To well-established precedence.
A moral lesson this might teach,
Were I ordained and called to preach.
For men are prone to go it blind
Along the calf paths of the mind.
And work away from sun to sun
To do what other men have done.
They follow in the beaten track,
And out and in, and forth and back,
And still their devious course pursue,
To keep the path that others do.
But how the wise old wood dogs laugh
Who saw the first primeval calf.
Ah, many things this tale might teach—
But I am not ordained to preach.

Correspondence

I LOST my parents, my first husband and three children. Now I can hear, and sometimes I think I can feel them. How can I know who it is? I have often stopped and asked who it is and what they wish, but all is silent.

"When a person asks for advice in the silence, does the answer come immediately, or is it different with different persons?

"The answer always comes to me at once when I ask, but I have not believed it was the true voice and would get careless and not act upon it for a time."

"K. S."

Answer:—This woman had a true, good husband. He died and she married a man who has made her life most wretched. He is an ignorant, coarse, bigoted Catholic and bitterly fights her Science practices and studies. I have it from friends and neighbors that she is a most excellent woman, sweet of disposition and character, and has been persecuted almost out of her life by this second husband and his church associates. He destroys her Science literature and gets her letters from the postoffice and reads and destroys them, not allowing her to see them.

This, of course, is all wrong. She has just as much right to dictate his reading and beliefs as he has for her. The wife is not a slave nor a chattel of her husband. She should be a free and independent co-partner with him, in every way having and exercising as much authority in and about the home as he. If she has not, the partnership had better be dissolved.

Now, as to your questions, my good woman, I have only my opinion to offer. It may be correct—it may

not. I cannot speak with authority, except in so far as my own experience has gone.

I do believe that our dear ones who have become invisible to us often come to us and try to let us know they are interested in us and love us as ever. I do not know how you are to be sure who comes and what they say. But you may, by practice, learn this, I sincerely believe.

I have a friend, a good, sensible, sincere woman, who consults her deceased husband about all her business transactions. She is satisfied that she is correctly guided by him. In one instance I know, when she was about to close a deal on some property, she was warned by her husband, as she believed, not to do it, and it turned out that she would have lost several thousand dollars if she had not obeyed the voice she heard in the silence.

While I think advice may come to us from the invisible ones, yet I do not believe it is always trustworthy. Those persons may be in error now as they were before the change. I cannot see how dying could render them infallible in wisdom.

Yes, the answer usually comes at once, in the silence. If you act upon it, do so only after consulting your own reason and common sense.

I am confident, however, that there is an infallible guide within our own inner consciousness that may be consulted with perfect confidence upon every matter of doubt. We may learn to know its voice as we would that of a friend in the body. It is really our own divine self in close alliance with the Infinite Source of our being, the Wisdom absolute.

To get the benefit of this guidance, we must fearlessly obey the voice. I have done so many times and have never gone wrong in doing so. I have for a long time made the practice of saying as I start out

to do anything, "I am now guided by Infinite Wisdom and shall make no mistake." Only recently I started out to buy an article which I had been told by dealers could not be found without an expensive attachment which I did not need. I made the above affirmation and got on a car. The conductor offered me a transfer. I, as it were, mechanically took it. At a cross street I changed cars, always holding myself free from doubt or anxiety. When about three miles from my home I got off and walked up a street not quite one block. I passed several second-hand stores without inclination to go in. Then one across the street attracted my attention. I went over and entered and got what I wanted at once, a much better article than the one I had had before and a perfect fit.

Now my spiritualistic friends will say it was a spirit guide that did this for me. Very well; let it be so. I am willing. I do believe that my dear mother and child over there would do much for me if they can. They may. I am not ready to say nay to this. Who knows?

Recently I was persuaded to go to see a naturalizing medium perform. The man was sewed down and his sleeves sewed to his pantaloons and his coat sewed up and on him by Mrs. B. and I filled his hands with oat meal and closely examined his cabinet. Many forms who claimed to be our dead friends came out and talked with us and touched us. They were tall and short and wide and slender and gave their names and confessed about things we knew the medium knew nothing of. After it was over, Mrs. B. cut the threads she had sewed in the man's garments and I took the oat meal out of his hands.

We believed there was some trick about it, but I am ready to admit that if it was a trick, it was the cleverest one I ever saw. "Herman the great" and

Kellar are not in it to compare.

I am open to conviction: Let the evidence be produced, my lawyer trained mind must have evidence. Spirits of the "departed" may be all about us and willing to become manifest to us whenever they can do so. I believe the veil between our sphere of being and that of the beyond is about to be lifted. Let it go up.

The following letter from a Kansas City subscriber does us good. She is a women who knows of our work intimately and has been healed, entirely set free, from a very troublesome old chronic "incurable" ailment under our treatments. Wonderful results have also been achieved for her and her good husband in a business way through our treatments and counsel:

"Dear Friends:—

"I feel I must write to you. I know you are busy, but you have always shown such patience with me that I may be a little spoiled. I always feel better and get along better after writing to you. We are getting along nicely and will send a little money soon, although it seems so small after all you have done for us. I think the Spirit guided us to you. We were looking outward to God to send us blessings. We did not know God had already sent them and that all things were ours.

"I have enjoyed the last Life very much, it seems so full of the divine spirit. "Anno Christi" and "Health Thoughts" are fine.

"So many friends remark how well I look. I have told many persons what you have done for us in helping us to overcome financial difficulties. But it will come to all who will put away the old error ways of fear.

"I see so much in 1st Cor. 3 chapter. We have been long finding out that we are free. How we thank you

for your interest in our family. May blessings ever surround you and yours, is my sincere prayer".

We feel a pardonable pride in receiving such testimonials from those who know us so well as this lady does. May we always deserve such confidence and praise.

For The Children.

IT IS always pleasant, whether we are at home round the blazing fire-side or in a southern park with sweet flowers in bloom; whether tucked into a comfortable carriage with our friends, and upon our way to visit a good aunt who will be glad to see us, or whether quiet in our own home at evening with a cherry light filling the room, it is always pleasant to tell about good deeds, and 'specially when those who did them are not *thinking* of such a thing as having it told.

The little girl I am going to tell you of is about five or six years old, and her name is Hilary Watts. I think I have heard she is a relative of Sir Isaac Watts, of whom I will tell you something amusing after a while. Hilary has dark eyes and curling hair. I have not her permission to tell you all this, for her papa just wrote me about it, and I will not have time to ask her and get an answer, for we are now writing the copy for THE LIFE magazine, for Feb. issue. Her papa sent me her photo. which I am having engraved for THE LIFE *Frontispiece*, so you can see what kind of looking girl she is. Ralph has kindly made a sketch or two, to illustrate his idea of the story I am about to tell you. Also, her papa is my nephew, and I think he will forgive me for writing up her good deed in THE LIFE.

Well, it was Christmas Day when little Hilary and her papa, Mr. Wayman W. Watts, took the auto and

filled it to overflowing with little Hilary's last year's pedal wagons, dolls, buggies, dolls, books, and all sorts of toys, nuts and candies added to the packages, and away they sailed to Slum Town district, where each year they go (he and Hilary's mama, usually) and find little tots who feel like millionaires when their fathers and mothers so much as give them a nickel for Christmas! And many that are ill, and many that did not get even a candy sucker nor toy of any sort, not even a penny whistle, they found.

Some of these little human tots were so overjoyed when Hilary gave them a doll, they burst into tears. The little girl in the picture with the doll is supposed to be one of them, who, when they gave her a dear little dollie in clean, bright comfortable baby clothes, she cried for joy, and then hugged her dollie close to her, and loved it a whole lot right away.



Hilary's papa says she takes good care of her toys, never destroys them, and so they were able to make a lot of little folks happy on that account. He said they were only able to provide for twenty-five of them and that he realizes it is only an infinitesimal part of the actual suffering of these little ones in the world; and he recalled a verse he recited when a little boy at school:—

“Could I but reach from pole to pole
And grasp creation with a span,”

and said he would then crush finer than meteoric dust the wrong in the world, for all the rest is grand and beautiful.

“I must be measured by my soul;
The *Mind* doth constitute the man.”



And so mind is going to do that and now is doing it.

She and her papa are not members of any church. But I think to be going about doing good is the best religion any way, don't you?

While talking on this subject I will tell you about Isaac Watts, who was born in England. When he was only five or six years old he wrote hymns to please his mother. His father used to make prayers every evening; and little Isaac laughed out one time, when they were all kneeled down. He had seen a mouse come down the bell-rope, into the room, and when his mother asked,

"Why did you laugh, my dear, when your father was praying?"

"O," Isaac replied, "I could not help it, to see a mouse for want of stairs come down a rope to go [to prayers!]"

Isaac Watts is the author of a great many hymns, "Joy to the World" is one of them. This expresses a good thought for the world, and *thoughts* are things. The thoughts we have are doing good in the world if they are the right kind of thoughts.

Happy New Year to all.

C. J. B.

H Menace.

A LEGISLATURE in session is a positive menace to the public peace and safety. As we grow and advance in intelligence we need less and less laws or statutes. These legislative bodies believe they must monkey with existing statutes and forge more shackles for the wrists of the people.

The fact is, we have too many statutes now. It requires two very bulky volumes to print the Missouri laws in. Not half of them are enforced, and if they could be, it would be only the worse for the people.

Now a little fellow named Pettijohn has introduced a bill in the Missouri legislature to prevent people from having any other but medical treatment when sick. It is ridiculously absurd. Mr. Pettijohn and the others should have learned long ago that the dear people are going to have the mode of treatment which they prefer and that no medical legislation can prevent it. The people rule in this country, and not hired piddlers with the statutes. Only such laws as they require and demand can be enforced. For a long time we have had in Missouri a statute on our books making it a crime to treat sick people except by drug doctors or osteopaths, unless it is done free of charge, but no attempt has ever been made to enforce it. Small quacks are scared about their business because people are more and more dropping the drug doping fad because they are learning that drugs do not heal, but often kill. Let them work their medical bills all they can; it will be of no avail. People are free to have their sick treated in any manner they like, and this freedom cannot be curtailed by any pig-headed legislator.

THE LIFE is for everyone—if you take it, tell your friends about it; they may be greatly benefitted.

Little Lessons in Child Culture.

HERE is a letter from a friend touching upon the subject of Child Culture. Her boy was born before she had come into the full understanding of the law governing generation, and her daughter was born after her Scientific study of the subject.

Jan. 1st, 1905.

My Dear Mrs. Barton:— In sending out New Year's greetings today I of course remembered you. I always do remember you. Your brief note of Nov., 1st, in reply to my two letters, was duly received and appreciated. Then, I have heard from you through THE LIFE. Your account of the New Thought Convention in St. Louis, and your address were beautiful.

We had a very pleasant Christmas much as we did last year. A tree with home made sweet-meats, and recitations from the children, books, etc. ❧ ❧ ❧

She continues, "I am not much able to see how I can let Harold go on and not correct and restrain error, and talk and urge to right doing. I am told over and over that habits formed in childhood are generally the habits of the man. I am responsible for what my child is and will be. The pre-natal culture I have given him followed by the culture of the little child makes him what he is. I should not blame him. Neither should I blame myself when I remember that I have desired and sought to be true to him.

"Yet success does not appear", this dear woman adds, "and if I lack wisdom I want to get wisdom. I am trying to let go my habit of criticism and learn concentration and control. I know I have gained in understanding and I think in manifestation also."

Children born with bad tendencies have usually

shown them more or less all through life. And those tendencies could never be even subdued while in the flesh, were it not for the Infinite Candle born with every human, to sentinel them along the right direction. And I may as well tell you they are only subdued when they are in-born! Wrestle after wrestle is waiting in his path even though lighted by this true Candle. Jesus was pre-natally endowed with power over temptation.

If kind thoughts and words will not keep Harold in the illumined path, then experiment, a wrestle or two for the time being may make him willing to listen and learn, how to overcome. I have seen many people "converted from the error of their way" and then I have seen them turn back and do again the things they did before they were converted and joined the church. So long as the faithful ones could stand by them and bolster them up, they would stand; but it was not their standing after all. In one of my father's churches was a man named Jim Green who was a drunkard. As is usual, he had chosen his opposite in a good, faithful, long-suffering wife who had all the farm and house and children upon her hands when he was drunk. I never heard of her murmuring. Her gentle words were not the ones to rouse him, unfortunately.

All the neighbors rejoiced when he became converted. All were ready to hold their hands under him to keep him from falling, for her good sake, and the children's. My father led him like a lamb, encouraged him, believed in him. This was right and noble. But this man's father had been a drunkard. His ignorant mother had studied drunkenness in all its phases, thereby duplicating in her unborn child the pictures daily before her. And so Jim was born a drunkard. *He did reform.*

For ten years he resisted the temptation, lived by

his inner Light which his friends held before him. For ten years he walked in that light, brave man. Saved? Way, yes. Every body far and near knew Jim Green was saved. And so they got to letting him hold his light for himself. They trusted him to go to Columbia, the Athens of Mo., and to return in soberness and common sense. By and by the news went round like a lightning shock, that Jim Green had come home—drunk! And that his good wife was seen to help him from his horse, just as she had done so many times of old.

"Dear me, dear me! How did it happen?" every one asked. It didn't happen. It was no accident. He did it on purpose! Now the Baptists do not believe like the Methodists in falling from grace. "He had been surely converted." Jim had met an old chum, all a-pickle with the old flavors, and the *old thought unresisted, indulged*, made him do it. He felt guilty; he knew that to drink anything that would unman his reason was wrong, for he read it by his inner light. But Paul's words had come to his rescue and he felt relieved: "When I would do good, lo, evil is in my members."

No evil was ever in any one's members until his *thought* put it there. It was cowardly to blame his members and try to shirk the responsibility of self-control. He excused his weakness on Paul's words. And then he had that fearful passage of scripture to think of:

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation, which should devour the adversaries," and he concluded further effort on his part would be useless. All children born like Paul, perhaps was without any particular mental

training, are like him, often subject to both the law of the flesh and of the spirit. And it will be with them as with Paul who though blinded by the illumination of his conversion, had two dispositions contending in him, and it will be nip and tuck as to which shall have the ascendancy in this world.

They will at times say with him, "So then with the *Mind* I myself serve the law of God; but with the flesh the law of sin." Do you not see the sophistry in this admission of St. Paul? Though wise, learned, he was ignorant of the Law of Life. And he closes this lesson with the consolatory words, "No law hath power over a man longer than he liveth." Then our truly valiant stand even against inherited error while here, will pass us perfect and prepared into the Higher School-grade. Jesus was able to resist temptation because his Mother cast him in that kind of mental mold. O, great is woman. She is the Mother of the *living*. It is she who is to "bruise the serpent's head" to prevent it from biting "*his heel*."

This world will be a true Eden when mothers all become wise; when knowledge will be exacted of her who would breathe the Breath of immortal Life into her infinitesimal concept of a god; to commit the hitherto rash and thoughtless act of bringing, unrequested, a created soul into the dull precincts and awkward limitations of home-made clay. Children should be born right or not at all. Pre-natal child culture is the subject of utmost importance to the race. Give me the mother and you may have the child and the man. Make her mind wise and beautiful and her children will be born like Mary's Child, *in power* over self and all things.

Did your child "tell stories" when he was small? Do you not see he will have that tendency to overcome? Will getting big make him truthful?

Did envy or hatred or jealousy affect you when growing up, and would you be free from them under grown up provocations? Or have you found that knowledge of the truth that makes you *free* from those things? There is a knowledge that helps people to wrestle successfully, and there is another KNOWLEDGE that sets *free* from such things.

Were you nervous and restless months before the birth of your child, and is he high-strung nervously? Did quiet and peace abide in you before another child was born, and was he a blessing of peace and comfort? Some say good Frances Willard's work was lost, because only reformatory, but not so. The one who is not well-born needs just such a helping hand. Reform and re-reform is the way; fan the flame of divinity within until it gets ahead of the shadows. Help the weak one's family and *friends* by giving them a respite and surcease for days and months.

This woman whose letter I have given you in part, has no difficulty in the training of her little daughter who was born under higher enlightenment. It is a pleasure to her to watch her even unfoldment, to see her little feet turn naturally into the beautiful paths of Wisdom and Peace. In Christian Science a *way* is pointed out through which all may overcome the lower and fulfill the Higher life in mankind. The glory and the gladness are found in the overcoming, and when it is understood that MIND has all power, the soul may take up the "dominion" it already had and didn't know it.

Years ago at a Teacher's Institute I heard our Principal, Prof. Greenwood, say to one who asked his advice, that if a boy would not be influenced by kind words and acts, to switch him, and do not hurry, but "wait after each stroke, to let it soak in well." I do not know whether this would be his advice now, but

1900

it was the philosophy of the past from Solomon down to Squeers, only no one was then exhorted to maintain good temper and good intentions, as I am sure would be urged now. The punishment that went for revenge always failed to bear good fruit. They were all male teachers; mostly in the old scroll, before woman's evolution had unfolded the New Heaven and earth. The true Teacher's coming has already worked wonders.

That excellent Bible interpreting magazine, *Exodus*, started by the grand, good, talented disciple of Truth, Mrs. Ursula Gestefeld seven years ago, has suspended. This will be felt as a loss to many devoted Bible readers who looked to it for their truth lights on its sacred pages. But people are weaning off rapidly from the old Bible fetich worship and are looking more directly to the Source of Being for their light and inspiration. Mrs. Gestefeld has a large and flourishing church in Chicago where she speaks the inspired words of Truth every week to from 500 to 1500 people. Besides, she is a very busy woman in the work of private ministrations of Truth Words to the needy. We decree unalloyed success for her and her co-workers.

We have been sending THE LIFE free for some time to a man who has for a long time been a "shut-in". On last Thanksgiving day we received the following letter from him:

"My Dear Mr. Barton:

"I am writing letters of thanks to many friends to-day and want to give you my hearty thanks for so kindly sending me THE LIFE. It is doing much for me and the Truth will yet bring me to health and strength. I feel that I am soon to leave this bed that has held me now for twelve years. On last Friday I stood alone three times, the first time I could do it in years. God bless you and the good work you are doing. Again thanking you, I am yours in Truth. "M. L. B."

ENFORCED, artificial athletics have now been proven to be very deleterious to health and long life. Muscle and sinew, especially those of the heart and lungs, which have been abnormally developed by rule exercises, soon relax and recede in power until the body in which they are located dies.

They who enlarge their muscles by strenuous exercise, the athletes and physical culture cranks, die soon. They are not in tune with Nature, and therefore die young.

I warn you, my dear readers, to be natural, and do not ever listen to those who lay down rules for walking, pole practice, breathing, etc. They are cranks, dangerous cranks. Make your own rules for diet, exercise and rest, and don't allow the abnormal lunatics to do it for you.

Work and walk and ride as you please or as business calls and do not allow fools to influence you. You must be yourself or nothing. If you try to follow the rules of selfish idiots, you die. I say once more, *Be yourself*. If you do not, you die. They who develop abnormal muscle by physical culture, are not natural, do not live to be more than 40 or 50 years old. Avoid them: be natural.

If you give to one who does not deserve it, he is sure to despise you for it. You have attempted to violate the law of compensation and deserve contempt. If you help those who are deserving, those who need lifting to their feet and will stand when up, you do a good deed. Such people may have never done anything directly for you and may never repay you in kind; but they have done good to the world and justly earned in that way what you give them. They are always grateful and will repay in some manner by good and useful lives.

A Word To Delinquents.

SOME of you are far in arrears on your subscription account. We have carried you long at our own expense, hoping you would pay up in time. Many of these constitute a great burden to us, while to each of you it is but a small matter.

Now don't take this as meaning the other fellow and continue to postpone payment. Take it to yourself, as if you were the only one, and pay up. It will do you good as well as us. You *can*, if you *will*, and you will, won't you? *Now*. Don't wait. Be just and be blessed. There can be no true happiness or prosperity to those who are not just. Please let us have what is due right away. It is more blessed to give than to receive, but still more blessed to pay what you owe. We have trusted you long. Don't betray our trust.



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"The basis of all consciousness is contrast. If all the world were of one color, there would be no color; and it would be as though we were blind. It is only because there are differences in things that we observe anything or note the distinction between one thing and another. If there were no such thing as pain, who would know that he had ever been happy? If from the very beginning we had been perfectly free from pain, we should not know it. It would mean nothing to us. It is only against a background of pain that we know what pleasure means, that we can taste of the ecstasy of numberless delights." —Savage.

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THE LIFE

M A R C H, 1 9 0 5

The Social Significance of the New Thought

(Address delivered by A. P. Barton before the New Thought Convention in St. Louis, Oct. 27, 1904.)

IF THE world had no needs to fill, it would have no need for new methods of thinking and doing things.

It is because there have been and are wrong modes of action and undesirable conditions that we now unite to promulgate a different teaching than that which has heretofore prevailed, religiously, ethically, and socially.

The new ways of mind action now beginning to prevail so universally are inaugurated for the purpose of making changes in the lives and conduct and environment of mankind. It is inevitable; the time is ripe for the change.

There is a work to be done, a ministry to fulfill, in this great movement now spreading so rapidly over the Earth, wooing the hearts of the people and enlisting an active devotion among so many thousands of hungry souls, starved so long on the husks and chaff of creedism.

We have already seen in many ways the effect of this Christian renaissance. It has improved the health and happiness and prosperity of people, cleaned up tons of bottles, pill boxes, plasters, etc., from our pantries

and cupboards and bettered our condition generally. And it has opened the windows of a better, brighter, more rational heaven than we have ever before dreamed of. It has given us a more humane God and a consciousness of a more divine humanity. It has already done much to dispel fear, Earth's only devil, and to lift the burden of worry from the shoulders and brain of struggling men. It has awakened in us a new sense of power over our present environment and our destiny. It has taught us to love and not envy, to co-operate and not compete, to lift up the fallen and not condemn. It is destined yet to finish up the work of abolishing the old falsehood about a local hell and a personal tormentor, a work so grandly begun by Col. Robert G. Ingersoll.

It has been said that he and Mr. Moody were both earnestly, sincerely, devotedly engaged in the same work—saving souls from hell—that Mr. Moody fondly believed he was instrumental in saving many, but that Mr. Ingersoll took a short cut and saved us all by abolishing hell.

The workings and effect of this great spiritual awakening have been seen and strongly felt in therapeutics, in religion, in our home life and even in politics. What is its influence socially?

While society, using the term in a technical sense, may not generally be as corrupt as Mr. Henry Watterston says it is at Newport, yet there are many faults, glaring, pitiful weaknesses, prevalent like a disease in polite society circles. These faults and weaknesses mainly consist in imitation or aping, frivolity, clanishness, vanity and wanton abuse of body and brain.

New Thought people who live up to their gospel are free from such faults and weaknesses. In this school we learn to be ourselves, to develop individuality, to ape no one.

I regard the development of individuality the greatest need of the human race to-day. We imitate, follow fashions, conform, too much. We are too much inclined to do and say what we are expected to do and say, and allow the thought of what effect our deeds and words are going to have on others control and determine their nature and character, rather than the conviction of Truth. Our course has been too much governed by policy. We have rested complacently on the old motto, "Honesty is the best policy." But there is really no policy about honesty. An honest man will be sincere in truth, following his convictions of right, though he know that loss, ostracism or stones will follow. One whose highest motive is policy, would act dishonestly to gain his ends as readily as he would along the lines called honest.

Each one of us came into this sphere of activity to fill a need. Otherwise we would not have come at all. The advent of each was a necessity. The Law of Being never errs nor does useless things.

If each would be himself and not imitate others, he would fill his own place, the need that awaited and called him, and no other; and then there would be no crowding out, no competition, no warring nor strife between capital and labor. There would be natural selection and development in work as in creative power, and the poor fellow who comes along to dig a ditch would not find a man who got there ten years ago still digging away, filling a place he should have evolved out of long ago, so as to give place to the one coming after him.

Everybody likes an original person, one who does not dissemble nor "spread on", one who is simply himself, different from all others, not a reflection nor a parrot.

The New Thought means this. One of our peo-

ple could not be a member in good standing of a polite society coterie. If wealthy Mrs. A. had certain courses of menu or forms of reception and so-called entertainment at her "function", and when you had yours you should utterly disregard all of her set forms and give yours in your own way, you would be voted out at once—it would be scandalous, and many would simper, "I thought I would die."

To be in action and word yourself, is to be in accord with the law of your being, and therefore strong and safe. It is to unfold the powers and faculties of your individuality. It is, ultimately, to prepare for a conscious personal existence independent of a physical body.

Imitation entails weakness, unrest, emptiness, personal nonentity. If you cannot be yourself, a rounded out character of your own sort, do not try to be a copy of some one else, or a sort of patch quilt made up of the old clothes of many. Just be nobody until you can get a start from the bottom.

And New Thought people are not frivolous. They do not take pleasure in little gossip for conversation. They do not spend their time in discussing fashion plates and frills, what silly people have said, or the betting on horse races. Such emptyisms are not interesting to one who realizes the grandeur and beauty of a free, awakened soul and the vast scope and meaning of life.

And clanishness should not be indulged nor encouraged by New Thought people. It has always been a favorite platitude of liberalists in religion that we are all brothers and sisters, children of one Father, whether high or low in society, rich or poor, learned or unlearned, railroad president or the fellow who beats the railroads by measuring the spaces between the ties with unwilling strides.

The brotherhood of man and the fatherhood of God, as dreamed of by Emerson and Channing and Theodore Parker, has been a beautiful theory of Unitarianism for over a half century, but never by them made practical. Out of the fading light of pleasing theory and unrealized dreams, now breaks forth the fuller beams of realization. In the New Thought we now come to practice what they preached.

The barriers of caste and sect, the division lines of creedism and party, must be broken down and removed. We now refuse to know any more forever high or low set by the dollar sign, or the distinctions of pretense or surface exhibition. The soul is the gem of heaven, the sparkling jewel of God's diadem, even though it be covered with rags and obscured by the grime of despondency and neglect.

Once upon a cold winter morning one of our preachers was requested to read a notice from his pulpit. He began, "The Provident Association will meet at their rooms on next Wednesday evening to devise some means to suppress tramps." "What!" exclaimed he, "to suppress tramps? Is that what our Provident Association is trying to do? Who is the tramp? He is our brother, who has stumbled and fallen for a time, perhaps on account of inherited weaknesses, or bad associations in early life, or a faulty social or political system. Let the Provident Association meet on next Wednesday evening to devise means for lifting him up and arousing his dormant courage, and setting him on his feet again with newly inspired hope for a better, happier future".

So do we make practical and a living verity the theories of an awakened dream kindled in the minds of other men and women who felt and believed such ideals ought to be, and sometime would be, verified.

Are you ashamed to be seen among the poor and

depraved of mankind? If so, you are not a true disciple of New Thought. It is true that you are not treated even civilly in fashionable society, unless you have money or the chumps among them expect to get some business advantage through you.

What sort of people were seen most about Jesus? Those who needed him most. Why did they come to him? Because he supplied their needs. The need always seeks the place of supply. Do the outcasts from society's sacred circles come to you? Then you have great cause for rejoicing: this proves that you have developed the power to help and heal them. Otherwise, they would not seek you.

I have often said to those who asked me, "How shall I get patients to treat?" "Develop the power of healing and they will be drawn to you." Love draws the lovely, power draws those who need its exercise and fills the negative places.

I plead for the realization of brotherhood. I am not content with fine sermons on the subject by preachers and before congregations who draw their skirts aside as they pass the unholy poor on their way from the church to their homes. The pitiful pretense of it all reminds me of the church "sociables" I sometimes attended while a member of the Baptist church. They were decidedly the most unsociable gatherings on Earth. They usually ate something and then those who were acquainted got together and talked church or nonsense, while the ones who were not in the charmed circle, sat apart and looked on in silence, or "gat them out and slank away." Usually they were not even introduced. They got the "cold shoulder" and the "marble stare."

Card-playing and dancing were prohibited as wicked, and music by an orchestra was both too worldly and too expensive. So all the amusement they had, outside of eating, were "innocent" amusements such

as gossip,—sometimes even slander—inane laughing, a sort of pious laugh—until at the finale we were bored by sister Simpkins and brother Jones, who schreeched and croaked in concert—they called it a duet, I think—their theme being something about Jesus paying it all, or washing in blood. Then we all went out, sadder, if not better, men.

I plead for sincerity, naturalness, whole-heartedness in all things. Call an ache or pain what it is—not “a belief.” If you are only a cloidhopper, don’t make up and pretend to be a dude or a bank president. I’d rather be a cloidhopper, anyhow. It is more honorable and wholesome. Pretense is an empty sham, a sickening monkey show, a display of clothes and tinsel.

I would avoid hypocrisy as I would the breath of penitence. If New Thought means one thing more than another, it means sincere, honest life, being one’s self, always true to the law of truth.

This leaven must leaven the whole lump and revolutionize society from the bottom dregs of secret depravity to the topmost flare of vain show.

Vanity, too, is a common society weakness that is not in our New Thought code. Vanity is founded in lack of brain. No one with thirty ounces of gray matter in his or her cranium, with good, deep convolutions in it, is ever vain. The food for vanity is a filmy tinsel of unreality, a showy ornamentation of the carcass, or a costly equipage.

I have sometimes observed women who were vain of the clothes and the carriage which their husbands had either earned by hard work or stolen from the poor, while they had never earned an honest dollar in their lives, and the coachman had more and better brains than they had. Husband’s dollars made the difference.

The New Thought people are not worthy of the name if they are vain of anything. We are indeed self-respecting, no less than we are respectful of others; but we eschew vanity all along the line.

And the toadyism of society's denizens, as well as the late hours indulged at their "functions," as well as the insults they are continually giving their stomachs ruining their digestion, cause drifting away from the standards of genuine manhood and premature release from the strain in the silent grave where there is no sham, no vanity.

I believe that any woman who appears in public with her waist so cut in two by a tight corset that one cannot tell whether she carries her liver above or below, ought to be arrested and fined for attempting suicide by slow torture.

In the New Thought we wear our clothes for comfort and decency, and not for show. Some people seem to use their bodies as a sort of dummy or rack on which to exhibit their costly duds.

While we hold the highest spiritual thoughts about and for our bodies, we, at the same time, give them proper, reasonable, common sense attention. We do not pretend that we can jump into a furnace of fire and, like the three Hebrew children the Bible tells about, come out without a singed hair or a smell of fire about us.

The influence of the New Thought is being felt and observed all along these lines even now. It is rendering people more independent, more [rational, more sociable, less selfish and supercilious and more loving, humane and brotherly.

There is yet another aspect of the social phase of the New Thought. As Mr. Lincoln used to say, I will illustrate the point with a story:—

Once there was a young couple who agreed after

marriage that they would not name their children until after they should be old enough to show some marked characteristic, and then name them accordingly.

The first born was a boy. He soon showed signs of greediness and disobedience; but the parents waited for a more favorable trait to be developed. By and by he began to reach out after things—in fact, he seemed to want everything in sight, even to the moon. The father suggested that they name him Rockefeller, but the mother said she was afraid the boys would nickname him Rocky. So they got their heads together and named him Octopus.

The second was a girl. When she was about one year old she began to show a disposition to dabble in water and pour water about the house and on her frocks. She was always in a muss. She was an aquarius child. So they named her Duckie.

Next there came a boy. He failed to show any marked traits in particular and they could not classify him up to the time he attained the age of three years. He seemed to be the embryo of a sort of universal genius. So in despair of finding a fitting name, the mother said, "Let's give him a Bible name." The father said, "All right; what shall it be?" Neither of them had ever read the good book very much and knew little about its heroes. She said she always liked Beelzebub. He objected that this name sounded too foreign, and suggested Lucifer, light bearer, as a better name. On this they agreed. But after that they fell back on John and Mary and Tom and Phoebe and Joe and Martha, until they had a family that would delight the heart of Mr. Roosevelt.

Now the first born tendency of New Thought converts is acquisitiveness, reaching out after what they need and have failed to get in the old ways, health, money etc. These they soon find are not to be ob-

tained by reaching out, but by developing the wit. The first born son got his name by manifesting an born tendency. We must practice nothing that not a basis in the truth of our being.

Then there appears among many, later on, a disposition to dabble in fads, to dip into eastern occultism, other catch-penny pretensions. This soon soils white garments of innocence, truth and love and scures the light of honest knowledge.

But the true Scientist comes to the world as light-bearer, as an exponent of truth and a preacher of righteousness. Then follows the life of every-application of truth to all interests and affairs of the art of living it as well as teaching it.

Sometimes people ask me, "How shall I get neighbors interested in this teaching?" My answer: "Let your light shine. Do not be afraid or ashamed people to know what you are. Others seeing your good works, good health and prosperity, will be drawn to you."

I know men here in public offices, one in our post office, who have lived openly and given brave utterance to this truth until their employes have almost all become disciples. The boys in the newspaper mail rooms eagerly seek copies of THE LIFE every morning when I go down there to attend to the mailing.

Thus we may convert the world to a higher, better, truer mode of living. We may renovate and revolutionize society and business methods, therapeutics, religion.

In closing I will offer a plea for unity, brother-kindness, toleration of one another's little faults, peculiarities in our meetings and conventions. We do not expect nor wish others to agree with us in everything. Differences indicate independence and freedom of thought. You would not wish your associates to

like an old lady I once knew. A neighbor asked her what she believed about predestination. She replied, "You just go and ask brother W." (her pastor) "about that. Whatever he says it is what I believe about it."

If I were to meet a person who should agree with everything I said, I should conclude that we had no opinions or convictions of his own. I should lose respect for him.

An effort is being made in this Federation to unite all the schools of New Thought people into one co-operative, confederate union. This action has three principle ends in view: To secure more forceful and effective work in elevating our moral, social, religious, political and therapeutic standards; mutual protection in cases of attempted persecution of any member, and the diffusion, by means of these conventions and the distribution of good literature, a better understanding of truth among the people in general, through the greater power of united action.

This movement, also, if it does not remove and level down differences, renders us tolerable of one another's idiosyncrasies and personal peculiarities.

Let us all here lay aside prejudices and whims, if we yet have any, and join hands and hearts with one accord and make it a great success. Thus will our systems of therapeutics, religion, business and society become so impregnated with New Thought that Earth will become a paradise of a holier order than that which was opened to the vision of the Patmos seer.

We call the attention of our readers with pleasure and confidence to the ad. of Mr. A. P. Tone Wilson, Jr., of Topeka, Kas., in this issue. We believe any business in his line which you may entrust to him will receive prompt and efficient attention.

Meditations

By Rantzen

HAS the time come when suffering has no recognized function in ethical progress? Is pain, either in body or mind, merely incident to error, —a penalty laid upon him who is too ignorant to avoid it? Has the right road to moral elevation and spiritual attainment no thorns nor stones to wound the traveler's feet? Some one has pointed out the fact that modern psychology has taken for its chief aim the discovery of the true balance between pleasure and pain. The Stoics eschewed pleasure rather as a shield against the thrusts of pain, and not because they had any dislike for pleasure. The "rapture of woe" is not a mere poetic flourish, but has been realized, dimly at least, by many. But those who dive deep into pleasure can see no rapture in woe of any kind. It is noticeable that the deepest drinkers at the fount of pleasure, find the bitterest and fullest cups of woe pressed persistently to their unwilling lips.

* * *

We can easily conceive how Robt. Burns or Lord Byron could have been happy men, and little stung by the pangs of woe. But they both suffered much, and both had wide-open ears for the seductive voice of pleasure. It is a question whether these men reaped more benefit from their so-called penal sufferings than they did from their wild chase of the phantom forms of pleasure. According to the old ethical rules of life their pursuit of pleasure lured them toward destruction, and their sufferings came to save them. Now the fact is that such men suffer because they are not

in harmony with their environment. It is inconceivable how a musical instrument of delicate mechanism could be benefitted by throwing it out of tune and inflicting upon it harsh and discordant blows. On the contrary we learn from actual experiment that such an instrument improves by keeping it in tune all the time and subjecting it to the touch of skilled and sympathetic hands only. If Robert Burns had been so environed as to be always "in tune", it is probable that his poems would have been of a higher order, although they perhaps would not have so profoundly stirred the chords of human sympathy. But the world has always delighted in hearing the tale of woe, especially if skillfully told. So long, however, as the world evinces such an abnormal longing to witness or hear about grief and pain, its verdict on the merits of a work of genius can not be accepted as conclusive.

* *

Pain in some form is so universal that there is a prevailing belief that no human life can be complete without it. We are told that the great oak becomes strong by withstanding the cyclones of summer and the blizzards of winter. But it ought to mean something also that the very finest, firmest and strongest fiber of wood the earth produces grows in tropical countries where there is no winter. The direct tendency of the winter frosts is to kill. It is hostile to life and it is not true that either plants or animals flourish better by reason of a periodical freezing. Some plants have been compelled by climatic conditions to evolve a character adapted to a succession of summer and winter, but plant life is most luxuriant where it is always summer. The direct tendency of suffering is destructive. Look at the face of one who has undergone severe and protracted suffering, and you will see plainly written the undeniable fact that pain is a de-

stroyer. Grief slays more than war. Its ravages are universal and continual. To-day, pain of some kind has humanity by the throat. Suffering does not make strength. It is the universal testimony of men who have stood on the battle field, that the young men, full of life and vigor, with no mark of pain or suffering on their bodies, make better soldiers than battle-scarred veterans.

* * *

The effect of pain and also the extent of it are determined chiefly, if not solely, by the attitude of the sufferer. In the first place the smart of pain, whether its seat be a bodily wound or the loss of a friend, or any other untoward condition, is usually greatly aggravated and intensified by the mental status of the sufferer and of those by whom he is surrounded. The world is very foolish yet about suffering. When we have learned just what it really is, and how to meet it, our tales of woe will be immensely shortened. Shakespeare's rhetoric may have been bad when he wrote his line, "Take up arms against a sea of troubles, and by opposing end them," but his philosophy was sound.

A grand good woman in England, who has taken *The Life* for a long time, writes:

"Dear Mr. Barton:—

"It gives me much pleasure to inclose you eight shillings (money order) for the renewal of my subscription to *THE LIFE*.

"It always strengthens and uplifts us, and I am sure wherever it goes it carries its blessing. We all owe you and dear Mrs. Barton much and we bless and thank you silently.

"With our warm regards and best wishes always,

"Believe me,

"Yours sincerely,

"N. W."

The New Thought Federation.

Office of the Secretary.

3414 Bell Ave.

St. Louis, Mo., Feb. 1, 1905.

Friends of the New Thought:—

THE quarterly meeting of the Board of Directors of The New Thought Federation was held in Kansas City, Mo., January 26th, and was well attended.

One of the matters of general interest determined at this meeting was that of locating the Annual Meeting and Convention of this year. Many points were considered and various cities presented their claims and inducements, but the Board felt that the question should be decided from the standpoint of the best good of the Federation, and its final decision was in harmony with this feeling and thought. The desire was to designate the point that would permit the greatest number from all sections to attend, for a truly successful convention should be representative of the entire country, and not confined to any particular locality, hence the most central point proposed was the one selected. Strange to say also, this most central point presented the strongest claims and offered the most inducements which the Board felt it should not fail to recognize.

The Annual Meeting and Convention will be held at Nevada, Mo., on September 26th, 27th, 28th and 29th, 1905. The work of preparation will be taken up at once. Ninety per cent of the people of Nevada are more than friendly to the New Thought movement, and the spirit and letter of their invitation and agreement insures a most hospitable entertainment of all delegates.

Another matter of general interest was that several of the publishers of New Thought magazines offered, as a contribution to the movement, to give a 3

months' subscription free to all new applicants for membership in The New Thought Federation; this covers also renewals. Each applicant for membership, therefore, will receive for three months from five to ten magazines each month FREE.

The work of the Federation is a co-operative one and demands are being made upon it for practical purposes which require an increased supply of a financial nature. In view of this the Board felt justified in instructing the Secretary to invite all centers, so disposed, to set aside the collection or income of the first regular meeting in March as a contribution to the Federation. Individuals not associated with any center but who are in sympathy with the purposes of the Federation are asked to make such voluntary contribution as they feel disposed to.

All should bear in mind that this is a contribution to a CAUSE. The Federation is so inclusive and co-operative that it stands for the MOVEMENT, the CAUSE, and not for any one individual or set of individuals. All who read this notice will please consider it an invitation to co-operate.

In Life, Love and Truth,
JOHN D. PERRIN, Secretary.

A subscriber in Jackson, Mich., who got one of our \$5.00 Oxford Bibles and THE LIFE one year for \$1.75, writes: (She got a red letter at a higher price, but very cheap.)

"I must write you and let you know my Bible came. *I am so satisfied with it.* I think it is beautiful and I am very grateful to you for sending it to me. The illustrations are *very fine*. I am also very glad to have THE LIFE in my home. Please accept my heartiest thanks."

This offer is *only to new subscribers*, or to those who secure them.

: Bible Lessons :

Lesson X—Mar. 5.

JESUS AT THE FEAST OF TABERNACLES.—
John 7: 37-46.

LESSON KEY-NOTE:—"A man never spoke thus."

Time:—October, A. D. 29, at the Feast of Tabernacles, which that year began Oct. 11. This was about 6 months after the events of our last lesson.

Place:—Jerusalem, in the court of the temple.

Jesus was at this time almost 33 years old. It was about six months prior to his crucifixion.

37, 38. A great crowd was in and about the temple. They came from all parts of the country. And this was the last day of the feast, the climax, the day upon which were the most imposing and elaborate ceremonies.

What Jesus called out in a loud voice to these throngs of people, as reported in these two verses, would in this day and country cause one who should do it to be apprehended and held as a crazy man. But prophets crying out their teaching on the streets were common in Jerusalem.

Instead of "belly" in verse 38, read "center", or "within". The Greek word translated "belly" in the old version, according to Clark, "signifies the inmost heart of a man, which, saturated with Christ's life, opens like the rock and pours forth its spiritual wealth."

39. He referred to the spirit to come later, the Christ spirit to be given to all. He did not mean the personal self of Jesus.

40, 41, 42. The expressions as to who Jesus was were various and contradictory. Some were correct, but most of them were wrong. The true purport of a

spiritual truth stated by an inspired person can be understood only by awakened or inspired persons. Darkness cannot apprehend light.

43-46. The crowds contended as to who this strange person was. The priests asked the officers why they did not arrest him and bring him in.

Their reply was, "A man never spoke thus." Of course Jesus said much more than is reported here, and the officers were convinced that he was more than a mere man. So they did not molest him.

Jesus' simple, fearless, meek, non-resistance was his protection. Non-resistance without fear is irresistible and a sure winner in life.

1. Why was Jesus at the feast?
2. What impelled him to get up and cry out what he did?
3. What did he mean?
4. What did the people think about it?
5. Why was he not arrested?
6. What can you say of non-resistance?
7. Why must there be no fear with it?

Lesson XI.—Mar. 12.

THE SLAVERY OF SIN.—John 8: 31-40.

LESSON KEY-NOTE:—"Every one doing sin is a slave to sin."

Time and place same as the previous lesson.

31. After the hubub was over, a crowd of Jews collected about Jesus to hear him talk. These believed in him.

To "abide in" his word, (not words), is to live by the teaching and conform one's life to it. These only were true disciples, learners. They who heard only, not heeding, or even took it all in intellectually, consenting thereto, were not true disciples.

32. To know the truth is to have it born in the

consciousness, become a part of you. This makes one free, free from fear, failure, sickness, sin and death. Only an abiding consciousness of the truth of Being can thus set men free.

33. These people did not at all comprehend what Jesus meant by freedom. They could not, as they were not spiritually awakened.

34, 35, 36. Freedom from sin or shortcoming, is what Jesus refers to. The truth gives the power to be saved from sin, to rise to a plane of being above the plane of error.

The son is the Christ in us. True freedom comes only by the son.

37. The true reason of the opposition of the people against Jesus is given here—"My word, my thought, has no place in you"; or, as the Rev. Version has it, "hath not free course in you." They comprehended not what he said. If they had, they would not have wished to slay him.

38. Jesus claims here direct inspiration from the Father. He meant, what I say is from God the Father, who shows me the truth, and I am brave enough to utter publicly my inspirations. How few are so brave as this!

39, 40. These people were not showing their true sonship even to Abraham, for they were attempting to do a thing Abraham would have been far from doing.

So people now join a church, giving as the sign of fitness or regeneration, a feeble "yes" or only a nod of the head, to the question, "Do you believe Jesus Christ is the son of God?" Then immersion in water is said to complete their salvation. It is a pitiful farce. Salvation from sin is through regeneration of spirit only.

1. What is it to abide in the word?

2. How does truth make free?
3. How does the son make free?
4. What is true sonship?
5. Why was Jesus so brave?
6. Can one who is not sincere be truly brave?
7. After what manner was Jesus' teaching?

Lesson XII.—Mar. 19.

HEALING OF THE MAN BORN BLIND.—John 9: 1-11.

LESSON KEY-NOTE:—"I am the light of the world."

Time:—Same as last two lessons.

Place:—By the Pool of Siloam, in Jerusalem.

This pool was near the gate, and as Jesus and others passed out from the feast, they, as usual on such occasions, encountered a crowd of unfortunates begging as the people passed them.

1. There are six cases recorded in the New Testament of Jesus healing the blind, but this is the only one said to have been born blind. Oculists say that their science is able to cure only one form of congenital blindness, that occasioned by congenital cataract. The ocular apparatus must be perfect; then the surgical operation which removes the cataract may enable the person to see.

Many cases of blindness are now being healed by an entirely different method, the one Jesus used.

2. How could the man sin before he was born, to cause his blindness? Reincarnationists use this statement as an argument for their theory. It may be true that the disciple asking the question believed in reincarnation; but it seems that Jesus did not.

3. Jesus says the blindness was not a retribution for sin at all. It was an opportunity for the unfoldment of life and light and the teaching of truth. We

have many ailments, difficulties and sorrows that we encounter only because we need them in our unfolding, need them as stepping stones in the upward climb.

4, 5. Here is a reason for what he was about to do. The night comes when the opportunity is gone. The Christ is now the light of the world.

6, 7. The mechanical means used was to inspire faith, to attract his attention, to beget confidence in the man, so the work could be done for him. The clay had no merit of itself.

8-11. The man only knew he could see. But it does seem a little strange, since he never had seen anything, that he could walk about and know what he saw so soon. It is not in accordance with ordinary experience. They were incredulous, as well as amazed.

1. Where was the Pool of Siloam?
2. Whom did Jesus encounter there?
3. Why was the man born blind?
4. Was sin the cause?
5. Are all of our difficulties and adversities the result of wrong doing?
6. How did Jesus heal the man?
7. May such things be done now?

Lesson XIII.—Mar. 26.

REVIEW.

LESSON KEY-NOTE:—"But these have been written that you may believe that Jesus is the Messiah, the Son of God; and that, believing, you may have life in his name?" (John said this concerning what he had just written about Jesus.)

Following I give the lesson titles, references and key-notes of the lessons of the quarter just closed, with comments on same.

1. *Christ the Life and Light of Men.*—John 1: 1-18.
"In it (the word) was life, and the life was the

light of men."

In the word is life now, and this life is the light of men. Through its ministrations come health and prosperity and happiness to all who will. This is surely light. Without these existence would be darkness. Let your light shine.

2. *The Witness of John the Baptist to Jesus.*—John 1: 19-34.

"Behold the Lamb of God, Who takes away the sin of the world."

Lamb is innocence and sacrifice. It is an atonement in one way; it points out the way and gives the inspiration and power. We must atone for our own sins—I should say, it is our inalienable privilege to do so. The lamb symbolizes the Christ and we are the embodiment.

3. *Jesus Wins His First Disciples.*—John 1:35-51.

"Thou art the son of God; thou art the king of Israel.

Here is a confession of the Christ in Jesus and of the power over men. But a little leaven leavens the whole lump. Jesus taught only about three years and had only a few followers, real disciples. Yet there was that in his life, character and words which made it all lasting and tremendous in results.

4. *The First Miracle in Cana.*—John 2: 1-11.

"Do whatever he may bid you." Here were a woman's, a mother's, intuition and faith. These drew power out of the Master before he was willing. These draw to-day, get blessings where they could not be had otherwise. Intuition sees the hidden power—faith brings forth the fruits.

5. *Jesus and Nicodemus.*—John 3: 1-15.

"For God so loved the world that he gave his son, the only begotten, that every one believing into him may not perish, but obtain aionian life."

To believe *unto* the Christ is much more than merely to believe in him. It is to be absorbed in the Christ and the Christ in you. This aionian life. There is more than an intimation here that those who do not, perish soul and body; that aionian life must be won.

6. *Jesus at Jacob's Well.*—John 4: 5-14.

"Let him who will, take freely of the water of life."

The water of life is the cleansing, refreshing, vivifying spirit, which is free—that is, it costs nothing. Why? Because you cannot get it from without at all. It is already in you—yours now. Partake in your personal life freely.

7. *The Second Miracle in Cana.*—John 4: 43-54.

"These works which I do testify concerning me, that the Father has sent me."

His words were the Father's words and his works the Father's works. So are all words and works of power. Their inspiration comes from the Universal; it does not originate in the personal, but is voiced and applied to needs by it.

8. *Jesus at the Pool of Bethesda.*—John 5: 1-15.

"And a great crowd were following him, because they saw the signs which he was performing in the sick."

Wonders, unusuals, draw crowds. Only the genuine work profits a man. To save a soul from sin is a much greater work than healing a sick body, or even raising it from the dead.

9. *The Miracle of the Loaves and Fishes.*—John 6: 1-14.

"I am that living bread which has descended from heaven."

Bread is sustenance. Heaven is the spirit realm
(Continued on page 138.)

THE LIFE

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Key-Notes.

MARCH.

1-15.

THE SPIRIT OF HEALING AND FREEDOM
NOW POSSESSES THE HEARTS OF MEN
AND I GIVE FREE VOICE TO IT.

16-31.

MY WORDS ARE ENDOWED WITH POWER,
BECAUSE THEY ARE CHRIST WORDS,
BORN OF THE INFINITE FATHER, AND
THEY ARE IRRESISTIBLE.

Health Thoughts

USE builds a Habit in a man. Within the HABIT. human mind there is a *store-house* for the ideas we conceive. It is the LATENT CONSCIOUSNESS.

Whether we wish to speak forth our ideas directly, or store them there for future use, they are safe, although forgotten for the present, and will be ready to come forth when Memory is appealed to and beckons them.

Man's stock of stored ideas are of two kinds, *mechanical* and *labored*. TWO KINDS OF MENTAL HABITS. Those ideas which generate in the thoughts of men without their special effort, are mechanical, unreflective or automatic ideas or notions, and they have been far in excess of the labored or earnestly trained and truly serviceable ideas, in the history of the world.

Because man is naturally and unavoidably a thinking animal, he of necessity is all the time especially throughout his waking hours, masticating thought food and converting it into ideas. If it is true that man must think, and that his apparatus or engine of thinking will go on regardless of what kind of material it has to work upon, surely it would seem the wisest thing to do, to see that the supply is at least wholesome if not otherwise useful in the upbuilding of life and character.

Since it is true that every species of creatures is intended for some useful path in life, some work no one else can do, and we should in order to leave him free and God-like, surrender him to his WHAT IS OUR BUSINESS HERE?

own choice of action in every step, it seems plain that in this world of trials and tribulations on the one hand and of real and artificial joys on the other, we are thus environed for the special and pleasant work of *qualifying ourselves* in that grace and knowledge which adorns the New Life day by day and makes us become ostensibly what we are in reality, the Children of the Most High.

We are here then to get into the HABIT of RIGHT being God-like. And we begin this course GROWTH. by self-discipline; by setting a guard upon our thoughts and intentions. We turn our vagrant thoughts through denial or refusal of them. You would say to a tramp who had thrust himself into your house, "Get hence," with authority; and you have the same power over your thoughts, only they are more occult and you are not so much in practice: But saying it, will awaken you to the practical ability.

I now dismiss every vagrant thought from my mind. I am free to think as I please, and I please to marshall my thinking host in battle array against every mental weakness and short-coming, and establish instead my organized thoughts, my powerful thoughts, my whole soul's energy for goodness and rightness."

Then, realizing that to remove the cause of any trouble will destroy the trouble, you are ready to proclaim your freedom. Nature untrammelled is health; but you can put yourself in league with Nature and so prove your identity with health. You are already sound and well, when you remove the vail of false belief from Yourself.

To discipline the mentality for the practice of Right Thinking those thoughts ARRANGED elected which tend to arrange our ideas KNOWLEDGE. under the banner of SCIENCE will

move us forward and upward according to the law of right growth, in orderly and constant unfoldment.

THOUGHTS AIDED BY LANGUAGE. Language is the fruit of thought, and helps to give it permanence. "I will, be thou clean," was

the fruit of the healing thought and of the willingness, in behalf of the men. "I am willing, be what you are in truth already." We speak because we think. The *word* crystalizes the *thought* and presents it as in a transparent shrine, preserved that we may inspect the otherwise occult idea again and again. O, the power of a *righteous will*! Those who feel the need may receive the glad saying, "I will, I will, I will." Any one who is sick or in need or is bowed down with burdens may recognize that healing power of *willingness* and experience in his life the fruiting of the spoken words.

No more let the Children of the Most High *claim* sickness or distress or poverty or failure, but let them arrange their thoughts for right thinking; let them form a Habit of claiming health, and peace, and plenty, and prosperity, until it crystalizes into the loyal form instead of the false and failing. By attending to the right formation of mental habits correct bodily habits are built.

HABITS OF PERCEPTION AND OF ACTION. There are Habits of *perception* or those of mind, and habits of *action* or those of body. All bodily acts whether graceful or awkward, are comprehended under the latter, while general habits, those relating to conduct in the world, such as obedience, confidence; or to any person, those of truth and right; those of observation, dilike: Such habits seem to become established through repetition, as well as those of the body. As bodily habits are formed by outward acts, so habits of the mind are

built by the *practice* of mental principles. The inventor practices that series of processes by which he forms and applies general notions, whereby to develop the desired results: The artist *practices* upon his ideal until no distracting or inconsistent feature is left. Color, form, outline and their relations are studied until he is rewarded in results that bring real aesthetic delight: This constant and faithful activity of the constructive power gets to act with the force of inspiration. Whether it be the artist, the poet or the inventor, the constructive power thus organized meets the requirements of success, for the right control of the power of associating such things as are requisite will yield the very materials which are wanted for the imagination to practice upon.

The sacred power of the imagination has been much abused. It is capable of steady growth and requires habitual improvement. For as it strengthens, new realms of thought-capacity appear. The imagination develops early in the child, and its bent has been given chiefly by the child's environment. Hence most children have come to maturity with this great power in them wrongly impelled, wasted or uncultivated. The imagination is not for such purposes. This conceptive faculty in mankind is there to symbolize the same faculty in First Cause which said: "Let there be Light," for it was meant that man should follow with the fiat, "Let the earth abundantly bring forth that Light."

So, let us imagine, imagine, imagine divinity and practice it in our daily meditations until a Habit is formed in us, and the image of the divine appears. Imagination increases the light of understanding. Like a great bellows at work, it flares the flame of divinity within us, and lights up the powers of the

mind until they are luminous. "Children feel confidence just as they feel afraid, without knowing why. They have a monitor within," says Victor Hugo. And when fear is made powerless and the faculty of imagination is rightly put to use, the Monitor within will guide them into all truth.

By exercise we improve the faculties of
PRACTICE memory and of reason, also, and thus
MAKES make the easy recurrence of certain
PERFECT. thoughts until a habit is formed. Watch
your mode of thinking. Exclude not only
the destructive tendencies of thought but affirm the
constructive. *I am filled with good intentions I think
no evil, therefore, but true thoughts continually. My
imagination teems with the thoughts of life and health
and peace and prosperity. I have power to think right
thoughts. I delight in them, as my chief joy in meditation.
The power to keep right thoughts, is become a
habit with me.* This is the way to develop a habit of
thinking right thoughts.

Never declare your Memory is poor. If
IMPROVE THE it seem so, it is because of your neglect
MEMORY. of claiming the truth of your powers.

The Habit of a good memory can be built in
this way just as well as any other, and when once built
habit makes it easy. *I remember, I remember, I remember
well. I have a good memory. I have a convenient mem-
ory, for I am able to recall things just at the right time. I
am superior in the respect of memory. I never do forget.*
If you had been claiming a poor memory, say all this
and see how you feel! Do not fear to say it, for it is
true of your Spiritual Self, and it is this self it is right
for you to emulate. This is what Paul meant (if you
are a Paul man) when he said, "Put ye on the Christ."
Put on your Christ Self. And you can do this but in
one way by ascribing its virtues to yourself and your-

self to its virtues, first mentally and then verbally.

Let the word be the fruit of the thought. It is wrong to say you have a poor memory, when God said all created things were good; you should not deny it, for the thought word makes all things and conditions. No; affirm it along with your Creator, and soon you will get into the Habit of a good memory, and you will remember thy creator as in the days of thy youth when you had never denied that your memory was included in the universal good of creation.

If there is an apparent weakness anywhere, in the mentality or body, handle it in the way just described. Horatio Dresser says, "Remember, all real growth is from within, outward; it begins by taking thought. All real growth is governed by one law, the law of spiritual evolution." And it is so with the formation of wholesome habits. You can, by taking thought, and by *using* your inherent powers, form such Habits of Thought and Life as will make you permanently wise and happy.

"Let April renew
All the blossoms around,
The loveliest flower
In thy heart must be found."

In the use of the denials or affirmations the office of repetition ends when the one addressed gives *attention*. To simply talk virtue with the tongue, or theorize about virtue in one's thoughts, without making it the exercise of an inward principle, talking well, lecturing well, painting pictures of it may not only fail of the desired results, but may serve to harden the one thus practicing in an opposite course. True and undefiled (spiritual) thinking is ever the precursor of right action and fruitful expression. C. J. B.

Subscribe for THE LIFE now.

Two True Stories.

ONCE we had a subscriber on our list who lived in a Western city and who was usually two or three years behind on her subscription. She wrote like an honest, good, pious woman who was really almost too poor to keep soul and body together. She said she was absolutely unable to pay her subscription.

Afterward I visited the city and was very much surprised to find her riding in her own carriage, living in her own commodious brick house containing a Chickering piano and other furniture that would put my furniture to shame; that she and husband owned considerable other productive property in the city, and that her husband had been for seventeen years continuously foreman in R. R. Shops at \$35 a week and turned all of his money over to his wife each week. And she thought she was too poor to pay two cents a week for *The Life*!

She had the disease of poverty without the fact. And she clung to the disease until she made it a fact. Her husband lost his place; they lost their property and are now dependent on others for a living.

Once a teacher and healer wrote me that she had a poor, deserving, charity patient in a Missouri town and asked me to send *The Life* free of charge. I, of course, did so. After a little time she began to write to me for treatments and advice. She claimed to be exceedingly poor and not able to even send stamps for replies to her letters. Her letters had the very atmosphere of abject poverty.

By and by I got a letter from her husband. He wrote: "I accidentally ran across a letter you wrote my wife the other day. I gather from it that you have been sending her your magazine and treating her free of charge under the impression that she is exceedingly poor. I believe it is my duty to tell you the facts about it. She has now \$300 in the bank which she may use as she likes, as I make the living. Besides, she has money loaned out on which she is drawing interest. She ought to pay you for what she gets."

She and her husband afterwards separated and she

did come to abject want. She had the disease of poverty and soon externalized it in conditions.

There are many who have this disease, and it will continue to get worse until they stop affirming poverty, stinting, complaining and refusing to pay their bills. Pay your debts with what money you get and stop whining about poverty and affirm only opulence, prosperity and success, and see how the money will begin to come in. You must be just or you cannot prosper. I don't believe any one who says he cannot pay two cents a week for the magazine he takes. It really is not true, no matter how sincere he may be in thinking it is. Stop thinking that way and see the change.

Bible Lessons.

(Continued from page 129.)

all about us. The Christ is the life giving sustenance from the spiritual realm.

10. *Jesus at the Feast of Tabernacles.*—John 7: 37-46.

"A man never spoke thus."

Jesus was more than the ordinary man, in that he expressed more of the Father and manifested more in his words and deeds. So may you and I be extraordinary in our lives.

11. *The Slavery of Sin.*—John 8: 31-46.

"Every one doing sin is the slave of sin."

We are bound by that to which we yield as an encroachment on our freedom. Be yourself and be free.

12. *Healing of the Man Born Blind.*—John 9: 1-11.

"I am the light of the world."

It was not the man Jesus, but the Christ in all.

1. About whom were our lessons this quarter?
2. What is there remarkable about him?
3. Give Key-notes and explain.
4. What was Jesus' ministry?
5. Why did he heal the sick etc.?
6. How was his life unique?
7. How may we do the works he did?

Correspondence

I WANT to ask you about the 7th chapter of Rev. Was John talking at random, or was he uttering something that was understood at that time? He gives the number saved in each of the tribes of Israel, leaving out the tribe of Dan and putting in Joseph twice. Have you ever had, or do you know of any one who has had such an experience?

A. D. H.

Answer:—I have no doubt the one who wrote the Apocalypse recorded what he saw, or seemed to see, in visions and dreams. But I do not believe much of it, if any, has any prophetic force or application to events either past or to come. There have been many efforts to interpret this strange writing, but the interpreters have drawn upon their imagination about as much as the seer did, and are widely different in their views.

Yet, there are some sound truths found in the book that have no cloud of mysticism over them. Let us not bother our minds about the riddles that cannot be solved, but just cull the good as we see it.

Of course there were not just 12,000 persons saved or sealed from each tribe of Israel. Get one of the mystics to tell you what twelve times twelve signifies.

No; I never had and never knew of any one having such an experience as either the seer of Patmos or the sealed people of the tribes were said to have had.

(The writer of this inquiry says he once, while wide awake, had a blazing seal appear on his forehead.)

A Correspondent in Little Rock, Ark., writes at length several questions which I must, for want of

space, boil down. They are, in brief?

1. Why did Jesus have to die at all?
2. I do not understand how you can believe that Jesus was a special dispensation of the Infinite. The Infinite is not partial to any man.
3. If the Infinite created Jesus and hedged him about so he could do no wrong, then he did an unfair and unwise thing, and Jesus is not an example to mankind at all.
4. Why did he come at that particular time to an obscure people? Why not have one in every nation? Why not create all people with the same character and have them live the same kind of life?

5. Truth taught by Jesus elevates men. But truth would do this if taught by any one else.

6. Why are children so different in character, although born of the same parents and brought up in the same environment? Why are not all men of the same mind in all things?

7. What influences the will?

Answers: 1. Jesus says he chose that course of his own free will. (John 10: 17, 18. Matt, 26: 33.)

Paul says:—

“Since, then, the children have one common nature of flesh and blood, he also, in like manner, partook of these; in order that, by means of his death, he might vanquish that which possessed the power of death—that is, the adversary—and might liberate those who, by fear of death, were throughout their whole life time held in bondage.” (Heb. 2: 14, 15.)

He went down into the valley to meet and conquer the enemy so that we may, when we reach his stature, be free from the form of death.

2. Jesus was a teacher and example in advance of the world's advancement, because the world needed such an ideal and a teacher who could demonstrate

what he taught. If the Infinite had been partial, he would have endowed a few here and there for their own sakes. But one was for all. That life and that gospel were and are for all. Really, the world's great need drew that which was needed in Jesus of Nazareth.

3. The Christ was never created nor hedged about. Jesus personified the Christ, but was tempted as we all are. He did not yield; nor need we do so. He proved that we need not. Man needed that proof. We need it now, and it has done us vast good. The Church has said that Jesus was a God. If so, then his example would be nothing to us as men. But he always claimed that he and we are equals before God. He usually called himself the son of man.

4. Jesus came at that time because the need was ripe, the way was open. He came to the only people whose peculiar ideals and life would permit it to be. They alone had prepared the way by their one God ideal, their devout worship of that ideal, and their expectance of such an advent. But he was not for that people alone, nor was he obscure. Only one was needed to serve the purpose of his coming at that time. Yet other Christs have come to other nations to meet their peculiar needs. Others will come yet.

We would not be a race of men at all if all were created alike, thinking the same way. Only automata could be so, machine fashioned images acted upon by one outside force.

5. Yes; if inculcated and demonstrated with the same power. One specially endowed was needed to do this as a sort of beginning of a new gospel, a more spiritual dispensation. Other great teachers and demonstrators of Truth have been needed and have come and filled their places. Yet others will come. No one has a monopoly of Truth.

6. Sometimes this is caused by the different en-

vironment, thoughts, habits, etc., of the mother at different periods of gestation. Sometimes ancestral traits find expression in one more fully than in another, or of one ancestor more than another. Sometimes these are soul qualities imbibed, either before birth or very soon afterward, by one child which another one does not get. And it may be that there is a vulnerable point in the mentality of one that is not in another which renders that one more subject to outside influences than the other: But, remember, this would not be a wrong to the weaker one. He will unfold power by the struggle of overcoming the weak point.

It is good that people do not all think alike. What an awfully monotonous time we would have of it if they did! You had just as well ask why not make all the strings of a piano of the same size and screw them to the same tension? What music we would have!

7. The man himself is master of his own will, or should be. Outside influences or conditions may so press upon the man that he has not full control of his will. But this should never be. If the will is suppressed by force from without, it is weakening. If the will be asserted in a wrong direction, it may become necessary for the protection of others to restrain it by external force; but this is not the most wholesome way for the man. If he be educated morally and intellectually and so come to direct his will into right channels, it is much better for him.

Read This.

THAT Mexican rubber land proposition still holds good, but there are only a few of those choice lots left. If you fail to get one, you miss an opportunity that may not come your way again. Write to us for particulars. *Don't procrastinate.*

January, 1905.

MY DEAR Mrs. Barton:

.....I wish to intrude upon your time long enough to tell you of a little phenomenon that occurred to us in Nov., I think, relating to yourself as well as to myself and wife, and if you can explain it we would be glad to have you do so.

In the Nov. number of THE LIFE you wrote an article about your beautiful La France Rose. Mrs. C. called my attention to it, and told me that while reading the article she was favored with a delightful odor; that at first she thought the paper had been perfumed, but upon examination she found it was not, and that we had no such odor in the house.

The next Sunday I took up the magazine for the purpose of reading the article and when about half way through I became sensible of the same odor, as near as we could describe it to each other, and I examined as to its source as well as I could, thinking it might come from the paper, but it did not.

....Is it possible that a thought can be so perfectly expressed by words that to a mind in harmony with that of the writer, other sensations not expressed by the words in particular will be conveyed?

Perhaps you will not be interested in this kind of phenomena, and if so, I beg your pardon for the intrusion and you need not take the trouble of answering."

The above letter was written by a thoughtful Lawyer, and I am interested in what he said. I will take pleasure in answering, in the next issue of THE LIFE.

C. J. B.

The Kid—"Are you the trained nurse?"

Nurse—"Yes, dear."

The Kid—"Then let me see you do some of your stunts."

Spring.

Written for THE LIFE.

Fair Spring, thou'rt here we know, although we see
No evidences of thy handiwork.
Yet ever and anon we feel a glow,
A thrill of life renewed, that thus proclaims
Our kinship to Dame Nature's own fair children.
Obedient to the sun's strong, voiceless call
The flowers begin, e'en now, in their brown beds
To stir beneath their pure white slumber robe;
And through the trees, whose bare, brown arms have
 waited
To cradle tender buds of springing life,
Begins once more to flow the rich, white blood
That shall bring forth the blessing long desired.
So throughout all the Earth that silent force,
Powerful, resistless, sweeps its onward course
Into the proper channels, and guided
By the great Unseen Power that creates worlds
Yet faileth not to note the sparrow's fall,
Performs its wondrous work, and creation
Unites in a glad psalm of rejoicing.

Fannie Herron Wingate.

Johnnie—"Papa, if I was twins would you buy
the other kid as much as you do me?"

Papa—"Certainly, my son."

Johnnie—"Well, I am twins all in one piece. Now
come to time, dad, and get me twice as many presents
as if I were only one."

Adam—"My dear, we are notified by the landlord
to move at once."

Eve—"How sudden! Addie, my love, make them
give us a month's notice, for I haven't a thing to
wear."

HERE is a good letter from a lady who formerly lived here and took my course of lessons and had treatments for head-aches, catarrh and what the doctors called ulceration of the eye ball and had tried hard to cure it but entirely failed. She, with her good husband, now lives on a farm which they recently bought out in Kansas.

"Mr. A. P. Barton,

"My Dear Teacher:—

"I hope you have missed me as I have certainly missed your advice and help. Otherwise I am glad of the change, although the weather has been so severe and we are rather isolated, at least it seems so after living in a large city.

"I have been to the city but once since leaving, and then had not time to see you. But I so often think with pleasure of your and Mrs. Barton's good work, and hope it will extend so that many, many more wearied and hopeless hearts may be taught the true way that makes life worth living.

"I have been particularly well this winter—no headache and but one cold, that of short duration. The spot left on my eye after you healed the 'ulcer', was rather obstinate, but the inflammation has finally entirely disappeared.

"Always with the best of wishes for the one who taught me this new and better way, I am

"Yours truly,

"MRS. C. A. B."

Correction.

IN THE Feby. issue the printer made me say "two millions," on page 73, and on page 89, "naturalizing medium" and "confessed about things," and the proof reader allowed him to do it, although I wrote it in the copy as plainly as I could, *three millions, materializing medium and conversed about things.*

A Word to Delinquents.

SOME of you are far in arrears on your subscription account. We have carried you long at our own expense, hoping you would pay up in time. Many of these constitute a great burden to us, while to each of you it is but a small matter.

Now don't take this as meaning the other fellow and continue to postpone payment. Take it to yourself, as if you were the only one, and pay up. It will do you good as well as us. You *can* if you *will*, and you will, won't you? *Now*. Don't wait. Be just and be blessed. There can be no true happiness or prosperity to those who are not just. Please let us have what is due right away. It is more blessed to give than to receive, but still more blessed to pay what you owe. We have trusted you long. Don't betray our trust.

A Fable.

ONCE upon a time a man fell asleep and dreamed. He dreamed that he was a farmer and had a thousand bushels of wheat. Then in his dream he sold his wheat for \$1.00 a bushel and he was happy.

But it so turned out in his sleeping vision that he had sold the wheat to one thousand different people, one bushel to each, and they did not pay him, and he was very sad, so sad that he awoke, and behold! it was a dream—but not all a dream, for he was an editor and had one thousand delinquent subscribers on his list.

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Little Lessons.

HEREDITY.

THE Twin Sisters, or perhaps more appropriately the Mother and Daughter, Heredity and Habit, whom man has given or allowed such wide authority and influence and to whose sway, he has attributed as their cause, most of his joys and woes in this world, are still regarded by the unthinking classes as the unavoidable accompaniment of Stern Fate. ❧ ❧

The parent whose thoughtlessness led him to do a thing that resulted in baldness, left this legacy to his offspring and his offspring's offspring, not only as an inheritance but as a lawfully established habit of life, so our elders taught and wrote down, to make it all the surer. It is written, the children's teeth are set on edge by grapes their progenitors chewed four generations ago. ❧ ❧

This means that once upon a time Error walking abroad in the land of Truth assumed the prerogative of making a law for the people, and having the patronage of a few influential devotees, established a creed to the effect that *at least* should continue through four *at-the most* generations as a genuine Habit and daily observance of the human soul.

And those devotees worshipped, bowed down and submitted to "the will of God" who was all the while too pure to look upon their work or their worship of error or to know they had been making mistakes. In universal truth there is no room for the contemplation of error.

Of course it is a well-known natural law that oak trees produce oaks, cattle produce cattle and men produce men, and each class with peculiarities of its kind through generations without end. So true is this that

a drop of African blood refused by the Caucasian, keeps to itself, only bobbing up sufficiently to proclaim the adulteration which is always obvious even when there are no apparent traces of the color of the drop still left. The characteristics of the man are always patent, whatever they may be. The same general structure and the repetition largely of individual traits will hold in evidence. It is known that every new *organism* finally takes the form of the class, order, genus, and species from which it sprang. It is claimed that non-typical peculiarities are often inherited; though it must of necessity (born of the law of nature) be true that *without mental effort* in the light of knowledge, those traits which distinguish the variety are as real and as demonstrable as those which distinguish the class, order or species. It is our failure to see the subordinate or inferior traits of character of structure of a tree or a child.

Whenever there have appeared divergent modifications of the old species, it is not the producing or the creating of a *new thing* in the child or the tree, *for both contain naturally within themselves every real characteristic that is peculiar to their Kind*. It is therefore, only the unvailing of a new trait or characteristic, new to the unweaver.

The Child is the microcosm of all that is. He may show forth his father's faults and virtues, but it is because his father was also the microcosm of the Macrocosm, and they cannot help being *in their true natures the same thing*. And it is true that what ever one inherits that is not of the Macrocosm, is not an inheritance at all, but is simply copied from some one else. ♣ ♣

Here is an important point: it is where ethical science comes in and has to take effect:—

The virtues *are inherited*, but the vices have been

pasted on. Bill Sticker *Fear* did that. He believed he had colored himself so deep a hue in his vices that it couldn't fade out for generations! Then some one came along and said, "As a man thinketh so is he" thus trying to pin it down with Solomon or some one else who had tasted green grapes, not seeing that this remark only wiped out all difficulty in that respect, for it applies to the present tense and is therefore happily always adjustable to present needs. ♡

Then I will be thinking, "I will not have my teeth on edge," and so will be as I am thinking, free from the one error *Fear* pasted up on the walls of my ancestors where faults are dust and ashes now. ♡ ♡

Whenever a man throws off most of the veils of false inheritance and appears in his true possessions and lives in his true nature habitually, he is called a genius, a marvel, and sometimes a crank by all those who yet have their own veils on.

The production of a new thing is impossible. All things seem new when they are first revealed to us. Creation proper is finished. There are no new characters. Those who put on the traits of other people do not present anything that has not been seen before. The man who is acting like his father may be called new to the age in which he lives; but it is a false newness, a copied oldness, simply. So a man is capable of being himself only; and he is this only when living his true life, that of the macrocosm. Then there are two kinds of Heredity, the false and the true, the sham and the real.

And it depends upon *which* one of these the Habits of Character are founded, whether, living in this illusory life, the man is to stand before the world as false or as true! Each man is a microcosm of the Cosmos, and has no other reality to inherit. Paracelsus was right. And, when you inherit a gift or a

grace do not say it came from your father or mother, although you may say *they* have gifts and graces of their own; but recognize them as original with you, as inherited from your One Source, the Macrocosm in whose image and likeness you are made, and in whose name you are here in the world.

If, however you have a weakness pasted on you that came down from some one who patronized vineyards too largely, remember you do not have to have your teeth set on edge unless you also try grapes too green. For as you think even now, so are you. You know how earnestly Jesus urged newness all the time: well that was to keep us washed of the false inheritances and to keep us in the HABIT of being God-like. He did not call it Habit, for people were not yet into it; he was busy urging them to get into the "Way," he called it, or the "*Truth*," and he urged folks to *walk* there when they *did* get in. "Call no man your father" for the Macrocosm is your Source, your Real Father.

It was on account of the false inheritance that the necessity of "being born again" occurred to men. It was true: they had been born under wrong impressions, and showed those impressions more than they did the real conditions. A child thus born is not doomed to those conditions. He is all right now, the children of men will appear in their royal garments as soon as it is known by them that they do not have to wear borrowed clothes some progenitor has worn out, or that have worn *him* out, but that their clothing was *tailor-made for a prince*.

As soon as he finds this out, he will reject every false garment and put on his own clothes: for the truth when known makes a man free to do as he pleases, and he then pleases only to do the works of his Creator. What poor man would not drop off his

rags upon finding out that millions were at his disposal! The child should be diligently taught *who* it is and *what* its relation to the universe. In every instance the Child should be considered, and not the borrowed rags that cover him. This is what Jesus meant when he said, "Judge not by the appearances, but *judge* righteous judgment." Righteous would be according to the true, to what is correct. So we overlook all the imperfections in our judgments of men and women, and see them as they are in their clean Original natures without a rag or tatter or trait that does not belong to the Heavenly and Beautiful Real Self.

And this is the way to help him to put on his strength. I have a recent letter from a friend, in which he tells me of having heard from an old pupil of mine whom I judged in his true Character when most folks thought him beyond redemption. I once told you about him, but having just heard that he is now an excellent citizen, respected by all who know him, I will refer to it again. When my first baby was five months old, Mr. B. and I taught school, he having the principalship and I the most advanced room in the school. When consulting Mr. B. the Board, whom I had not yet met, expressed their doubt of my ability to control all the pupils (whose ages ranged from ten to twenty). They said no teacher had ever managed them especially several of the larger boys. The Board and Mr. B. left it to me, as to whether I should try; but I did not for a moment doubt my ability, indeed I felt glad to have an opportunity of showing them what I would do.

On the first morning, I found a room-full of "all kinds" of boys and girls. Several of the largest boys took the back seats, or dropped into them as they came in, and among them was *the* boy (I intuitively knew him at once) whom they said was the most unmanageable one. Taking his seat he placed his arms

cherub fashion one over the other, upon his desk and his chin upon his arms, and then fixed his blue eyes on me. He had a fine, healthy (though very dirty) face, dark hair, dark, curling eye-lashes, and old rusty, soiled clothes. His hair looked as if it and the hair-brush had always been strangers. As he sat there watching my movements while I arranged the table and desk preparatory to organizing my classes, I could see by the whites of his eyes that his look did not waver from me, and I knew also that it would depend upon *me alone* as to which character—the true or the false, the Real or the race-inherited—he would assume.

Yes, sometimes it devolves upon us to turn the tide this way or that in the affairs of a human soul. If to the left, it may mean years of trial, while the opposite course would bring him all the joys and peace that are thick along the way of Wisdom.

But I saw right through the mask; and I knew that at heart the boy was true as steel; and as I judged him in righteousness, in his real nature, the old clothes were unobserved; even the dirt on his face seemed no longer to belong to him. I saw him in his real character, his soul as white as alabaster and as clean as sun-shine and as pure as virtue itself. So I think he caught my thought even before I spoke to him.

Looking over the room I said I would have to get some one to help me in a certain part of the work of arranging my desk and table, and that I wished to have some one who could do it just right. My eyes stopped when they reached this boy, and I said, something like the following: *John Kelly, I think you can do this important piece of work just right, for me; will you kindly come forward?* At this a dignified expression came over his dirty face, his arms moved from the desk, he straightened up, stood erect, came forward and helped me like a man. Noon came and the children went home for their lunch. After noon John returned promptly, and what a transformation had taken place! His face was clean, his hands red from washing them,

his dark hair neatly combed, his clothes were brushed and he looked nineteen instead of fourteen. From that time John was one of the best students in school. He was an example of faithfulness and trust-worthiness and made a good, cheerful and conscientious worker.

In writing to me about this pupil a few days ago, our friend quoted some of the words of John's father who asked:—"How is Misses Barrett?" In his broad, north of Ireland brogue, "She made a man of my son John". He then referred to the school, spoke of how "John wouldn't study his books until she talked to him and told him of his Irish blood and reminded him of the early patriots and warriors of this country that were Irishmen, and enthused him and encouraged him until he became a good student, and is now a prominent rail-road official with a good salary."

And then I thought of our Class Motto:—*Finis coronat opus*: The end crowns the work; or the results recompense the labor. And it is always thus.

C. J. B.



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NEW THOUGHT PHILOSOPHY.

SOME NEW FEATURES OF THIS UP-BUILDING SCIENCE EXPLAINED BY DR. G. A. MANN.

FROM the large number of books written on the New Thought Philosophy—that most important science to all who wish to better themselves—one would naturally infer that every detail of this very fascinating subject had been treated thoroughly; and yet, as the ardent seeker for real knowledge goes carefully over this literature, he is disappointed. Like a child who expects to catch a bird, but finds it has placed its hands on an empty nest, he gropes for the real substance of the matter, but the end in view is never reached.

In reading a book that is very promising at the start, that holds out great possibilities of knowledge, whose author professes to show you the way to both temporal and spiritual power, whose pages are supposed to unlock all the secrets of Self-Mastery and Right Living, there is nothing so unpleasant as to find in the last pages that the long-looked-for secrets are withheld.

I have been thinking for a long time of putting these facts before the readers of *The Life*, of giving them the benefit of my experience in the search for knowledge, for, like many others, I have wondered if there were a reason for keeping the earnest seeker after truth in ignorance, or whether the average writer on this great subject was not himself in possession of the facts.

There is a Sacred Promise to all who wish to learn that they shall possess the promised power, the greatest of all powers, that of successful living, and as yet so far as the ordinary mind can see few possess it. There are, however, some great masters who are able and willing to initiate those prepared to find the truth. In the past few years a great deal has been said on the wonders performed by the students of the rudimentary sciences known as Hypnotism, Personal Magnetism, Magnetic Healing and the like. Hindoo fakirs have been looked upon as supernatural beings, and yet the things which they do and which surprise us so much are childish when compared with the possibilities of the higher knowledge of the Hidden Forces. Once this knowledge is acquired, we have at our command the most vital energy, the most magnetic power, to attract and to compel, to make ourselves masters, to conquer fate; in short, we have at our command the wildest elements known to mankind. That these things are possible is obvious, for we have the direct promise, "And greater things shall ye do as I go to the Father."

Believing that all the readers of this magazine are earnest seekers after the truth, I want to call their attention to a book of infinite wisdom which recently came to my attention. It is called, "Self-Development and the Hidden Forces," and is published by the Brooks Library of Science, 12 C. Building, Rochester, N. Y. As I am acquainted with the superintendent of the Brooks Library, I have arranged so that any reader of *The Life* can obtain a copy of this book, free of all charge, provided they mention the fact that they read this article in this publication.

The teachings found in this concise work will enlarge one's horizon and prove beyond any possible doubt that they who seek shall find. If you are waiting for opportunity to knock at your door, wait no longer for it is here. If you are hoping to gain everlasting fame, health, supremacy and the subtle power that made the ancient mystics invincible, I advise you to write for this book at once. If you follow its teachings it will do you infinite good. It will put you beyond the pale of failure, and will enable you to make life what you wish. If you wish a copy, a letter addressed to the Brooks Library of Science, 12 C. Building, Rochester, N. Y., will bring it to you without charge.

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THE LIFE

A P R I L, 1 9 0 5

If We Faint Not

MY TEXT may be found at Gallatians 6:9. By Wilson's translation it reads,

"We should not flag in doing well; for we shall reap at the proper season, if we do not relax."

There is a fine lesson in these words, a lesson of far deeper significance than we have ordinarily known or put into practice in our work or life problems. It is true that there are persons who are naturally constituted to never own defeat, to come again with reinforced energy and courage after being knocked down, persons who have the quality of bobbing up serenely just when others are saying he is gone under for good and all. To quote Emerson, "There are men who rise refreshed on hearing a threat; men to whom a crisis which intimidates and paralyzes the majority,—demanding not the faculties of prudence and thrift, but comprehension, immovableness, the readiness of sacrifice,—comes graceful and beloved as a bride."

But such persons are rare. Most people are too ready to give up, discouraged, and repine and complain weakly under adverse occurrences and conditions. Thus they acknowledge defeat and become subject to the adversary, often when it is really not necessary.

Here is a rule which I have often given my pupils and correspondents, a rule which I believe is a true one and can be followed by all if applied under our

Christian Mental Science Methods:—

Steadily maintain a serene mental supremacy over adverse conditions and occurrences, and you will surely win ultimately.

The truth of this has been many times demonstrated. Thus you hold yourself superior to every difficulty so that it yields and serves you finally. If you give down and acknowledge defeat, it rolls over you like a wave, submerging you and rendering you less able to cope with the next one you meet.

The question arises, can one who is not naturally brave, one who is not by nature endowed with an unconquerable spirit, learn to be brave, develop that spirit by study and application of this principle? I believe it can be done. It is for those who need this lesson that I am writing it. They who are naturally endowed with indomitable will and spirit, a serene soul of assured supremacy, do not need this lesson.

I found this assumption of possibility upon the scientific ground that the souls of all have the same origin, and the capacity of unfoldment within each is practically unlimited. The difference between a brave soul and a timid one is not in origin, nor in inherent capacity, but in degree of unfoldment. One has developed more power than the other—possibly was born better than the other, or it may be that hard knocks and severe struggles under necessity have brought out in the one more latent power. If it had not been for the stern demands brought to bear upon Mr. Lincoln by the exigencies of the civil war, he would never have come to the front as one of the greatest men that ever lived.

You may say, It was in him always, or it could not have shown forth; he naturally possessed a great soul. That is true, without a question. But my contention is that it is in us all to be brave and conquer environ-

ment, rising above difficulties as upon stepping-stones to victory and dominion.

The great trouble has been that we have not taken the difficult things of life in the right spirit. We have for the most part regarded them as enemies hindering progress and destroying happiness. And we have admitted that there are visitations and obstacles on the external plane which are too much for us, greater than we can endure, more than we are able to cope with.

I believe both of these are mistakes. As I have often said, there is no growth possible without exercise of our faculties, and no exercise is possible without something to overcome. And every difficulty is an opportunity. It may be used as a means of growth, of development of power.

Then we should smile at them and welcome them as friends and grapple them with serene courage, feeling sure of the power to win in the wrestle.

Almost all of the men and women who have accomplished great things in life have graduated from the school of adversity. It is needless to name them; you know their names. I have observed that of the young men who were in school with me, those who fought their way through, earning the money they needed by hard work, are, as a rule, making their mark in the world, winning laurels for great achievements, while the ones who had all the money they asked for given them by their parents or guardians, have done little of any account. Of course there are some exceptions to this, but not many.

So many people fail just at the time victory is almost within their grasp because they relax, give way, become discouraged and acknowledge defeat. I believe what Paul says is true, "We reap at the proper season, *if we do not relax.*"

I am sure the human soul or spirit is the greatest thing in the world, being God expressed and personified. It should therefore have dominion over the world. It need not give up and fail under any conditions or circumstances. No adverse thing is too great for us to cope with and master, if we only knew it and grappled it with the confidence of power.

Somnambulists often do things in sleep which they would consider impossible while awake. This is because in sleep they are free from the fear of failure. Once a little frail woman lifted the end of a log which had fallen on her little boy and held it up while her daughter pulled him out, a log which four strong men afterward failed to lift. She was able to do this because she saw it as something that *must* be done and did not hesitate nor doubt her ability to do it.

Are you confronted with a crisis? It is a point in development, a balanced rock, as it were, ready to fall either way. Do you desire it to go *over* one way? Then do not hesitate nor wait to see which way it is likely to fall. Put your shoulder against it on the adverse side and tumble it over. As Emerson says, such crises do not demand the faculties of prudence and thrift, but comprehension, immovableness, the readiness of sacrifice.

The Japs have these faculties developed to a wonderful degree. They are therefore practically unconquerable. Their powers of comprehension of situations and preparedness for emergencies, their immovable tenacity and endurance and their readiness of sacrifice in carrying out their plans, have astounded the world. In these respects they resemble the Spartans of old. The only way Xerxes with his millions of soldiers could conquer Leonidas with his 300 Spartans and 700 Thespians in the pass of Thermopylae was to exterminate them.

Now let us conclude with a few categorical directions as to the way in which you may develop the power to conquer, to gain dominion over your affairs. I believe in practical application of our theories. If they do not work out, they are worthless. And I am, as many of you know, not given to dreaming nor empty theorizing. If I have a plan for doing a thing, I try it first. If it works, I then recommend it to our readers. If it don't, I put it aside and take up another. I am not like a young man who once discovered a method to get rich, to just bring dollars in by the bushel. He wrote out a lesson on the subject and had it printed. He guaranteed that it would draw dollars if used as he prescribed. He sent me an ad. to put in THE LIFE, but said he could not pay me for it, unless I would take it out in copies of the lesson. I became suspicious of its efficacy and wrote him I could not recommend the lesson to our readers unless it had been tried and found to work. I ascertained also that he had not been able to pay the printer who put the lesson into type. So I concluded that if his plan for getting rich did not work for him, it would not work for others. There are many who propose, for a consideration, to do for other people what they have failed to do for themselves. I will tell you of another case that came under my observation. A rather young, good-looking woman came here once to get into something to make a living for herself and little girl. She was very poor and not in good health and did not seem to be very happy. After trying several things and failing, she got out some cards saying that she healed people and taught them how to be prosperous and happy.

But she failed to pay her rent and was not well and worried a great deal; so she went back to her uncle.

If I did not know these suggestions were more

than theories, if I had not seen them applied successfully, I would not recommend them to you.

1. Learn to regard every obstacle you meet as a friend in disguise, coming because you need it and can use it to your advantage. It would not come if it were not drawn to you, and it would not be drawn to you if it were not needed in your development. So bless it and lay hold on it for your own use.

2. Learn to believe—to know—that your spirit, your mind is superior to all sorts of externalities, and that your birthright is dominion. Hold the thought that you are endowed with power to win the best things in life and can not be subdued by environment. Learn to believe in yourself as both divine and human and born to succeed.

3. Eradicate from your moral and mental constitution all fear and worry. Put them away, rise above them. You can do this, if you will. Use the word.

4. Never allow seeming failure to get you down or discouraged. Rise up and go at the adversary again, smilingly and assured of your power. Never say I am discouraged; I can't do it. When you come to places where others would say, "Things got so bad I was discouraged," you say, "Things have gotten so difficult that I must now arouse new courage and put forth renewed effort."

5. Don't relax nor faint in well doing. When you are sure you are right, push ahead vigorously. Persevere only in doing good. Never use your powers for the accomplishment of that of which your conscience does not approve.

6. Be just as well as merciful. In pushing forward your righteous designs, trample upon the rights of no other nor allow sympathy for those who stand in your way to retard your work or thwart your purpose. If others have done wrong, they must meet the results.

Don't try to defeat the law, "God is not mocked: for whatsoever a man soweth, that he must also reap."

7. Do not allow a partial victory to cause you to relax. If you do, you may lose more than you have gained. A general over an army who does not know how to use a victory and follow it up rightly is not a good leader. This is even as important as knowing how to use defeat.

Ralph has a fox terrier named "Teddy" who never knows when he is whipped. He never squeals nor says enough. If a big dog gets him down he lies on his back and fights away the best he can and as soon as he gets out he jumps on to him again. And the size of his adversary makes no difference. In fact, he usually selects a dog as big as four or five of himself when he feels like fighting.

Although I do not approve of fighting, yet there is a lesson in this as to meeting our adversaries in life, the things which seem to oppose but really come to help us along.

Steady, unwavering, cheerful perseverance will win, if your energy is applied according to these suggestions. We have all seen this demonstrated many times.

"That which other folks can do,
Why with patience may not you?
Let your courage well appear;
If you only persevere,
You will conquer—never fear."

If you would be happy, be free. Slaves are never truly happy. If you have a boss, whether his name be man, woman, appetite, habit, fear, poverty, 'necessity, taskmaster, body, passion, fashion, old age, disease, heredity or what not, rebel at once. Raise your standard of revolt and issue your declaration of independence. Then stand by it like a hero. You have it in you to win out, never fear.

Who Bides His Time.

WHO bides his time, and day by day
Faces defeat full patiently,
And lifts a mirthful roundelay,
However poor his fortunes be;
He will not fail in any qualm
Of poverty—the paltry dime,
It will grow golden in his palm,
Who bides his time.

Who bides his time—he tastes the sweet
Of honey in the saltiest tear;
And though he fares with slowest feet,
Joy runs to meet him, drawing near;
The birds are heralds of his cause;
And, like a never-ending rhyme,
The roadsides bloom in his applause,
Who bides his time.

Who bides his time, and fevers not
In the hot race that none achieves,
Shall wear cool-wreathen laurel wrought
With crimson berries in the leaves;
And he shall reign a goodly king,
And sway his hand o'er every clime,
With peace writ on his signet ring,
Who bides his time.

James Whitcomb Riley.

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Meditations

By Haxton

THE difference between success and failure is infinite in its ultimate results, but apparently slight in its beginning. So often has success crowned the efforts of him who seemed to the world unworthy, and failure blighted the fair hopes of him who seemed to the world a favorite child of promise, that proverb has placed the rewards of human effort in the hands of blind and fickle Fortune to be given out haphazard, without any reference to merit. The apparent uncertainty of the issues of any human enterprise has opened a wide field for the operations of superstition-mongers. Even rational minds are sometimes the willing victims of charlatans who pretend to be able to lift the veil of futurity and impart definite knowledge of the mysterious movements of the wheel of fortune. The great uncertainty of success in any undertaking is practically equivalent to an almost absolute certainty of failure. Where one man succeeds in reaching the goal of his ambition, millions are buffeted by the waves of an adverse current, and only through the saving influence hope, that "springs eternal in the human breast," escape the gloomy shades of pessimism.

* *

If in the realm of physics everything can be calculated with absolute exactness from known laws, why should every thing drift on the sea of uncertainty in the realm of economics? In the physical universe the stars rise and set and pass their periods with absolute certainty, and we are able to know these changes long beforehand; but the human star rises with un-

certainty, and of his setting no one can tell. He startles the world like a strange comet, and after a brief career sinks with a disappointing swiftness which the world is wont to call disaster. Is there no law for the human star, by which his orbit can be calculated? The physical basis of all life is conditioned by laws the exact operation of which challenges the admiration of every illumined mind; but the immediate purposes of life itself seem to be the mere toys of whimsical Fortune. To the outward seeming the physical universe is a realm of orderly progression, and the universe of mind is a realm where things happen according to the caprice of some unknown, irresponsible power. A boy can go out to fly his kite, and can calculate with certainty upon the success of his undertaking. But when he is grown up and wishes to float an enterprise of vaster importance, he is confronted with doubt and uncertainty in every direction. We are able to control the trivial happenings of the outward phases of being, but when we attempt to launch our barque, freighted with the sentimental paraphernalia of a hopeful life, we find ourselves standing on the shores of a vast sea of doubt and uncertainty, without a reliable chart compass.

* *

But the seeming is a false seeming. The very stability and certainty of the laws of physical phenomena prove the orderly and stable character of the ruling spirit which lies back of and conditions all phenomena. Normally we ought to be able to form our life purposes and follow them to their complete fruition as surely as we are to plan and build a house. But we are not, and the reason why we are not lies not in any uncertainty in the laws which have to do with the working out of a life purpose but in the lamentable fact that we are woefully ignorant of these laws. Success and

failure do not hinge upon chance. There is no more luck in business than there is in the weather. Both are subject to definite laws, and if these laws were understood and carefully observed, there would be no surprises in the weather, nor in business.

* *

We have made some progress in the study of the conditions of success and failure, but as yet there is but little systematic knowledge on the subject. I wish here to simply enunciate the basic principle of all success. For our present purpose the word success is taken to mean the attainment of the end sought, whether that end be a worthy one or not. Success in any undertaking, if it ever comes, must come in response to the mandate, "I WILL." This mandate must be earnest and persistent. No mind incapable of issuing this mandate is worthy of success or capable of attaining it. Indecision disorganizes and invites failure. He who is able to put his whole soul persistently into a fervid, "I will," has success already within his grasp. He who can not utter this supreme mandate is doomed to certain failure. This is not the utterance of a beggar, and he who can say it will never be found seeking to lean on some one else. Let every one learn to put his soul into an emphatic "I will," and persist in it, and there will be no more beggars, and success instead of failure, will become the rule, instead of the exception.

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For The Children.

IN the Middle Ages, about the year 615 A. D., there lived a poor man named Acis, who was the slave of a rich knight.

Acis was a sort of seer, a very wise man, who, if he had lived in our time would be called a philosopher or Scientist, for he could work "miracles." He was at that time called by the other slaves "The Wizard;" for when any of them were sick they would call upon him to treat them and they usually got well.

One day when Acis was at the hut of a sick slave his master Sir Knight looked in, and seeing that he was being treated, he asked who was practicing that kind of craft; whereupon the man answered that Acis was speaking some words that would make him well. At this the Knight was very wroth and exclaimed:

"What! have I been sheltering a wizzard, and have I one such under my roof? Ugh! I will see that he shall pay for this."

Sir Knight was very angry, and rushing at Acis, grabbed him by the arm and dragged him to the door.

The next day Acis was thrown, weighted down with chains, on a platform in the center of a court in the city. A great crowd of people collected to hear the judgment that was to be put upon him by the Knight. Rising, the King's Counsellor unrolled a scroll which he read aloud and which ended with, "For this he shall suffer the usual punishment for such crimes. He shall be burned at the stake!"

So that very afternoon Acis was led to an iron stake to which they bound him with strong chains, and faggots were brought to have in readiness.

All this may seem very strange and cruel for people like you and me to be doing in any age. But such are the facts ignorant people have had to deal with all

along the line of time. Ignorance does not seem to excuse people in spiritual law any more than it does in men-made laws. Ignorance has to be paid for as well as other "shortcomings."

Now, Sir Knight had a little daughter whom he loved very dearly; and when the high priest was about to light the torch, this little daughter ran forward crying and begging her father not to do so cruel a thing. A Voice within her had urged her to do this; and as the priest was about to light the faggots with his torch, the child ran toward him, and her father fearing she might do something desperate, called to the men to desist. Then they all went home, and the little girl told her father the man was good, and he must never do a thing like that to any creature if he wished his little girl to continue loving him.

The Knight had been so wroth and had allowed himself to become so excited, he became ill, and none of the physicians could help him. So at last, when his daughter had insisted, he sent for the Wizard, and after a few days' practice, in which he put away the man's anger and malice *in the past*, and made him understand that he was spiritually always well and good, and that he had only to be what he was in spirit to always keep well, the Knight recovered, and was, from that time a new man.

The way in which that Knight intended to do Acis is the way they used to do people in those days; so let us be thankful that they do not do it now.

RALPH BARTON.

MY FIRST BOOK.

Once while I was a small boy, not yet having learned the a b c, a Colporteur of the American Tract Society called at our humble log cabin. We at that time lived on the wild frontier of Missouri where deer,

wild turkey, wolves, mink, wild lilies, tall grass and forests were everywhere, and neighbors were few and far between. I had never seen many books and we had none of our own.

I remember how enchanting those new, fresh, crisp books which the man showed my mother were to me. They smelled delicious. I can yet recall that perfume.

The pictures were simply heavenly. How I longed to own some of them!

My father was at work in the field. Mother told me to go and tell him that a man was at the house with some books. His crushing reply was, "You tell that man I do not wish to see him or his books either."

I went back with a heavy heart and told mother in the presence of the man what my father had said. The good book man laughed heartily.

But mother managed to trade him some of her home products for a few books and papers.

Among them was a blue book called "The Pictorial Tract Primer" for me. It was full of pictures with the alphabet illustrated and poems and catechisms and alphabetical verses on Bible themes, and spelling lessons.

I was rich. Mother read it all to me, but I was eager to be able to read it myself. So one morning while she was cleaning up things after breakfast I sat down and, by her patient assistance, I knew every letter by name by the time she got through. Then I tackled the spelling. In a few days the simple words were mastered and then I began to read. How delightful it was to be able to know those mystic characters and lines for myself! My mother was my first and best teacher.

Recently I wrote to the American Tract Society to find if I could get a copy of that book unrevised, unchanged since I was a boy, just like my first book.

They sent me two. It was my old friend, my first book unaltered. Its perusal brought back those fond memories most vividly and I enjoyed it almost as much as I did the first time I saw the little book. I then sent and got several more copies and gave them to my little friends.

A. P. B.

WE have received the initial number of "The Truth Seeker," a New Thought Magazine edited by Mrs. V. Cooper Mathieson of Ermington, Poramatta River, N. S. Wales, Australia. It is a most creditable addition to our Christian Mental Science literature. It is the second periodical of its class to be issued in Australia, the first being "Progressive Thought" of Sydney. The editor was the organizer of "The Woman's White Cross Moral Reform Crusade" in Sydney. This new magazine is "devoted to the cause of Truth and the uplifting and freedom of humanity in Australia." We welcome it most heartily into the field and decree for it unbounded success and unlimited opportunity and capacity for doing good. Send for a sample copy.

Another good New Thought journal began last January at Spokane, Wash. It is named "New Thought Sun," and is edited by W. Simon Charles and Lizzie Ducker Lyness. Send five cents and get one. We have received only the March number. It is worth reading. Subscription price only 50 cents a year. We will love to see it succeed and flourish.

We recently had the pleasure of a brief visit from Mrs. M. E. Cramer, of San Francisco, on her way back home after several months' work in the north and east. She taught classes and lectured in Detroit, Washington City, New York City and other points and will teach a class in Denver on her way home. She reports much interest in Divine Science and a warm welcome by the people at all the places visited. She expects to arrive home sometime in April, having been absent about six months.

Every reader of THE LIFE should induce at least one of his friends to become a subscriber.

Christ vs. Kummer.

On Sunday, April 4, 1897, the Rev. Dr. Kummer, in his pulpit in the city of Oakland, Cal., used the following words; "The tenets of the Faith-healers are all contrary to reason, scripture and universal experience, I say out upon such diaphanous nonsense."

In the 5th Chapter of Mark we read of a "Faith Cure" which I have endeavored to reduce to verse.

THE CURE.

FOR twelve long years a woman had been ill
With malady defying human skill.

With living faith, to Christ she then appealed,
And touched his garment, and was straight-
way healed.

The cure was of the body, not the soul,
And Jesus said "Thy faith hath made thee
whole."

THE COMMISSION.

Christ gave his brethren power to raise the
dead,
To cleanse the leper, heal the sick, then said:
"Go preach; for Heaven's Kingdom is at hand,
I charge ye, hearken well to my command.
"Provide not gold nor silver, neither script,
With faith in God alone, yourselves equip."

THE ISSUE.

Comes now one Kummer, and deposing saith
That human ills cannot be cured by faith.
Now here we have an issue broad and strong,
And either Christ or Kummer must be wrong.

THE CONCLUSION.

If faith be but a myth, and hope a dream,
Then falls at once the whole great Christian
scheme.

J. W DUTTON.

: Bible Lessons :

1905. (SECOND QUARTER.)

*Lesson I.—April 2.***JESUS THE GOOD SHEPHERD.**—John 10:7-18.

LESSON KEY-NOTE:—"I am the good shepherd: the good shepherd lays down his life in behalf of the sheep."

Time and place same as lessons X, XI and XII of last quarter. Jesus was still in Jerusalem at the feast of tabernacles.

After Jesus healed the man at the gate who had been born blind, the man went to the Pharisees and told them about it. They said, "Who is this man who does such works?" The man said, "I don't know; but it seems strange that you don't know about a man who is so powerful." He then began to teach them some things, when they became indignant and threw him out of the temple, calling him bad names.

When Jesus heard of this, he hunted the man up and began to talk to him. A crowd collected and he taught them.

7. Door is means of entrance. I, the Christ, am the only true means of entering into the kingdom of God. This seemed rather egotistical and made the Pharisees angry. They claimed to hold the keys to the kingdom.

8. This was pretty hard on the sanctimonious church leaders who claimed to be authorized to open and shut the door as they chose. The Christ way was always the only true way, even before the coming of the man Jesus.

9. Supply comes by the true Christ way. Freedom to come and go is by this way.

10. Read the last part of this verse, "that they may have life, and may have abundance." These are the fruits of the Christ way, of entering by the door. Thieves climb over some other way.

11-14. The hireling seeks only the wages. He has no interest in the sheep. The good shepherd loves the sheep and protects them. Jesus lay down his life for the sheep, the people.

15-18. The other sheep were the people of other nations than the Jews. Jesus stood for all the world. He was not the representative of a tribal god.

He here asserts his power over life and death. He says he laid down his life voluntarily, of his own accord, that he might take it again, that is, overcome death, show us that it can be done—if by him, then by all.

1. Why did the Pharisees cast the healed man out of the temple?
2. How was Jesus the door?
3. How was he a shepherd?
4. Who are the sheep?
5. Who is the hireling? One man I know says the hireling is the salaried preacher.
6. Does God love any one? or is God Love itself?
7. Was Jesus an egotist?

Lesson II.—April 9.

THE RAISING OF LAZARUS.—John 11:32-45.

LESSON KEY-NOTE:—"Jesus said to her, I am the resurrection and the life."

Time: January or February of A. D. 30.

Place: When Jesus received the message of Lazarus' death he was in Perea beyond the Jordan where John had baptized him, at Bethabara. Lazarus and his two sisters, Mary and Martha, lived at Bethany, a little village on the Mount of Olives near Jerusalem.

This event occurred only about two months prior to the crucifixion.

Lazarus and his two sisters were warm friends of Jesus. He was often their guest.

When Jesus heard of Lazarus' death, he said to his disciples, "Our friend Lazarus has fallen asleep; I must go and awaken him." Jesus always denied death.

Jesus' answer to Martha when she expressed a doubt of present resurrection, is one of the sublimest statements in any language: "I am the resurrection and the Life; he that believeth into me, though he were dead, yet shall he live again, and he that liveth and believeth into me shall never die."

See how Jesus tried to get the minds of the people into a state of belief and expectancy so the work could be done. The pleading, the prayer, the manner were all for that purpose. Even the loud voice was to startle them out of their hypnotic belief in death. Every word and attitude had a deep significance and purpose in it.

His heart was deeply touched both by the distress of the sisters and the poor weak submission of the race to death as the inevitable. He knew better and pitied them that they did not. So he wept and groaned within himself. They said, "How he loved him!" But he loved the race and saw how far yet they were from realizing their freedom from death.

I do believe this event took place very much as recorded here, and it is by far the greatest manifestation of the power of the word of Truth on record. It was a most sublime occasion. "If you will only believe, have faith, you shall see the glory of God." "Loose him and let him go," we say now to people—bound by sin and belief in death.

1. Who was Lazarus?

2. Did he die as others do?
3. How is the Christ the resurrection and the life?
4. How did Jesus raise Lazarus?
5. If there is no death, how can there be a resurrection?
6. If a man die, shall he live again?
7. Are such works possible now?

Lesson III.—April 16.

THE SUPPER AT BETHANY.—John 12: 1-11.

LESSON KEY-NOTE:—"She has done it to annoint my body beforehand for the burial."

Time: Saturday evening, April 1, A. D. 30.

Place: The house of Simon the leper in Bethany on the Mount of Olives.

Little is known about Simon the leper. He may have been the father of Lazarus, Mary and Martha, who had either died before Jesus formed their acquaintance, or had been healed by Jesus. This house seems to have been the house of these three people where Jesus usually lodged when in that vicinity.

1, 2. These good people felt very grateful toward Jesus because he had only a short time before raised Lazarus from the dead. Martha, the domestic one, served and at least some of Jesus' disciples were there, probably all of the twelve.

3. The oil of spikenard, that is, 'pure nard, was a liquid perfume. The box contained about a Troy pound, or 12 ounces. If, as Judas said, it would have sold for 300 denarii, a Roman denarius being about 16 cents, then the ointment used by Mary was worth \$48.00.

Mary's act was one of very beautiful devotion. The hair is the woman's pride, the ointment was costly and precious and the application was to the humblest portion of the Master's body, his feet. I believe it

was a significant act, inspired of the Spirit with a deep purpose.

5, 6. Judas was the treasurer of the company. But he had the reputation of stealing the money. There have been other such treasurers since.

7, 8. The poor ye have always with you, but not me. It was a preparation for his burial and resurrection. Who can say that this remarkable act of devotion and holy love did not help to render Jesus' resurrection possible? The Master's words here seem to bear such a meaning.

9, 10, 11. The common people loved Jesus, but the chief priests sought to kill him, and wished also to put Lazarus out of the way, for he was drawing many to Jesus. It was now less than one week before the crucifixion. Jesus seemed to know the time was near.

1. Where was the supper given and by whom?
2. Draw a parallel between Mary and Martha.
3. What was the meaning of Mary's act?
4. What other woman once washed Jesus' feet with tears? Why?
5. Why did the common people love Jesus?
6. Why did the priests wish to kill him?
7. Was he an unwilling martyr?

Lesson IV.—April 23.—Easter Sunday. THE ENTRY OF JESUS INTO JERUSALEM.—John 12: 12-26.

LESSON KEY-NOTE:—"Blessed be he who comes in the name of the Lord."

Time: The next day after the supper at Bethany.

Place: On the side of the Mount of Olives and in the temple in Jerusalem.

12, 13. Great crowds were coming from all parts to attend the Passover feast. Their action of honor and praise toward the Master was spontaneous and

hearty. It was his great, glowing, divine soul that compelled this wonderful outburst. They could not refrain. They called him King of Israel and would have proclaimed him temporal king, but Jesus had no such purpose. The meaning of his life and ministry was far higher and deeper than that.

13, 14, 15. Reference is here made to Zach. 9:9—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just and having salvation; lowly and rideth upon an ass, the colt of an ass."

16. The disciples were dazed; they did not understand it all then, but afterward saw it all clearly.

17, 18, 19. The common people rejoiced; the Pharisees were scared, jealous and angry.

The spirit of Truth and Light was not apprehended by darkness. Witnesses of the raising of Lazarus were there and loudly proclaimed the Master's greatness.

20, 21, 22. The lowly man Jesus sought no notoriety. Others sought him; True worth needs no advertising but the fame of good deeds. It is well to beware of much advertised things. They are usually fakes. The buyer of them must pay for the advertising in addition to the worth of the thing itself. Jesus did nothing for show, merely to excite wonder.

23, 24, 25. Jesus' reply to those who sought to see him was a simple precept setting forth his mission and predicting the end of his earthly career. Read verse 25, "He loving his life shall lose it, and he hating his life in this world shall preserve it to aionian life." Give your life, your energy, your mind, your body to the service of good deeds and win aionian life.

26. To follow Jesus is to live the sincere, simple, self-sacrificing life he did, and do the works he did.

1. What called forth the demonstration described here?

2. What was the meaning of it?
3. Did Jesus approve of it?
4. Did the people have a purpose in it?
5. How did he know about his approaching crucifixion?
6. Explain verse 24.
7. Explain verse 25.

Lesson V.—April 30.

JESUS WASHING THE DISCIPLES FEET.—
John 13: 1-14.

LESSON KEY-NOTE:—"Through love serve one another."

Time: Thursday evening April 6, A. D. 30, the day before the crucifixion.

Place: An upstairs room of a private dwelling in Jerusalem, probably the home of Mark.

Jesus seems to have spent Wednesday in retirement probably at the home of his friends in Bethany. Thursday he had his disciples prepare for the passover supper, which was partaken of in a private room by himself and the twelve.

1-5. Constancy of love and faithfulness and simple service for one another are here exemplified. The Master did the menial service for the pupils. It is a lesson setting forth the nobility of work and the grandness of loving deeds. The Master knew his divine origin and mission, the greatness of his Father; yet he despised not the humblest sort of work for those he loved.

6-10. Peter, not understanding the meaning of what his Teacher was doing, modestly objected. When told that it must be done else he would not be one of them, he wanted to be washed completely.

Verse 10 means that the washing was not for the

Continued on page 190.

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Key-Notes.

APRIL.

1-15.

MY WORDS AND MY DEEDS ARE FROM A SINCERE HEART AND GO FORTH TO HELP, HEAL, CHEER AND SAVE THE WORLD FROM SIN.

16-30.

FAITH IS NOW REVIVED AMONG MEN AND LOVE IS THE LAW OF LIFE WITH ALL THE PEOPLE, SO THAT WAR AND STRIFE MUST CEASE.

Health Thoughts

Here are two letters from two people a man and a woman both claiming they have many sorrows and cares. One apologizes for troubling me with her list of woes, and I have written her that I will help her to put away her troubles and think about her joys. The other letter is from a man, who is a burden bearer, but who makes them heavier by dwelling upon them. I trust my letter to him also will prove helpful, for burdens may be made light and yokes may be made easy.

He wishes to know why it is that God who is kind and who is Love can see his children suffering and not open the way for their relief. If God were to reach down and lift the burdens of these two children, making their afflictions turn into joy and health, they could not, with their thoughts going on in the same old grooves of action as at present, long remain well and happy. And there is an obvious and logical reason for this. God is through with his work, and is henceforth *only to be used* by mankind in their work which is the furthering of God's creation.

God is not a person with generous and ungenerous impulses. God is *principle* and it is because of this that man has to make principle his basis of action if he would be successful. Can you not plainly see why man must be governed by the ruling principle of the *universe*? Any other principle would be self-evidently false, it follows of necessity.

Instead of calling upon God to do your special work for you, *use* God and learn to do it for yourself. God is at every door and in every heart, always omnipresent. There is no trouble or trial that should not be

overcome. There is no trouble or trial that cannot be overcome.

Who is it that is going to inherit all things? Not the one who has had nothing to overcome, for it is through overcoming that the inheritance is won by him. He shall inherit all things is the promise to him that overcometh and a spur to the slow of heart. The way to overcome poor digestion is to seek the principle governing it, and be guided by that principle. If one is thus guided into fasting then let him observe fasting; if another is thus directed into praying, that is then the delightful allegiance for him. Prayer is good for one, fasting is good for another, while principle is good for all. Looking to Principle and using it brings light, understanding of what to do to correct poor digestion.

The flowers need not ask the others to fan them nor the Sun to kiss them when they are declining, for these elements are already doing all they can for them. Nature is always armed cak-a-pie for every conquest. The flowers must absorb the sun and the ethers and the ozone and *draw* (for this purpose they are supplied with cellular tissue and intercellular air-passages) therefrom the principle of life to themselves. And though the principle is always omnipresent in life and power, the plant withers when it ceases its own operations of taking in, receiving and absorbing it.

The great work of the plant is to change inorganic into organic matter; to take parts of the earth and air, mineral matter upon which the animals cannot live, and convert it into food for them. Thus mankind has the great work of converting the hidden things of God into the manifest and useful; of bringing forth out of God's creation all needful things into visibility for man's use. It would not be lawful for God to come down, take our hands and appropriate these things for us; we must take God's hands or powers,

Life, Truth, Love, Virtue, Principle and attend to it ourselves. It is our special work and like the plant we languish if we do not do it.

Whatever your trouble may be it is there for nothing else than to be overcome by you. There is a weakness in you it is trying to point out that you may mend it. Whether the weakness it points to is mental or allowed, of yourself or inherited, it only waits for you to rise in your own power sufficient to overcome it. If it is a flesh inheritance, then apply to principle, not to beg it to take it away, but to use principle. This Principle has no blind side. It is as accurate and as all-knowing and as complete in intelligence as could possibly be if it were a personal universe. So when you turn to Principle you may know it is all EYES, all Consciousness, all Vigilance, all Intelligence. And by the term turning to I mean simply attending to, for we are in God and there is no circumference where we could ever possibly get out.

The flowers would not drink up all the water or the sun; they would imbibe in an orderly manner (never otherwise) exactly the amount necessary to their propagation, and the natural increment would be unaccompanied by any impurity. It is thus we incorporate our true substance. A man or woman may first have a great amount of sweeping out to do first, in order not to mix in his imagination the false notions about life and being with the true principle of life he is now to employ. Then he will not cloud his utterance that *Life is all*, with the parenthesis of doubt; he will not say *Truth is mine*, (if I could but believe it), or, *I am actuated by Love in all I do*, (with some exceptions).

Be more like St Thomas of old who when he did not believe at all, saw the philosophy of the doctrine of words and said without the secret reservation of doubt, "I believe: help thou mine unbelief." Better

still could he have said "I believe; and by this step I appropriate the principle which annuls unbelief in my mind." Thus tackle whatever ails you. It is there for you to eliminate, to whet your dull powers on until they shine with original lustre. And you will never come into power, never be your true self manifestly until you do thus arm yourself with your God-inherited power and put on victory as a robe, like Bonaparte's general did when the decisive battle seemed going against him.

Remember that whatever is the matter is matter to be overcome by the spirit in you. Whoever wrote that metaphor about Job made a fine point of overcoming at a time when everything seemed going against him. He could not yield to his opposing friends and give up, for he knew the true way, knew he must overcome. And when they urged it as God's will he could not believe it. He knew better. There is a scientific way that must be followed he said to them, a way they did not understand. If I am slain as you think, even then I can but trust in my Lord. He kept affirming his innocence when all his attendants his wife included advised him to turn against it and give up. Thus he removed the inheritance of such sin, and his clinging to Life, Truth, Love, Virtue and Principle he knew would draw those qualities into his life and substance and establish them there.

Principle is good for every man, woman and child. Food may be wholesome for one and not for another, though there are things which in common are good for all people. Thrift is good because it is based in Life; Affection is good for all, because it is founded in universal or spiritual Love; out-door air is good for all because it symbolizes the Breath of Life in its purity. Those who are confined to beds would find it very helpful to have them wheeled out-side so they

might get the fresh air right from heaven. It is good to be faithful in the use of the word of truth and failing in the use of the opposite. It is good to be faithful in good practices and *failing* in bad ones. Do not wear too many clothes. Do not cling to one gown or suit until the neighbors all know you by that black dress and cape. Send the dress to the cleaner whether it seems to need it or not, and instruct the man to give it to some one who needs it more than you. Then wear a brown or blue or white dress, or change about with the three every few days. Physical exercise and good soaking baths are all right. "For is not the body more than raiment?" Principle made active in you will show you the kind and amount of exercise you require. As far as possible make your work play of this kind. A turn at croquet or some out-door game once in a while should not be foreign to your feelings. It is fine amusement.

Something to freshen us in the consciousness of powers unused, will always be acceptable to our souls, gladdening to our lives and will make us more useful as the days go by. When fresh air sweeps over you fresh thoughts will sweep into your mind. It is well to get ready for good thoughts by spreading the palm branches of physical freshness along your path. Thus you prepare the way of your Lord. By getting your House ready you open the way for the coming of the bridegroom, which is your true Self unfolded in you. Think about Life:

Since Life is universal, there is nothing opposite to dwell upon, so I will see Life in the earth and sky and sea and flowers and man, life only. Love is universal power. Since it is universal I will not let my thoughts run upon the possibility of its opposite anywhere. Then there are other realities, such as Truth, wisdom, substance, spiritual law, confidence, faith, hope, trust, goodness, kindness, charity, mercy, bless-

ing, virtue, honesty, health, wealth, righteousness, peace, plenty, tranquility, calm, harmony, and a host of such words, which spoken each day and contemplated have a principle in them to draw the speaker and contemplator of them into their beautiful lines. In the morning is a good time to sow such seeds.

Yes, we live and move and have our being in Life, Truth and Love, and speaking these words will keep us awake to the saving fact. It has been proven that every thought makes a change in the brain cells of the thinker. In prenatal impressions the plastic brain of the human foetus shows more readily all the impressions that have been received by the mother. They crystalize in the child and thus become his characteristics throughout manhood. It is said in corroboration of this, that the outlines drawn by the artist Flaxman are the most perfect in existence; and that it is owing to the fact that his refined mother spent hours each day studying the best engravings, and fixing in her mind the most beautiful proportions of the human form, as given by the masters. Her brain, though not so plastic, was also first similarly impressed.

Please remember that you are your own architect. And while it is the mission of the metaphysical practitioner to lead his patient out of the brambles of old beliefs into the light of Day, he can do it most efficiently by helping the patient to help himself. This may be accomplished in two ways: He receives Truth's impress through the silently spoken word during treatment and he gets acquainted with terms and gains knowledge of principles through verbal instruction.

It is wisest to deal with principle directly, without any if's whatever. That "Though Thou slay me" was pretty strong language, yet don't you see what a pillar of strength it was he stood by? Those who from their hearts utter confidence in their Lord are not fear-

ing to go into the next higher grade of school, which is not so bad as people make out. Could one just walk out of the city, and people behind would be debarred from waving black things after him and howling it wouldn't be half so dismal. A few years ago a friend said that when she should fail to demonstrate over sin, sickness and so forth, she would just say "Au revoir" with her best grace and enter the next grade through cremation, and be new every whit. She added that she thought cremation so nice she could hardly wait to try it. She is still missing it though, as I saw her a few months ago in fine health.

Let us be getting wisdom and understanding. Let us be growing in grace and loveliness and making of our bodies beautiful temples by soul enlargement. Let us think no more about our sorrows and they will quit circling above our heads: cigar smokers have to keep on puffing to keep the circles whirling about them long enough to call the bystander's attention. Most of us have trials in this world, but sure as you live, they can serve as joys, by making you strong in your work of overcoming them. Let us not whisper a word about sorrows and substanceless things, and let us talk about our joys and privileges until our lives are enlarged and we drop the old troubles because they are outgrown.

"It is the growing soul within the man
That makes the man grow:
Just as the fiery sap, the touch of God,
Creeping through a tree, dilates the bark,
So Life deepening within us deepens all."

C. J. B.

I wish each one of you would bestir yourself at once and get us at least one new subscriber. It will do us both good,—yes, all three of us, including the new subscriber. Listen: During the month of April I will send each one of you who does this, sending us \$1 for the same, a hand-written copy of my now famous lesson on "How to Work and not Be Tired," which has never sold for less than one dollar. Don't delay: April has only thirty days.

Bible Lessons.*Continued from page 181.*

purpose of cleansing the body, but was symbolical of cleansing throughout. The effect on the disciples was marked. They were gentler, better men afterward. A simple deed of kindness and love often works great changes in peoples' lives.

11. Not all clean. Judas' feet were washed, too, but at heart he was not clean. He responded not to the spiritual purport of the Master's deed.

12, 13, 14. The lesson is here set forth. Despise not helpful service, however menial the work may seem. Be not vain or proud of caste or birth or of social or official superiority. Help one another and let him who would be great help others in time of need. Service is honorable simply because it does good, shows love and unselfishness. Do what you do because it is good to be done, because it is needful and helpful, and not for the wages or reward that may follow.

1. What was the passover feast?
2. Why did Jesus observe the Jewish ceremonies?
3. What was the significance of his washing the disciples' feet?
4. What can you say of the dignity of service?
5. How was Judas not clean?
6. Give the lesson taught here.
7. Who is greatest in the world?

Don't fail to get one of those rubber lots in Mexico. The price of rubber is going up all the time, and now a rice huller is going in down there right at the place. You can raise four tons of rice to the acre a year between your growing trees without hurting them. Rice is an air feeder, like clover, and enriches the land on which it grows. Write here for particulars. If it were not a good investment, we would not recommend it. You know this.

Correspondence



Yonkers, N. Y., Feby. 28, 1905.

My Dear Sir:—

INCLOSED find one dollar on account of my subscription to The Life. I have lost my bearings as to how the account stands, but the one thing that concerns me is to keep it a-coming.

There is quite a large bouquet I might throw, but I am not much on compliments. Should I throw one, I would make a bull's eye.

The spot, niche or corner for you in the universe is well taken and your excellent mission you will fulfill.

With my love to you and yours,

I remain truly,

F. D. F.

Kind words of appreciation always do us good. They strengthen us and give us renewed courage for our work. And renewals always make us glad. Some of you have not thus gladdened our hearts for a long time. Please do so now.

A mother living in a Missouri town secured treatments for her little girl who had for a long time been subject to sick spells and severe stomach trouble so that she could not attend school. The doctor had given up the case and had good sense enough to tell the mother to not give her any more drugs, but to take her to some Springs somewhere. The mother stopped the medicine very reluctantly, as it had become a habit to dose Lillian every day. Then some of her friends prevailed upon her to bring the little girl to me. I saw her for two days and they then went back home.

Soon after the following letter was received from the mother:

"Mr. Barton:

"Lillian is all right. She goes to school every day, as cold as it is. She looks the picture of health and you don't know how thankful I am that she is well. Now I can rest some. She sleeps well and says she does not feel tired like she did before you treated her."

The good words of Truth heel all manner of sickness. In this case the little girl was delighted when she found she was to take no more drugs, and had unshaken faith in the Mental treatment from the first. The mother was at first skeptical, until she began to see results; then she came right over to our side.

A subscriber in New York who had had misfortunes so that her subscription ran far behind. We continued to send THE LIFE to her as she wished us to do so.

Recently a letter came from her with five dollars in it. Here is the letter:

"My Dear Mr Barton:—

"Your good magazine, THE LIFE, is at hand to-day and now I am going to send you \$5.00 in part payment for all these years during which you have trusted me, and I hope soon to be able to pay the rest. I am doing nicely now and can soon meet all obligations.

"I will not try to repeat my past experiences, as I think it best to keep them to myself. It only weakens one to tell of hard experiences. I will only say I am ahead now and have gotten on the top of the mountain, as we all will, if we faint not.

"I want to say to you that your magazine has done me lots of good and your kindness in sending it to me so long while I was not paying for it, I cannot forget. You will hear from me again soon and I hope to see

you at your home sometime before long, as you seem like a friend."

That's the way to do. Sometimes people who get behind on subscription write for us to stop sending THE LIFE to them until they get able to pay up. This usually means a loss to us of it all; for one who thinks he cannot pay for THE LIFE while taking it, is not at all likely to ever think differently after it is stopped. The thing to do is to stay with it and study the teaching and try to change the old habit of thinking poverty thoughts. Thus you will come out all right finally, as this woman did, and be able to pay all debts.

To say, "I cannot afford to take THE LIFE, am not able to pay for it," is like saying you cannot afford to invest one dollar a year where it will bring in ten more dollars. To the faithful student, THE LIFE is worth more than \$10.00 a year, in money.

Recently two persons who have owed us considerable money for a long time have answered our requests for payment with a gentle rebuke for looking to the past. They say, "Live in the present and let the past not occupy your thought." One says, "Leave it all to the Spirit," etc.

Now, I do not believe in dwelling in the past in the sense of worrying or grieving over things that cannot be helped, nor to add clogs to our progress by remembering past weaknesses, failures and errors. Let such things go and live in the present.

But, if you contracted a debt in the past, that is a present obligation which you must meet. You should remember the past long enough and vividly enough to arrange for the payment of that debt. Don't leave it to the spirit. It will not pay it for you. You must pay sometime and in some way, yourself.

I am here reminded of an episode which

took place once years ago when we used to hold meetings in a hall down town and have lectures, different ones appearing each Sunday evening. I was business agent of the society and it devolved upon me to pay hall rent out of contributions taken up at the meetings.

Once we got about two months behind and owed the owner of the building \$50. So I got up in meeting one Sunday before collection was taken up and gave the members a good talking about paying back rent. When I sat down, a good brother got up and said, "That talk Brother Barton has just given us is very unscientific. We should all hold the thought that the rent is paid and we do not owe any," etc.

My reply was, "If we could get Mr. H." (the owner of the building) "to unite with us in holding that thought, it might work out all right. But so long as he continues to hold the adverse thought that we do owe the rent, I see no way out of it but to put our hands down into our pockets and pay it. This is the honest, business way to do, and I never could see anything unscientific about either honesty or business done in a business way."

There are some people who do allow their obligations and duties to run on and on unmet, unperformed, on the mistaken interpretation of the Science that they must not remember the past and that dreaming and dozing in the silence, leaving it all to the spirit, is the Scientific way to act. This is only latent dishonesty trying to find an excuse for itself. Such souls are "asleep in Jesus" and should be awakened by a few injections of honest common sense. Common Sense is a mighty good thing for us all to have and use in our Science as well as in our business.

Can one be helped through treatments for success in business?

A. J. C.

Answer:—Yes; in some ways. If you have failed in business, there is something wrong, some weak point in you. It is your own fault, although probably not intentional on your part and not known as to what or wherein it lies.

If a competent person who takes a case of this kind will thoroughly study the person applying for help and find what the fault is, he may by both treatment and instruction correct it.

The trouble usually is lack of confidence and executive ability. These may be developed through the co-operative mind application of both the demonstrator and the applicant with faithful application of true principles by the latter as taught by the former. I have known of many cases where success has been attained in this way.

I have in mind one case in this City where the man was really capable of filling a higher and better place than he had always held, but did not believe he could do it. Through treatment and instruction he soon, inside of two months, came out strong and secured the better place at a greatly increased salary. His good wife knew he could do it and applied for the help, and he very quickly responded and rose to the plane where he really belonged. This has been done many times and may be accomplished in all cases where the person will faithfully follow right instructions and respond to the incentive of the right sort of treatments.

But I do not believe one can cause unearned dollars to materialize for himself or any one else. There must be active exertion and co-operation with the laws of being, and the dollars must come in natural ways.

While we were at a metaphysical school in Chicago one good woman told how she had a \$5.00 gold piece changed to a \$10.00 gold piece in her pocket. Another said she hid an empty purse one day and treated for

supply. After two days she went and got the purse and found it almost bursting full of silver. I have never believed either story to be true. These women may not have wilfully told false-hoods, but they were deceived and deluded in some way. I am sure neither story was true. Money never comes to us in that way.

Soul Queries and Truth's Responses.

VIII.

"To recover thy life is in thy power. Look at things again as thou didst use to look at them; for in this consists the recovery of thy life." Antonius.

RECENTLY in friendly converse I heard the following words, which proved very suggestive:—

"But, you forget I am near sixty years old, and cannot do all I once could do."

My own valuation of time and individual capability being quite different, I thoughtfully gazed into the eyes (windows of the soul) of the speaker and he held mirrored there the youthful face (within) whose outward surface had become marred by shadow worries while yet "the light that lighteth every one" was still aflame within the temple or body.

And the query arose in me, "Why this incorrect expression of the unchangeable, all-pervading Life Substance?"

And the responses of truth were, "Because our error beliefs are seeming realities until corrected by the whispered assurances of supreme truth."

"Because the racial estimate of time gives to the passing years, months and days an imaginary weight that wearies the soul-mind in its effort of actual measurement."

May these erroneous impressions and expressions be overcome, and how?

The best and only remedy is unity of action between the spirit, soul and body, an automatic exercise that estimates the weight of years, rejuvenates the tissues and vital energies, while the melody of spirit harmony continuously renews with youthful glow and unfading refinement the atomic particles of the body or temple of the True-Self.

And yet, this remedy to be effective and lasting must be recognized by each child of Truth, for the component parts are already his in individual substance.—A rich birthright, not transferable to another only for the partial service of arousing to activity, inherent dormant power or alleviating distressed conditions.

All efforts at re-construction of the body are beneficial to a certain extent, being degrees of thought that expand our reasoning and thought faculties, and the accumulation of mistakes thus engendered begets experience and serves the purpose of sending "the soul queries" into other channels of research.

Why, and where? is its desiring cry; and, lo! The mystic individual power abides within ready to erase all blemishes and correct all failures with the enduring blessing of perfect strength and beauty.

"The true-self which is free from sin,
Free from old age and fear,
Free from death and grief,
Free from hunger and thirst,
Which desires only what it should desire,
Which imagines only what it should imagine,
That it is which we must search out,
That it is which we must understand."

This rich endowment every one possesses and true recognition of its transforming creative power is the starting point of all natural unfoldment.

Our desires are the innate vital life sparks that generate the electric thought currents of the soul-mind. In this clear, penetrating light all shadow misconcep-

tions, whether of years, happiness or success, disappear.

The true-self is eternally young, radiant in beauty unchangeable.

Look within and behold this marvelous individual, its embodied intelligence and power.

The perfection of the picture delights the "mind's eye" of one in the true understanding of the individualized spirit of good within.

Let us abide in this true understanding of omnipresent good.

Let us voice the hope that *now* the exercise of faith and conscious desiring (prayer) will show forth in physical being the divine perfections we have received in substance.

Then will the shadow beliefs in calendar years and myths of attendant frailties be overcome and swept from the soul-mind, leaving it unshackled, free to co-operate with the ever expanding knowledge and spirit power of supreme Truth.

ELLEBARD.

A vacancy occurred in the board of directors of the New Thought Federation by the resignation of Mrs. Cramer of San Francisco. At our board meeting in January we decided to ask the Chicago Federation to fill the place. They selected Mr. T. G. Northrup, who so ably presided over the convention held in Chicago in 1903. Thus are the two Federations united in the great work. The secretary in his letter announcing this action, says, "The communication from our Chicago friends is filled with the spirit of unity and co-operation, and I feel that the above action strengthens the Federation and will be a decided aid in accomplishing the work which it is destined to accomplish."

Subscribe for THE LIFE.

Little Lessons.

(AN ANSWER.)

IS it possible that a thought can be so perfectly expressed in words that to a mind in harmony with that of the writer, other sensations not expressed by the words in particular will be conveyed?"

Here we give the promised answer to the above question which appeared in The Life of March issue, page 143. It was propounded by J. J. Calkins, a prominent attorney of Jackson, Mich.

"Music, when soft voices die,
Vibrates in the memory.
Odors, when sweet violets sicken,
Live within the sense they quicken."

—Shelley.

The nerves are *feelers* for the brain.

That very subtle essence known as the *human fluid*, which though invisible to the eye is as real as the nerves and wider in its influence, we will call in its turn the *feeler* for the nerves.

Feeling does not stop at the ends of the fingers though it would appear so on account of the greater intensity of feeling experienced in them. There flashes forth from the finger's ends streams of vital energy, which are healing or the contrary according to the character of the thinking mind that propels them. It is not only on account of the fineness and multiplicity of nerves in the finger ends, but it is owing also to the fact of *education* that sensation is more keenly realized there than at the *ends of the nerve feelers themselves*. These are the reasons why the diffusion of sensibility is not more in evidence, it being in contrast to the excess of education for feeling in the finger ends.

The magnetist tells us that the radiations from the human body are capable of affecting other bodies; that

when intelligently directed by thought they may be utilized for definite purposes. Indeed their method of procedure is through means of this human fluid which is emitted constantly and is an essential manifestation of vital force. We are told that the emanations thus flowing forth from the finger ends and that exist in the back of the retina are so pronounced as to admit of recording on photographic plates. (I have been informed that successful efforts have been made for detecting the murderer by photographing the eye of his victim.)

We are able to see objects at a distance on account of this principle of sending out nerve-feelers after them. How else could we manage to see things thirty miles away? The fluid of this extended feeling is so fine and multiple it touches *this side* of every object in its course; all points of the landscape along the way are felt or sensed or experienced. Thus our emanations reach out and are commensurate with the universe. Why not? Are we not IT in a nut-shell? Did not God send out feelers in the same way when he said let there be light and then *saw* that it was good?

This nerve tissue acting as feeler for mind in its formulating operations is not limited to the narrow sphere to which physiologists have assigned it; and the vital fluid streaming onward from the extremities, formerly a theme for the occultist only, is now being looked at by thinkers generally, and recognized as a potent thing in psychism.

The astrologer tells us we are influenced by two kinds of heavenly bodies; those which shed their own *vital fluid* directly on us and those which have no fluid of their own, but reflect that of the sun to our earth. The first are the fixed stars, the latter are the planets. All the planets send us reflected light, and yet they are said to affect people for both good and ill. Reflected light from the moon is not considered benefic,

while reflected light from Jupiter is considered powerfully so. It seems all those bodies that will not send forth of their own fluid must be forced to reflect the fluid of others.

What are rays? What is light that it can feel after us and renew us by its vital energy? Why do rays never bend, but go straight forward as if in search of an object whose place they well know? Why is it one is born with a placid disposition away out in the north-west corner of the Universe, while another comes forth with a fiery temperament millions of miles to the south-east in the orbits distant sweep through space? Astrologers tell us it is because in the first instance Jupiter and the Sun and Venus were in trine to each other, the sun sending his feelers out through space to influence the atmosphere at the time of the birth, so that when his lungs were first filled with the breath of life it was of the placid kind. And on the other hand, Mars with his fighting spirit was tantalizing literary, but changeful, and nervous Mercury, by getting even with it, or in square; while sickly, studious Saturn was grumbling at the disturbance, and to cap the climax the Moon had crossed into her south node by direction, and was setting the Dragon's Tail in motion at the time of the other child's advent into the atmosphere thus prepared for it.

So it appears that all the worlds and all the objects in the universe are co-related and, must co-influence each other. And it would seem that when Mercury learns how to keep out of Mars' way and in Jupiter's or in the Sun's way, until it can grow big enough to be a benefic in itself, and all the other planets do the same, that harmonious operations might be, not only the intention from the beginning, but the final outcome.

And when all people succeed in finding their true places every human Key will send out only harmony

and each will suit the rest and instead of disturbing their peace, greatly augment it by their own vital powers. Supposing there is much in astrology, that it is the broadest field for investigation in the world; and supposing the magnetist is correct, and that a practitioner can move his extended hands downward from head to foot toward a man even distant from him, like an X-ray go right through his body with the human fluid and wash out an ailment as the shower cleanses the dust out of the trees.

Supposing all these things are note-worthy and should be understood by all, let us look a little higher and see what influence Mind proper may have with Mind, soul with soul. Heavenly people are already in touch with the heavenly.

The social mind is a reality. The social activity of the mind reaching out laden with its quality from one individual to another, has power to propagate or awaken in all minds in harmony with it the same object of consciousness, whether it be musical sounds, or a beautiful object or the odor of a flower that has been graphically described. They catch the same emotion, arrive at a similar judgment and live in the *idea* or subject-object whatever it may be, just as the author lived in it or rather lived it, was it, while writing down his thought.

The author is giving out his own vital fluid to the world.

All who are in "touch" with him, *en rapport*, will experience the thought over again; and will consciously or unconsciously appropriate it as one of the new the reconstruction of himself. Thus his psychic powers are increased in that direction, and thus it is we factors he uses in may contribute to each other's soul-building.

The heavens *declare* the glory of God. Day unto

day uttereth *speech*.—There is no speech nor language where their voice is not heard.

Their *Line* is gone out through all the earth, and their *words* to the end of the world.

In them hath he set a tabernacle for the Sun, which is as a bridegroom *coming out* of his chamber and rejoiceth as a strong man to run a race.

Let the *words* of my mouth and the *meditation* of my heart be acceptable in thy sight, O Lord, my strength and my redeemer. (Ps. XIX. 4.)

Our thoughts and our words radiate from us in every direction, carrying their quality, spiritual or otherwise with them. The vibration of your *meditation* sets in motion other centers of thought, whose lines going out reflect its quality, benefic or malific, in the mind's eye, and from thence into the physical organism, to illumine or temporarily cloud the beautiful dwelling places of human souls.

C. J. B.

A FRIEND in Kansas City, Kas., was sick and had been taken to a hospital threatened with an operation for appendicitis. All of us went to work vigorously to prevent the butchery. She has a little girl about the age of our little Beatrice. The two little ones are great chums and often visit over the telephone.

One day I heard Beatrice talking with Alleen over the phone. She asked, "How is your mama?" The answer seemed to be unfavorable, for Beatrice replied, "I'm awfully sorry. Tell her I am sending her good thoughts all the time."

The next day I answered a telephone call. It was Alleen. Beatrice was not in. She said, "Well, tell her mama is at home and all right." I told Beatrice her good thoughts must have done the good work quickly. The other doctor at the hospital said an operation would have killed the woman, as she did not have appendicitis at all; but peritonitis.

The faith of children is unquestioning and their words of healing have irresistible power.

Medical Despots Take Notice.

FOLLOWING is the decision of the U. S. Supreme Court in the famous Weltmer-Kelly case. Their mail was stopped by order of the P. M. General because they advertised to cure people by absent treatment, the P. M. General deciding that it was fraudulent business. Justice Peckham gave the opinion of the court.

After laying down the limits for that troublesome cabinet officer whom we are now well rid of, reminding him that he is not a judicial officer and has no right to decide upon any business as to whether it is fraudulent or not—must leave that matter to legislatures and courts, Justice Peckham says:

“There can be no doubt that the influence of the mind upon the physical condition of the body is very powerful, and that a hopeful mental state goes far in many cases, not only to alleviate, but even to aid largely in the cure of an illness from which the body may suffer. * * * Just to what extent the mental conditions affect the body, no one can accurately say. One may believe it of far greater efficacy than another, but surely it cannot be said that it is a fraud for one person to contend that the mind has an effect upon the body and its physical condition greater than even a vast majority of intelligent people might be willing to admit or believe. Because the complainant might or did claim to be able to effect cures by reason of working upon and affecting the mental powers of the individual, and directing them towards the accomplishment of a cure of the disease under which he might be suffering, who can say that it is a fraud or a false pretense or promise within the meaning of these statutes? How can anyone lay down the limit and say beyond that there is fraud and false pretense? The claim of the

ability to cure may be vastly greater than most men would be ready to admit. * * * We, therefore, have undisputed and admitted facts, which show upon what basis the treatment by complainants rests, and what is the nature and character of their business. From these admitted facts it is obvious that complainants, in conducting their business, so far as the record shows, do not violate the laws of Congress.

"In our view of the statutes the complainants had the legal right, under the general acts of Congress relating to the mails, to have their letters delivered at the Post Office as directed. They had violated no law which Congress had passed. * * * They allege, and it is not difficult to see that the allegation is true, that, if such action be persisted in, these complainants will be entirely cut off from all mail facilities, and their business will necessarily be greatly injured if not wholly destroyed, such business being, so far as the laws of congress are concerned, legitimate and lawful."

Since this decision was rendered, 21 states have placed themselves in harmony with it.

The *Chicago Commercial Chronicle* says: "This decision of the United States Supreme Court is a vindication of the right of men to teach that which they believe to be demonstrably true, even if it should differ from the accepted theories which are self-styled as "regular" and which have a reprehensible tendency to entrench themselves behind legal breastworks from which they are always ready to fire on any one who in anyway interferes with that which they would like to make their exclusive legal prerogatives. The people have rights which extend to the taking of drugs in regulation doses, and may go to the extreme of refusing to be drugged in any doses, large or small, if they so elect. The ruling of the Court secures them in this right, and therefore is of the greatest importance to them. Prof. Weltmer is to be congratulated on the fight he has made and won."

The Secret of Attainment.

WHEN strong desire grows in thy soul,
 And whispers in thy heart of some great need,
 Grasp in thy hand the sword
 Of thy strong will, and hew with might toward
 Thy goal. Let naught stand 'twixt thee
 And the sacred shrine. And if there be
 A thought, or thing, or man which claims thy strength,
 Which takes thy talents and which tries at length
 To lure thy spirit from its task,
 Thrust such aside; nor pause to ask
 If thou shouldst lend thine ear to precedent.
 The light of one bright star unto thy soul is sent
 To guid thy feet, like that which shone around
 The infant Savior whom the Wise Men found:
 Walk thou therein; bask in its sacred fire,—
 And lo, thy temple shall be ready for thy heart's
 desire. Selected.



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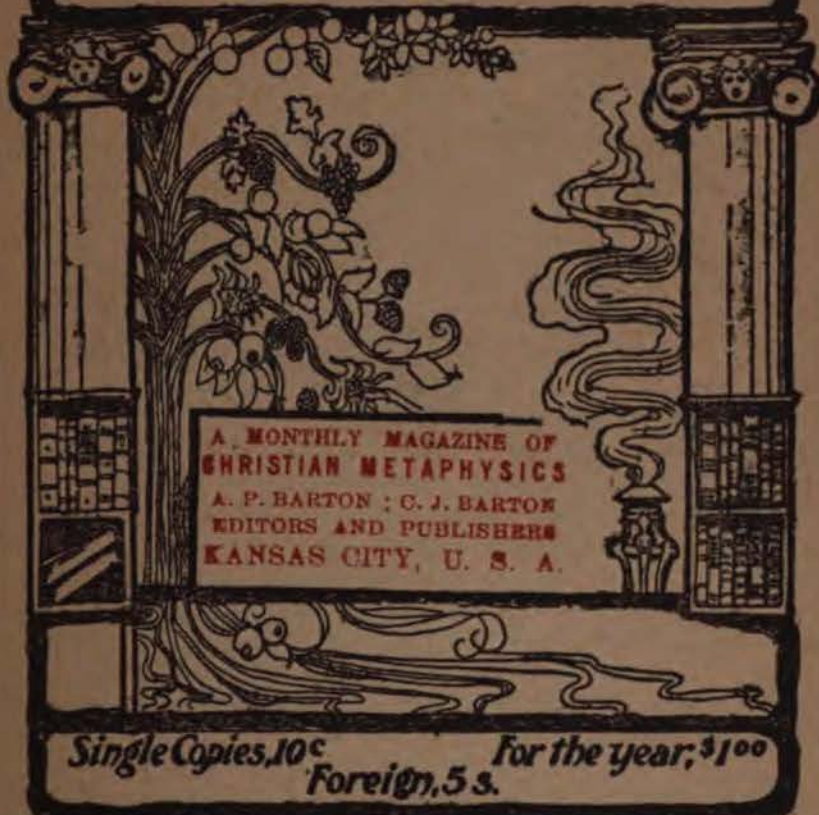
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May., 1905

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MIND HEALING

THE conclusion seems to be inevitable, after we have closely studied nature in all its diverse manifestations, that there is Law, or Principle, at the foundation of all we see or can know about the universe, the world and mankind. There appears to be a divine economy in it all, a definite plan, a purpose in everything. Design may not need a personal designer back of it, any more than law or principle pre-supposes a lawmaker. It resides eternally in essence or substance, co-eternal with it. The essence of Being *is*, else there would be no existence. But Being is ever attended by its own basic principle, orderly power of unfoldment and life sustenance. Without these there could not have been any being at all.

If Essence never had a beginning, then law of being never had a beginning.

But unfoldment, which needs no argument for verification or proof, creates needs in the outer manifest realm. Needs call for satisfaction. This, too, is under the same law with being. Therefore, there is somewhere, somehow satisfaction for every need.

We have not always known this nor understood the law of supply. We have ignorantly believed in chance, luck, errors in nature, fate and destruction as a

finale to our failure to meet the exigencies of existence.

In growth we have at every step encountered difficulties which seemed to oppose and thwart us. Yet they were only notifications that further effort is needed to rise higher, to overcome and fill the need. The difficulty is only a presented opportunity for further evolution of the powers expressed within us from the beginning. If we understand how to wisely use these opportunities, the present need is satisfied and we go on to take further steps in growth.

We may admit that bodily inharmonies are results of error in conduct, fallen into by some one, either the owner of the body or some ancestor. If by an ancestor, then the error in the person manifesting the ailment, deformity or weakness, consists in holding on to it, perpetuating it in himself. For, while physical inheritance is a fact, it is not a fate. We need not hold on to undesirable traits and defects handed down to us by predecessors in parentage.

I believe not many will dispute the statement that mind or spirit is the builder, sustainer and basic principle of the living organism called the physical body. In its every atom and cell is that vital principle which has made it and is responsible for its states, its vibrations and seggregations.

This is life, that undefinable something that we know is but do not know what or whence it is. Upon it depends health and continuation of personal activity.

Sickness or disease is a manifestation of a lack or want of proper control of the cells of the body by the mind. It is indeed an intrusion, an alien discord, but has been permitted to enter by this lack of control. "If the strong man be bound, the thief breaks in and steals" away our ease, our harmony of cellular and functional action. Then we say we are sick.

Habitually but ignorantly we have blamed the in-

nocent body for it all. Hence we have sought without for remedies with which to patch up and plaster over the defects. Thus only the effects, and not the causes, could ever be reached. Physicians have been taught in the schools to search out chemical agencies to apply to the physical sign of a mental causation.

It is needless to say that these methods have failed of satisfactory results. We know too well how diseases have multiplied in numbers and names and intensified in fatality, until the average duration of human life was growing rapidly shorter, when we learned better ways, the science of healing—not merely curing—some years ago and turned the tide back so that now the average limit is fast increasing, as all investigations prove.

Mind action in the body to determine its states and conditions is no longer a chimerical theory nor a disputed fact. Students of mental therapeutics have too long put their discoveries into practice with the most gratifying results for any one now to attempt to set the system aside as a temporary fad or explain it away as imaginary. And I will admit here that the imagination does play an important part in healing, as well as in causing sickness. But what is imagination? It is formation of mental images or entities that surely affect the physical functions. If these images are of disease or failure, they create fear and the result is, naturally, disease and failure. If they are of health and success, the result is courage and hope and vigorous normal activity followed by health and success.

All physicians now understand the importance of securing belief in the means being used for healing, in the patient, and of keeping out fear. Thus they recognize the healing power of mind and really give it more credit for good results than they do the material

medicines used. Often they give nothing more than simple tonics, nourishment and harmless bread pills, while they work on the patient's imagination for healing.

Mental suggestion is used by all healers, including the drug doctors. The wise physician comes to his patient with a cheerful word and a smile and talks about this "little trouble" as a merely temporary disorder, soon to pass off. He gives his medicines and says, "Now by tomorrow morning you will be over this little trouble and well on the way to recovery. I will drop in again tomorrow and shall expect to find you ever so much better." When he comes the next day he says, "Why, hello! you are looking fine. You will soon be all right now."

This is purely mental suggestion, and when he says that his doses will produce effects thus and thus, he is preparing the patient's mind for those effects, creating an expectancy which he knows will tend to work out, even though he gives only water or placebo pills. This, too, is mental suggestion.

The mental healer uses suggestion also; but he does it in a different way and does more than suggest orally, or by writing where his patient is absent. He uses silent suggestion by mind vibration, which is more effective in many ways than that which is introduced through the intellectual realm of the patient's mind by verbal sound or sign.

In many cases, as of babes and demented persons, the silent method is the only one that can be used. By this means he appeals directly to the spirit realm of the patient and arouses there an active energy that affects every cell of the mind-built body. This awakens renewed activity in all the vital centers, in the brain, the heart, the lungs, the solar plexus, the stomach, the kidneys, the liver and the viscera. For, is it not the in-

dwelling mind, denominated the "mentality", that moves all these organs and causes their respective functions to be operative?

And the intelligent demonstrator, moreover, knows how to direct special vibratory energy to the particular part that has become inactive or disordered. I have secured wonderful results in this way.

When I enter the silence to give a treatment I am led by Infinite Wisdom, as I always claim this guidance, as to what words I should use and to see real causes and know what is the right thing to do. Once in treating a physician in this city, who had dropsy of the heart, these words came to me, "Heart, you are the symbol of the center of life in the body and must do your work perfectly. You can do it—you will do it—you *now* do it." He was entirely healed in a very short time and never has had a return of the trouble. I see him often.

A few days ago a lady came to me from a Missouri town and asked me to give her a treatment. She told me of nervous and other physical signs of mental inharmony but gave me no intimation of causes. I went into the silence and at once the word "Peace" came to me. I used it vigorously. After the treatment was over I said, "Peace is your word to hold. Add to it joy. There is great inharmony in your environment and you have allowed it to submerge you. Rise above it. You can." Then she confessed it all and told me what she had not told me before.

Once a young man came for treatments. He told me how he was affected, but gave no hint of the cause back of it. In the silence these words came to me, "You are cleansed of impure thoughts and sensual desires. You now reform your conduct and rise above the plane of lust." When I had finished the treatment I said, "You did not tell me either your real trouble or

the cause of it." He blushed and replied, "No, I did not; I was ashamed to. But I am glad you found it out."

Once I went to the home of a woman in Kansas City to treat her for muscular rheumatism affecting her all over her body. In the silence these words were suggested from the Infinite, "The pure, cleansing fires of Holy Spirit now burn the dross off disease in your body. These fires clear away the impediments to your normal, vital activity and restore you to your native state of life and energy." When I was through the treatment I asked, "How did you feel while I was treating you?" She answered, "I burn, burn, burn all over," placing her hands on different parts of her anatomy. (She was German and spoke English imperfectly.)

Often when I go into the silence to treat a little child the word comes to me, "Treat the mother. She holds the little one down by her fear and despair."

In one case the devoted mother had utterly collapsed, was almost in a comatose state, after three doctors had told her that her babe had tuberculosis of the spinal chord and brain and there was no hope, that no case of that disease had ever recovered or ever could. I began, at the request of the grand mother, to treat the little one, but the mother kept coming up before me. Then I treated her. (All was by absent treatment.) In a very short time she sprang up and began to smilingly tell her husband and mother and the nurses and the doctors that the little girl was going to get well. She kept repeating it in a rapture of joy, until her husband sadly left the room, believing her mind had become unbalanced by her great sorrow. But the little one did get well and is a happy, hearty little girl to-day. I have her radiant picture on my desk and she is a true friend of mine, although I never saw her bodily. And the doctors are not yet through trying to explain

how it all came about. One of them was an "eminent" from another city, called for consultation.

The true mental healer uses not only oral and written suggestion, with silent suggestion, but he also instructs the patient, wherever it is practicable, for auto-suggestion—gives formulas of treatment for him to use, and gives further instructions as to eating, exercise, etc.

Besides all this, he, in giving treatment, always appeals to the Infinite, omnipresent Good for healing influence and power for his words. He also instructs the patient to do the same, where the patient knows of the treatment and is capable of understanding.

It is idle and silly, in the presence of many facts to the contrary, for any one at this day to hold that mental healing is all right for hypochondria or nervous troubles, but not for real, sure enough bodily defects and disorders. There are many well authenticated cases to prove the contrary. Among these may be cited cases of blindness, hernia, rheumatism, lameness, spinal curvature and the like, healed by mental treatment alone. I know no limit in life or death to the power of mind over the body. Every atom of the body has been built into the cells and tissues by the mind and are constantly kept active and in order by mind. Why should not mind be able to restore harmony among the atoms, or even reconstruct and revivify them, if need be?

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The Wisdom of Babes.

ON Sunday, April 9, we gave a dinner to some of the notables of our city. Among those present were Col. Geo. W. Warder, author of nine popular books of science, poetry and fiction, Dr. Rambean, linguist, Prof. of languages in Central High School, Prof. Hubach, pianist, Louis Klein, leader of the Auditorium orchestra, and Mrs. Steen, our lovely and beloved next door neighbor.

Of course the conversation at table ran on very highly learned and literary topics.

Three of us, Col. Warder, Mrs. Steen and I, had under discussion Shakespeare's "A Winter's Tale," and Viola Allen's interpretation of it. But the name of the hero had somewhat slipped the minds of us all.

Our rosy-cheeked, blue-eyed Beatrice was sitting at her quiet corner eating her dinner and listening to what was being said. She looked up meekly and said, "His name was Florizel." Col. Warder looked at her in surprise and said, "Why, you dear little lady! How did you happen to know more than we did?" She said, "I have just been reading the story." "Bless her heart," said the Col., "what a bright mind and lovely soul!"

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MeditationsBy Haxton
•

IT was prophesied of Samson that he should be a Nazarite unto God from the day of his birth to the day of his death. This prophecy seemed to single him out as a man of peculiar destiny and not subject to like conditions as his fellows. But so far as this is concerned, we are all Samsons in our natural rights, whether we claim them or not. It seemed a very strange thing to his devoted mother and father that Samson one day donned his standing collar and patent leather shoes and went to call on a fair daughter of the Philistines. Greatly were they surprised and shocked when their son of promise demanded the Philistine damsel for a wife. The angel of the Lord had promised that Samson would begin to deliver Israel from Philistine bondage. This action on the part of the young man seemed to blight all their hopes and give the lie to the promise of God. So they remonstrated with him, thinking to change his course. His answer was characteristic of a true "Nazarite to the Lord." "Get her for me; for she pleaseth me well." No, the genuine "Nazarite to the Lord" does not haggle with diplomatic replies, or long drawn arguments based on policy.

•

This course pleases me, and there is an end of all parlying. Your Nazarite is driven from within, and all arguments and expostulations to the contrary are mere idle breath. The life regulated by considerations of policy, in which the natural impulses are smothered, although it may be outwardly a model of propriety, is

still farther from God than the life which follows the lead of the natural impulses, notwithstanding they may lead into the squalor of poverty or the gutters of vice. The purely politic life is the most godless product of modern civilization. Only observe how Samson, the "Nazarite unto God," plunged headlong, with the impetuosity of a mountain torrent, brushing aside or trampling under foot every cowardly consideration of policy with which the conventional wisdom of his times tried to check him.

* *

Yes, Samson married this Philistine damsel, solely for the reason that she suited his whim. Of course the marriage was not a happy one, speaking in a conventional way. The policy-ridden relatives on either side would not allow it to be. Samson's remark was that his wife's people "ploughed with his heifer" and so cheated him out of the secret of his riddle. Now this Nazarite did not bring suit for damages, or file a cross bill against their claim for thirty sheets and thirty changes of garments. This might have been politic, but it would not have been like a Nazarite. The Nazarite was aroused, and he simply waded into the schemers, slew thirty of them, took their garments and sheets, and delivered to those who had expounded the riddle. In the heat of his anger, Samson left his wife and went home to his father and mother. Of course his people all said, "I told you so," and taunted the Nazarite no little about his ill-advised marriage. Samson seems to have taken these taunts in good part, but soon grew tired of them, and after his anger had cooled he decided to go to his wife again.

* *

This was harvest time, and Samson may have gotten tired of the hard work in the fields, and so very naturally felt inclined to take a holiday. Now when

the Nazarite arrived at his father-in-law's house he was told that his wife had been given to another man. The father-in-law seemed willing to do the fair thing, and told Samson that he had another daughter still fairer than his wife, whom he could have instead. It is not recorded that Samson said much in reply to this proposition. He was a man whom anger aroused to deeds rather than to words. God always loved a good fighter, but the blatant scold is an emissary of the devil. So Samson did not rave, or swear, or threaten, or complain. He simply soliloquized, "Now I shall be more blameless than the Philistines, though I do them a displeasure." He did no violence to his father-in-law, nor to his wife, nor to the man to whom she had been given, and what is still more remarkable he uttered not a syllable against his mother-in-law. The explanation of all this is that back of and still deeper than his anger was his love for his inconstant wife.

* *

There is nothing strange about his action in this case, although it has been greatly misunderstood. When the true Nazarite is greatly vexed at the object of his love, he has never been known to perpetrate any violence upon the loved one, but goes to sawing wood, or digging, or breaking rock or whatever work comes next, with unbounded energy. Sampson was a great hunter, as, strange to say, many true Nazarites have been, and as there was near by a mountainous district infested by foxes, he went to hunting foxes with unwonted zest, and consequently with wonderful success. It was not long before he had three hundred live foxes caged, and then he did the smallest thing he was ever guilty of. He made one hundred and fifty pairs of foxes tying tail to tail, and as far as possible pairing a male with a female. This he meant as a mockery of marriage for which he had just con-

ceived a supreme disgust. He then thought he had made the similitude complete when he attached a flaming firebrand to each pair of tails. These poor foxes being liberated, ran schreeching and snapping into the shocks of wheat and the ripe standing grain, and soon started a conflagration that destroyed the crops of the Philistines. This action so angered the Philistines that they burnt Samson's wife and her father with fire. Samson's love for his fickle wife now led him a step further, and he said unto them, "Though you have done this, yet will I be avenged of you." "And he smote them hip and thigh with a great slaughter."

* *

The next action of this Nazarite was characteristic. He was tired of the vanity of conventional life and turned his back on the world to rest from its hollow deceptions. He went down and dwelt in the top of the rock Etam. He stayed here in utter solitude living upon the products of the chase, and such foraging expeditions as would in our day be called robbery. His solitude was first broken by three thousand of his own people coming to him for the purpose of binding him and delivering him into the hands of the Philistines. This modest request of his politic brethren was granted and led to the slaughter of the Philistines with the jawbone of an ass. The whole incident was full of examples of impolitic action, but was thoroughly *Nazaritic*. Permission to be bound was impolitic. It was impolitic to allow himself to be delivered thus into the hands of his enemies. It was impolitic to make no provision for armor or weapons. But it pleased him to have it so. When the supreme moment for action comes, ushered in by the swelling of the executive impulse, the true Nazarite will not lack for weapons, even if he has to seize the remnants of a dead beast. Of

course Samson was blindly improvident in all this, but herein is displayed the true character of the genuine "Nazarite to the Lord."

* *

What follows in this sketch is still more characteristic and shocking to people of rigid propriety. Our Nazarite got into trouble with a woman down in the city of Gaza. While in this woman's house the Gazites surrounded the house and lay in wait to kill him. At midnight Samson rose, went out and tore up the gate of the city and the posts, and carried them off on his shoulder, just to mock their futile efforts to do him harm. After this he fell in love with another Philistine woman. His people had told him plainly enough what a sad mistake he had made by marrying a Philistine, and really it seemed evident that it was a poor policy to do such a thing. But Delilah, the fair lily of the valley of Sarek, pleased him and so he married her. Considerations of policy had not the slightest weight with the Nazarite.

* *

Now this woman, Delilah, was worse than his first wife. She was vain, fickle, cruel, and incapable of true love. She was an incessant and intolerable rasp in the conjugal relation. Samson could wield the jawbone of an ass to the destruction of thousands of his enemies, but Delilah could wield her own sweet jaw to the utter discomforture of the mighty slayer of hosts. She plied her arts upon him incessantly, so that the record says that "his soul was vexed unto death." Would it not have been wise for him to leave her? Surely, it would seem so. Delilah was only a second wife any way, and in the eyes of some could never acquire the full rights and privileges of the first. But we must not forget that Samson was a "Nazarite unto the Lord," and as such never stop-

ped to analyze the situation from the view-point of politic or even ethical wisdom. We are told that he loved Delilah. Therefore he made her his wife and permitted her to work his ruin. Notwithstanding the wild, impolitic life which Samson, as a man guided by impulse, was forced to lead, we find that in the end he fulfilled the promise of the Lord, and proved that conventional wisdom is short-sighted, narrow, and untrustworthy. The "haec-fabu-la-docet" of this sketch is evident. In these days of policy mongers and superficial propriety some study of this true "Nazarite unto the Lord" can not be amiss.

For The Children.

I ONCE had a school-mate who was called a mischievous boy. He often made trouble for the teacher. I think the main thing that gave the teacher annoyance was that this boy had a way of his own, was original in his thoughts and could not be held down by rules from saying and doing what he felt like saying and doing.

You know Mr. Beecher, the great preacher, was called a dunce in school because he would not memorize and repeat the thoughts of others. He had his own thoughts about things, different from those of others.

This school-mate of mine got expelled from school once for writing a poem about a trick some of the boys played on the president of the University.

But I always believed he had a good heart. He was kind, open and free and a good friend to the poor. Of course he should not have annoyed the teachers. That was naughty of him. He should have been considerate of their feelings and the earnest efforts they were making to teach him from the books. We should always do unto others as we would have them do unto

us. This is the "Golden Rule."

This boy became a great writer. He was a writer for many newspapers and magazines and wrote many beautiful poems, some of them for children. He dearly loved children. After he married he had several children of his own. He and his children always played and romped "kicked up jack" about the house.

The man who loves children and whom they love cannot be a bad man. When the great Jean Paul Richter was asked about his religion, his reply was, "I love God and little children."

Once while this friend of mine was city editor of a great Chicago paper, he went down to the office one very cold, snowy, blustery night. The little office boy, the son of a poor widow, was preparing to go down to the post-office after the late mail. He took a silver dollar from his pocket and gave it to the boy and said, "Run along home to your mother my boy. I will get the mail." When he came back with a sack well filled with exchanges, letters and so forth, he threw the sack down, shook the snow off his clothes and said, "My!" but I bet that woman was glad to see her boy home so early."

I will here give you one of his poems which he wrote for his own little boy:

WYNKEN, BLYNKEN AND NOD.

Wynken, Blynken and Nod one night

Sailed off in a wooden shoe—

Sailed on a river of misty light

Into a sea of dew.

"Where are you going and what do you wish?"

The old moon asked the three.

"We have come to fish for the herring-fish

That live in the beautiful sea,

Nets of silver and gold have we,"

Said Wynken,

Blynken,

and Nod.

The old moon laughed and sung a song
As they rocked in the wooden shoe;
And the wind that sped them all night long
Ruffled the waves of dew.

The little stars were the herring-fish
That lived in the beautiful sea.
"Now cast your nets wherever you wish,
But never afear'd are we."

So cried the stars to the fishermen three,
 Wynken,
 Blynken,
 and Nod.

All night long their nets they threw
For the fish in the twinkling foam;
Then down from the sky came the wooden shoe,
Bringing the fishermen home;
'Twas all so pretty a sail, it seemed
As if it could not be:
And some folk thought 'twas a dream they'd dreamed
Of sailing that beautiful sea;
But I shall name you the fishermen three:
 Wynken,
 Blynken,
 And Nod.

Wynken and Blynken are two little eyes,
And Nod is a little head,
And the wooden shoe that sailed the skies
Is a wee one's trundle bed.
So shut your eyes while the mother sings
Of wonderful sights that be,
And you shall see the beautiful things
As you rock on the misty sea,
Where the old shoe rocked the fishermen three—
 Wynken,
 Blynken,
 And Nod. —Eugene Field.

: Bible Lessons :

Lesson VI.—May 7.

THE VINE AND THE BRANCHES.—John 15: 1-12.

LESSON KEY-NOTE:—"In this is my Father glorified, that you bear much fruit."

Time:—Evening of Thursday, April, 6, A. D. 30.

Place:—An upstairs room in Jerusalem.

After the passover feast had been eaten and the Lord's Supper instituted, Judas went out and Jesus gave this lesson to the other eleven disciples.

1. Vine is a symbol of that which conveys from the unseen and manifests openly spiritual Truth. As the grape comes on the vine filled with the wine, so did Jesus produce the words and deeds of Truth and Life as he had told them from the Father, the husbandman, or vine preserver.

2. The disciples are called the branches of the vine. The one bearing no fruit was taken away. Every one living the Christ life and doing the work, producing fruit, is a branch of the true vine. But the branches must be pruned, cleared of redundancies and excrescences in order that the most fruit may be produced. The discipline of experience is good for all.

3. The word of Truth cleanses all who give place in them for its working. It cleanses of sickness, sin, weakness and death.

4, 5, 6. Abiding in the Christ is continuing every hour in the spirit without necessity of revival. Thus there is a mutual interchange and co-action—I in you and you in me. If this Spirit be not in you and you in it, no good fruit is produced, not any more than a branch severed from the vine can bear grapes. The

severed branch dies spiritually and is consumed in materiality.

7, 8. There is no limit to the power growing out of this mutual abiding. It is made manifest in the measure of the will. It is the Christ spirit that has rightful mastery over the world. In this way is the Father made manifest, glorified, shown forth in the world. Thus are you true disciples, learners of the Christ. To learn is to grow in power, and I know no limit to this unfoldment.

9, 10. The Father love is the Infinite Essence of Love. As this is expressed in the Christ in you, so does it become manifest openly in love for one another and for truth, justice and good deeds.

The precepts given by Jesus were not commandments in the ordinary sense. They were counsels of love, not to be enforced by external penalty. As the father Principle abides in the Christ Spirit so will your life show forth the radiance of love through abiding in it.

11, 12. Joy fills the soul that abides in divine love. Jesus, although he knew he was to be mocked, maltreated and crucified on the morrow, was full of this joy.

Only one Commandment is needed by any: Let the love which is God imbue every faculty of your being, and shine forth to bless all.

1. Who is the vine, and who are the branches?
2. How is the Father the husbandman?
3. What is it to abide in the Christ?
4. How may we mutually abide?
5. What are the fruits?
6. How are the branches pruned?
7. What are some of the fruits of the branches which abide?

Lesson VII.—May 14.

JESUS PRAYS FOR HIS FOLLOWERS:—John 17: 15-26.

LESSON KEY-NOTE:—"I pray for them—not for the world."

Time and place same as last lesson, immediately after the discourse about the vine and branches.

This remarkable prayer takes up the whole of chapter 17. Only a small part of it is given in this lesson. It is a deep spiritual utterance of love and solicitude for those eleven faithful pupils who were soon to be left by the Master to promulgate in an unfriendly world the great gospel which was destined to revolutionize mankind and finally save them from sin and the belief in death. Jesus saw this, although the consummation was yet a long way off. We have not yet reached it, although that leaven is now working as never before.

15. They should not desire to go away from the world to avoid persecution and suffering, but to be preserved from contamination of evil, that their doctrine should continue pure as the Master gave it them. The danger besetting our Science teaching is from contamination through intermixture of fads of folly and heathen mysticism. Be free from such things.

16, 17. The spiritual man is not of the world either by origin or through adoption and practice of its ways.

The word of Truth sanctifies, makes holy, frees from sin. God's word is manifested in healing, uplifting, saving thoughts. Paul says this word is not bound nor limited.

18, 19. These are to take my place on the external plane. All who follow that example and abide in the word of the Christ become Jesus Christ, or the Christ embodied.

The first Jesus was sanctified that those who were to follow might be sanctified. Truth sanctifies all who become exponents of it.!

20, 21. The healing love gospel is to be perpetuated through these eleven men to all ages. It is now even so.

The oneness expressed in verse 21, excludes the idea of a personal God. If God and the Christ and the Spirit of man are one, then personality is limited to the embodiment in man. If the world believes, the world permits this spirit to work out its salvation. Belief is permission.

22, 23. Glory is shining forth of the power through the word of healing and raising the dead and dominion over the things of the world. This, you observe, Jesus seeks for all in after generations who believe. The same perfection of oneness is sought also for believers in all ages. The church has long blocked this unfoldment. Now it breaks away.!

24, 25, 26. The Christ power departed not with Jesus. The Christ here says, "I in them will continue to manifest the power and glory of Truth. The knowledge of the Father which I have, all who follow me may have." The God love in all will work wonders now as it did in Jesus.

1. What is true prayer?
2. Why did Jesus express aloud this prayer before his disciples?
3. Explain the oneness sought here.
4. Is the Christ power perpetuated and how?
5. What is the glory of this power?
6. What is the merit of believing?
7. Why has the world not known the Father?

Lesson VIII.—May 21.

JESUS BEFORE PILATE.—John 18: 28-40.

LESSON KEY-NOTE:—"Everyone who is of the

Truth hears my voice."

Time: Between 6:30 and 8:30 a. m., Friday, April 7, A. D. 30.

Place: Either in the Tower of Antonia, just outside of the northwest corner of the temple area, or on Mt. Zion in Herod's palace, which was near the temple and connected with it by a bridge.

After Jesus had finished the prayer recorded at John 17, he and his disciples went to the garden of Gethsemane where he suffered the agony of the passing of the last vestige of mortality from his body, preparatory to the resurrection, from midnight to 1 a. m., when he was arrested. The mock trial before the Jewish Sanhedrin lasted from 1:30 to 6 a. m. Then he was taken before Pilate, the Roman governor, as they must have his permission before executing him.

28, 29. The passover week was not ended and the Jews would not enter Pilate's palace lest they be defiled, as he was a gentile. Then Pilate went to them out in the court and asked for their charge against the man. Sanctimonious ceremonial bigotry is never moral or just.

30, 31, 32. The Jews predetermined his death, regardless of evidence. "We brought him here merely to get your permission to kill him," was their answer to the governor's inquiry. The Jewish mode of execution was by stoning; that of the Romans was crucifixion. Jesus had said he would be crucified. (John 12: 32, 33.)

33-37. Pilate's questions and Jesus' answers are given here in part. The Jews accused Jesus before the Jewish court of blasphemy in that he claimed to be equal or one with God. As Pilate cared nothing for this, they accused him there of claiming to be King of the Jews, which would be treason against the Roman government, then holding control over the Jews.

The apocryphal new testament says many witnesses testified pro and con during Jesus' trial and gives the testimony in detail. Jesus' Kingdom was a spiritual kingdom and was not antagonistic to the Roman dominion. Truth was the test of loyalty to his kingdom. Pilate did not understand this.

38. No reply to Pilate's question, "What is Truth?" is given here. The apocryphal new testament says that Jesus replied, "Truth is From Heaven," when Pilate said, "Therefore Truth is not on Earth." To this Jesus replied, "Believe that truth is on Earth among those who, when they have the power of judgment, are governed by truth and given righteous judgment."

39, 40. The Jews clamored for Jesus' blood. They were blinded by fanatical prejudice and refused to listen to any appeal in his favor, even by the Roman governor.

Prejudice is always blind and unreasoning, especially religious prejudice. It is bigoted and cruel and has caused the shedding of much innocent blood. Even now it would burn at the stake all heretics if the civil laws would permit it.

1. Why did they try Jesus before two courts?
 2. What were the charges?
 3. Why did they wish to kill him?
 4. Who were his defenders?
 5. Was he a martyr?
 6. What is superstition?
 7. What is truth?
-

Lesson IX.—May 28.

THE CRUCIFIXION.—John 19: 17-30.

LESSON KEY-NOTE:—"Christ died on behalf of our sins, according to the scriptures."

Time: Friday, April 7, A. D. 30, from 9 a. m.,

to 3 p. m. .

Place: On a knoll outside of the walls of Jerusalem, north of the Damascus gate.

The place was not named Calvary. The Greek word here used is *Kranion*, a bare skull. In the Vulgate, the Catholic Bible, this word was translated by the Latin word *Calvaria*, a bare skull; but it never was a proper name. Prof. Stanley says, "The popular expression, 'Mount Calvary,' is not warranted by any statement in the accounts of the place of our Lord's crucifixion."

Tiberius Caesar was at that time emperor of Rome.

17, 18. Golgotha is the Hebrew word for skull—not the place of a skull. The knoll on which Jesus was crucified looked like a skull at a distance.

Jesus carried the cross on which he was executed until he fell from exhaustion when a stranger who chanced to be passing was compelled to carry it the rest of the way.

John does not say who the other two were. Matthew and Mark call them robbers. Luke calls them Malefactors.

19-22. Pilates inscription written in Hebrew, Latin and Greek, was intended to be derisive of the Jews. The Jews have slain their king in shameful manner along with criminals.

23, 24. The garments were divided among four Roman soldiers, to be kept, probably, as relics. The "coat" was a garment somewhat resembling our modern "sweater," only it extended down to the ankles.

The scripture referred to here is Psa. 22: 18—which reads, according to the Polychrome version:

"My garments they part among them;
For my vesture do they cast lots."

Continued on page 242.

THE LIFE

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Key-Notes.

MAY.

1-15.

I ASPIRE ALWAYS TO A LIVING CONSCIOUSNESS OF MY ONENESS WITH THE SOURCE OF MY PERSONAL BEING AND THE POWER OF THE WORDS WHICH FOLLOW.

16-31.

L ET MANKIND NOW AWAKEN TO A VITAL KNOWLEDGE OF THEIR DIVINE POWER IN PEACE AND LOVE TO ACCOMPLISH THEIR RIGHTEOUS PURPOSES.

Love Thoughts

THE Hebrews are the only people on the face of the earth who have held God's hand, looked into his eyes and who were instructed by his voice, we are told; yet the Greeks and Romans, valorous and art-loving, had no religion or favored instruction handed down to them out of heaven, though they lived in the same atmosphere of love, and searched as intensely after the Mystery of Being.

They were left to construct a Plan for themselves. Since all people are created equal it is reasonable to conclude that these thinkers did over again what their more favored brethren the Hebrews had done so long ago. For the same kind of beings, existing in the same spiritual atmosphere, would bring forth the same kind of fruits. There is but one God and there is but one complete reproduction. All unfold alike.

And if the Hebrew Bible has furnished themes to inspire the poet and artist, the same may be said of the Greek and Roman Myths or *Conceived System* wrought out through earnest study and lived in love of its constituents, with Eternal Truth for its inspiration and incentive, Life for its instrument and accomplishment, Love for its glory its chivalry and its Power. And the only difference between the Hebrew, Greek and Roman in this respect, lies in the fact that in their search after Understanding the quest of the latter has been more *earnest* self-reliant, while the Hebrews have shifted their responsibility.

The Conceived System of the Greeks and Romans has furnished an inexhaustible fund of inspiration for author, artist and poet; From Hesiod, the father of didactic poetry in Greece, who wrote the *Shield of Her-*

cules before Homer was born, down to Tenneson, who wrote

"There lies a vale in Ida, (a mountain in Crete) lovelier than all the valleys of Ionian hills.... Behind the valley Gargarus stands up and takes the morning: yet in front, the gorges, opening wide apart, reveal Troas and Ilion's column'd citadel, the crown of Troas;" inspiration has ever lived and will continue, as the sure offspring of earnest endeavor; he who seeks, finds.

All that the infinite contains is ingrained in each man, in quality though perhaps not equally in quantity.

We understand and enlarge that which is within our own souls. We cannot increase that which is not within us. It is the vain effort to do so that has hurt men and women. By knowing our power we may through its exercise widen its sphere and thus awaken strength in another:—by the exercise of genuine love we may arouse another heart to love and devotion; by being all we are in reality, Children of the Most High, living it in our daily lives, in all life's little comedies and tragedies, the poetry and compassion of ordinary existence, we may through our own living set aflame the light that has been neglected in another's breast. It is his Star of fortune, his Lord, his shepherd who keeps him from want, who leads him beside green pastures, in peaceful meditation and restores his soul's energy day by day.

So long as his Lord slept, neglected in the hinder part of the boat of Consciousness, the soul found cause to complain of storms and disaster; but when, instead of crying about storms, the soul called upon its Strength, the storm ceased, for his Strength was efficient and always prepared, no matter what the emergency.

It is not so important to seek our own wills as to

know the law of being which tempers and softens and perfects our volitional powers and makes them worthy of following. Then as the fruit of correct thinking they lead us onward into Right Living. All truths have within themselves the seed that remaineth throughout all generations; for, having life eternal they will continue to give forth their kind wherever they are nourished until a Tree of Life is established which reaches out its leaves for the nation's healing, its fruits for their sustenance. Man does not live by bread alone!

The way to reach a desired end is to lay hold of it with the mind, while we talk (develop) unto it, overlooking all that may transpire along the way of attainment. Weeds and wayside brambles are rectified duly as we reach them, if we do not look away from principle to them. Error unravels its threads and lets truth weave them into beautiful flowers and fruits along our way; it cannot dwell in truth's presence.

The plowman sees his furrow unobstructed, nor pauses to fight the weeds upon its path. He leaves them to the plowshare which turns them under as it reaches them, leaving his furrow smooth beneath his feet. Keeping our eye upon the Ultimate Aim enlarges our capacity and beautifies our Temple for our Lord's indwelling; it then becomes the "House of the Lord" in which we may dwell forever.

None of us need be smiters of error if we keep our minds and hearts and all that in us is, knowingly upon truth itself; for as we near it its light dissolves error more and more until we are relieved of its care.

None of us are teachers, but companion thinkers walking hand in hand, in our search for saving, up-building, freeing knowledge, as communed those two brethren upon their way to Emmaus, with wonder and awe and inquiry in their minds, and with an unquench-

able love and purpose in their hearts. Original thoughts are all gathered at the same Garden, yet they are never consciously our own until we climb the heights and cull them firsthand for ourselves.

In journeying through this world amid its visible symbols, whose roses and thorns both have a mystic meaning, whose poetry and pathos both signify hidden conditions and whose good and evil present the problem of Difference in this realm of only One Substance, the Thinker who would find First Truths must look into the Unseen through the decorated drop-curtain of nature, whose wry face and smiling countenance (tragedy and comedy) both and equally suggest to him the ultimate solution of the problem.

The roses and the thorns, the mosses and the rocks, the level plains and the declivities are instruments of man's progress, steps to serve him in mounting higher. The thorns and the rocks are only spurs to his sluggishness and will bring him into greater victory. The truth in view gives courage to conquest, while the blessedness that attends in the process of overcoming difficulties, ministers to his soul in heavenly elixirs.

First truths thus originally discerned are new, and always inspire their discoverer into giving them expression. Living then becomes articulate, rhythmic, with far reaching rays of Life's light.

The world we live in is a picture of the imagination, a conception of mind brought out in portrait. The world was never made for its mere appearing, but for the *Likeness* of the image of it which is still in the mind that conceived it, and which alone could set forth the *Principle* involved. All things and conditions are first imagined and then brought forth into visibility as the announcement of the Real Thing yet in the Unseen. The one who has not arrived at understanding,

and who has through fear or mistrust looked at error instead of straight at principle, may be assisted to rise above false conditions; yet never can he continue above the plane of trials until he grasps the truth of being for himself and plants his standard in the Absolute

This world was not made for Caesar any more or any less than for Lazarus. Why did one take a high and the other a low place? Even a wicked man realizes more of the world's greatness by looking at largeness, than a good man does by being a passive receiver of the crumbs and little things. A man must be expressive of that which is in him before he can come up to the ideal standard; he must be either cold or hot, must be distinguished for his iciness, *positive* in his frigidity, until force is gathered for a mighty reaction and the Dead Sea of Luke-warmness is over-leaped and the heat of earnest zeal is experienced.

Because thou art negative, listless, indifferent in this world of talent *using*, I will spew thee out of my mouth. Let the human soul be zealous, loving, warm and far-reaching in its *requests*. The infinite loves to have us claim all, every spiritual reality. We cannot be over-hot in accepting. Our claim should be all-embracing. We should come boldly to a Throne of Grace.

Crumbs were the cause of Lazarus's boils, evidently. He should have asked for bread from the table. It was a slur on God whose son he was and in whose image he was made. The poor dogs would not then have lost their supper and perhaps the poor rich man would have found time for repentance if he had done wrong. You see how selfish luke-warm Lazarus was, and how very insensible of the fact! He even curled up in good old Abraham's bosom after he got to heaven, before he would be satisfied with the place. Garbage

is not wholesome for infinite souls, and I shouldn't wonder if that was Dive's crime, allowing this tramp to eat the crumbs.

The warm, earnest and living desire for excellence and the reaching after it, makes us in league with excellence. It extends our horizon of possibility, distances our zenith of power and lessens our conflict with "weakness and sin." In our trials we have been mostly alone. Even those to whom we would naturally turn for love and sympathy, like the rest of humanity are looking for *our* love and sympathy and not our trials. And we are glad to stand erect so that all burdens may roll quickly from our shoulders, while we take the wider view of human needs and rejoice in our work. Instead of telling of our trials we leave them in the past, or bury them, plow them under and think only of the perfect furrow for our feet, as the result. Our own trials mastered, we smile in showing others how to utilize and thus obliterate their tribulations as they go. We look through the woe to the weal. The redeemed throngs coming up out of much tribulation are happier and better advanced in knowledge than the very elect who have had no cross and await no crown of victory.

If among the thousands who see this, there is one who is oppressed with trials, you may shut yourself up with the infinite Mind and claim all you need. It is not God's sympathy you want, it is God. And then you will not longer need or desire sympathy. You will be equipped for helpfulness. Your own thoughts will become batteries to charge every substance with which it comes in contact.

As surely as Intelligence is everywhere (and life and growth universal make this truth self-evident) all Nature is in love with you at this moment. Be still and know. Real Love is spiritual power which makes you

realize its verity in your own individual being. The very atmosphere of heaven all about you is Love's breath; the trees and flowers express their Love for you, and wave their leaves in loving greetings; the birds wake early to call you with their theme of love, and the winds whisper it in their matins and vespers; the tides tell it to the rugged shores, and the waves dash high in their eagerness to show you the depths of the Ocean's love; the rivers roar it, and the brooks and branches sing a ceaseless lullaby of love to you; the stars twinkle their love upon the earth, and leap for joy of telling you how much you are loved and cared for; the skies bend above you to symbolize The Measureless Love and protection, and the mountains and hills woo you to lay their treasures of wealth at your feet;

Greatness and truth alike lie in the fact of perceiving the genuine always, even through invincible subterfuge.

There is a Place in Progress, a state of mind wherein the human rests on the mountain top of observation where every valley is purple with blossoms, every forest smooth and velvet-covered, every prairie smiling with verdure, every dwelling-place a sheltered garden, every visible from an angel of peace, a herald of glad tidings.

C. J. B.

I recently treated a man, his wife and young married daughter who live across the line in Kansas City, Kas., by both present and absent treatment. Their cases were all serious, but they are all well and happy now. A letter just received from the wife and mother says, "We are all well, thank you. We surely thank you and God for it all. My daughter said this morning, 'Oh, God bless Mr. Barton! I could not live without him; he is so good.'"

Bible Lessons.

Continued from page 233.

The whole of this Psalm has been regarded as a Messianic prophecy.

25, 26, 27. Only four friends are mentioned as being there when Jesus was crucified. They were three of the four Marys and John. Mary the sister of Lazarus is not named. John is lovingly entrusted with the care of Jesus' mother. She was probably John's aunt, as some believe his mother was Salome, Mary's sister.

28, 29, 30. The drink offered to Jesus was given as a sort of anesthetic to deaden pain. It was a sour wine. Nicodemus in his gospel says it was vinegar and gall.

The correct rendering of the last words of verse 30 is, "He gave up the spirit"—or breath.

The Greek word *pneuma* here used originally meant the breath or the wind. The idea of spirit was attached to the word at a comparatively modern date. The older writers had no teaching about the spirit. Moses even had none.

Jesus expired about 3 p. m., after hanging on the cross about six hours. The two robbers lived longer. It is recorded that it was dark from noon till three.

1. Of what is the cross a symbol?
2. Why was Jesus crucified?
3. Was it necessary for salvation?
4. Does that cleanse from sin?
5. Must we bear a cross?
6. If Jesus quoted at his death the first part of Psa. 22—"Eloi, eloi, lamma sabochthani," what did he mean?
7. Did Jesus really die?

A subscriber in England, in renewing his subscription, says: "I am charmed with our LIFE."

Correspondence

WHAT do you think of that fellow at Saratoga Springs, N. Y., who claims to be an astrologer and to be able to heal everything? And of that one in Detroit, Mich., who claims to heal every sort of ailment by the aid of the spirits?

F. M. W.

*Answers:—*I do not know the men referred to. But wherever you see advertisements of that character, set them down as frauds of the first water. No true, Christlike healer ever sends out such statements about his powers. Such people are only making a hot hustle for the shekels. All of them that I have known have been hard up and the advertisements they send out are sent with the hope of drawing business.

They are almost always unable to do one tenth of what they claim to do. Often they are sick themselves.

The true healer needs but two kinds of advertising:—

1. To develop the power to heal. This draws better than an ad. in *The Ladies Home Journal* at \$4 a line. The power to do the work draws the work to be done. The capacity to fill a need draws the need to be filled. If a man finds it necessary to publish self praise of himself in order to get business, you may be sure he has not developed this power. If he had, he would not need to do it. Business would come unsought.

2. Those who have been healed are sure to tell others in need of healing and recommend the one who did the good work for them. Heal those who come to you for treatment and you will never need for busi-

ness, never have to advertise yourself in the papers.

I got more money from the advertising a poor woman gave me, a woman whom I helped to be healed of blindness than I ever got from twenty who paid me for my services, although she paid me nothing. She sent many to me in this city. Another lady, who is a concert musician and singer, came here for treatment. She was troubled with asthma in the worst form, so that for a long time she had to stop singing. She was healed and paid me for my services the regular price. But I never got through hearing from her. From everywhere all over the country, as she went from place to place to fill engagements, I get letters from persons needing healing saying Mrs. P. recommended me to them and told them about her wonderful restoration to health.

The first case I ever treated was forced upon me by friends against my will while I was practicing law. The result was so remarkable that it both opened my eyes as to what my work should be, and brought other applicants by the score.

As to any one's healing through his knowledge of astrology, I take no stock in it. True healing is not done in that way. It is the spirit of Truth and Love that heals, and not the influence of the moon and planets. We were all born in this world and the position of Jupiter, Mars and Venus at the moment we came from our mother's womb had nothing whatever to do with our physical, mental or spiritual peculiarities, nor with our health or destiny. It is all a mistake founded on an ancient superstition. Don't be gulled by it.

As to the "spirits" healing any one, I have to say that I don't believe it. I have in my experience been called to see and treat several persons who were dying under "spirits" as healers, and as soon as I dispelled

that delusion and got control of the case, the sufferers began to get well.

I was once called to see a lady in this city who was a medium. The spiritualist healers had failed to help her, and so they sent for me. When I came to her bedside her anxious husband sat by her. He said, "I see many spirits around and over her who are very solicitous about her condition and are doing all they can for her." I said, "Very well. Now since they have utterly failed to help her, I will ask them to leave her to me for awhile and let me see what I can do through the Christ spirit." I then said aloud, for the benefit of the two good people and for the effect I intended, "Now, good spirits, I have come to take control of this case, under the Infinite Power of Truth, and if you love this woman you will leave her entirely to me. Please go away now and do not hinder my efforts in her behalf." She got well in a very few days and is now a healthy, hearty woman, but has left off mediumistic practice.

While I am on the subject of spiritualism, I will say that I am earnestly investigating and have no prejudice. But I have often been convinced of the wisdom of Mr. Heldson's advice to investigators: "Keep away from mediums." I have seen so much trickery and fraud along this line that my faith is much shaken.

Not long ago I saw a notice in a local paper that the "Psychic Research Society" would have a meeting at a certain room that evening. I went, but found it was not the Psychic Research Society at all, but a fat woman who shut her eyes, jerked, quivered, said silly things and gave no one any information at all. It was a weak humbug from beginning to end. A friend, who was with me, and I left in disgust before it was over.

Recently Mrs. B. and I, with two intelligent gentlemen, attended a "trumpet seance." The performer had been highly recommended to us by a prominent spiritualist in the city. We had never seen anything of this kind before. The room was made utterly dark. We were strictly enjoined to touch feet all around the circle. This we ignored as soon as the trumpet began to give forth its voice; but it made no difference. It went on just the same.

We were strangers. The others the performer knew. So she tooted around the circle from where she sat until she reached us—we sat together—and then she began at the other side and went around to us again and there halted. Then we began to call for messages from fictitious persons giving names we made up as cousins, grandmothers, etc. The trumpet then brought the messages all right, the same old stereotype, inane sentences given to all. We got replies from "Cousin Cecelia" and "Grandmother Hunter," etc. But none of our "spirit friends" could give our names nor tell us anything about us. A doctor whom we knew well was announced through the trumpet. I asked him if he knew me. He said, "Yes." I said, "What is my name?" He could not give it. No one got a word of information about anything that the performer did not know about.

It was all, from beginning to end, the thinnest fraud I ever witnessed. The woman was not even a clever trickster, yet, several poor, gullible people were completely taken in by it, and the woman who used the trumpet took in about \$15.

Such frauds as this make me lose confidence in the whole business. I believe almost all of the "mediums" are shameless tricksters and charlatans. There may be some who are genuine. If so, I would like very much to meet some of them.

Truth's Diversities are Lawful Expressions of Universal Mind.

EVERYTHING in Nature answers to a moral power. If any phenomenon remains brute or dark, it is that the corresponding faculty in the observer is not yet active."—Emerson.

Hopeful, and yet fearful; strong, and yet weak; wise, and yet foolish; alive, and not yet fully alive; conscious and yet unconscious; is a brief summary of the world's varied conditions. And yet it is in a progressive mood that is more pronounced in its evolution than for centuries past.

Unfolded truths, brilliant effects, rival one another in expression, and certainly have as their unseen cause an inexhaustible fount of supply that many as co-operators with Universal Life are truly seeking to understand.

The spirit of this present time is one that whispers success, and not failure.

The watch-words of the hour are, "*The good is true*," and the barriers to its progress are as chaff before a strong wind.

In the endeavor to assist and make plain this great truth to those desiring a knowledge of it, and to fully establish in their minds the positive claim that *All is mind*, (or spirit), All is God, (or Good), whether presented under the name of New Thought, Mental Science, Divine Science, Christian Science, Faith Cure, or Life Science, it is best to omit confusing terms and not tax the individual thinker by any prescribed rules to follow. Rather let us speak freely and truly in the simplest language possible our best conceptions and perceptions of the All Good omnipresent. It means naturalness, and the great truth of its individual latency in all men.

It is a silent inherent power, the potency of which the non-thinker little realizes. All intelligent thinkers are ripe for the acceptance and use of so vital a truth pertaining to their own individual powers of being.

Evolution has placed man with his superior brain ability upon a plane of being where his powers of thought may and do readily unfold many marvelous as well as profound proofs of the verity of unseen things.

His active brain is a ceaseless manipulator of all his inner desires, and he expresses wisely or unwisely the best of them in thought, while rejecting the cruder material. Its demand for more knowledge and higher intelligent understanding of the unseen propelling power of life individualized in him is insatiable.

Today there is felt throughout the length and breadth of the land, this vibrating thought influence, incomprehensible to many, and yet definitely understood by those who are earnestly seeking "the way, the truth, the life."

The silent influence is characterized by and productive of more expressed individuality than has been known during previous periods of race unfoldment.

It is the spirit of All Good brooding in the hearts of the people: for—"Truth is the summit of being; Justice is the application of it to affairs. All individual natures stand in a scale, according to the purity of this element in them. The will of the pure runs down from them into other natures as water runs down from a higher into a lower vessel. This natural force is no more to be withstood than any other natural force."

This upward pressure of progressive truth is like unto the *impulse* of life in the tiniest flower in its seeking for sunlight. Under this impulse it lifts the stone that would require a man's strength to remove. Its potent desire has burst the darkened soil of mental

doubt and unbelief and is now steadily lifting here and there its blossoms of purity amid an appreciative, expectant throng of not easily daunted seekers, and the sweet incense of its blessings is being wafted broadcast.

This being an acknowledged scientific movement of mind upon mind, spirit with spirit, that has evolved an intelligent spiritual understanding, the getting of which is *the key* to the store-house of natural wisdom, we may, if we seek rightly, fully enjoy our lawful inheritance as children of God, or Good.

Being a willing seeking, although diversified, for "the kingdom within" that our greatest Teacher urged as being the most essential gain, it should not be scoffed at, rejected, ridiculed, condemned or ignored, but accorded a place among other progressive movements of the present time.

Its pass-port is stamped with the magical words "All is God, or Good; All is mind," and is a phase of race thought that, when fully applied, elevates and purifies the mind, life and surroundings of the student, while its refining and charitable influence upon the masses is felt, though but partially understood.

Its chief demand upon every one is individuality of thought and the learning of the potent creative power of rightly directed thinking which insures the perfect freedom of the child of the Father in all things, without intruding upon the rights of his brothers.

Being endowed with the attributes of our Father, we may in conscious recognition of all we have received express and utilize our powers in all material undertakings.

The divine nature of our latent qualities is a sure guaranty of success, as well as a radiator of hope and gladsome cheer that annihilates pessimistic doubt and fear of failure: for, what have we to fear, where conscious of the indwelling attributes of the Infinite Father? Nothing whatever. And yet, how slowly the full meaning of the abundance of omnipresent Good in all things is made clear to our understanding!

The new reclothes the old. We cannot remain indifferent to, nor ignore, the startling confirmative signs of the times. Far better for us all to be among the expectant seekers of Truth and assist in gleaning the golden grain from amid the chaff, heeding not the unmerited condemnation, the crankism, the fad, the peculiar views, so often heard. Being mere shadows of mortality, they cannot mar the harmonious consciousness of an earnest seeker after Truth. ELLEBARD.

THE late lamented Nebraska legislature passed, by a bare majority, through strenuous efforts of the doctors, a bill prohibiting, under severe penalties, all treatment of the sick in mind or body by any method except that used by the regular drug dopers. The governor promptly vetoed the bill, giving as one reason for his action that such a law would be unconstitutional. Good for Nebraska's chief executive!

In Colorado a similar law was passed. The papers say that there was a doctor at almost every desk of both houses pleading for the vote of members favorable to their bill. In one division the vote was a tie, and the presiding officer gave the casting vote, under great stress from the medical fraternity, in favor of the doctors. It has not yet appeared what the defacto governor will do with the bill. He was placed in power by fraud, but he may not be fraud himself, as he did not "go to do it." However, it makes very little difference to the people of Colorado what he does about it. The people are going to exercise their own sweet will about swallowing drugs or not swallowing them.

An opinion recently expressed by our own good governor "Joe Folk," and much extolled by some of his admirers—"The officers are bound to execute the statutes, and not public sentiment"—is not in accord with the spirit of a free country. It would do for a despotism, but in this country the people rule, and if legislators pass laws that the people do not want enforced, they cannot be enforced, and that settles it. The *lex non scripta* among a free, intelligent people is supreme over legislative acts. We have no bosses, no rulers.

Little Lessons in Elohim.

THE Wheel of Evolution may be turned at by cranks, yet Nature holds back her processes from mechanical compulsion and bides her time.

We live in an age when New Thought doctrines, tintured as they are sometimes by fearfully unique notions about liberty and freedom, are in their rash and loquacious stage, where due and undue convictions are freely given in all their party-spirit enthusiasm to the waiting world.

Even the most weighty questions, as those of marriage and divorce, child-training, race-making and the like are figured upon, answered and settled in one brief article, while in truth an age of writers and of general unfoldment will prove no more than adequate to lay the foundation of a solution we fain would make plain in a day.

Liberty is right for the human when the human is right for liberty. When the human is not unfolded up to the right use of his liberty in every instance, the name should be changed to that of license instead. It is license then, which the soul, not yet right for liberty is demanding. In President Roosevelt's address before The Congress of Mothers, as given in *The Woman's Tribune* published at Washington, D. C. and Portland, Oregon, he says:—

“In the last analysis the welfare of the state depends absolutely upon whether or not the average family, the average man and woman, and their children, represent the kind of citizenship fit for the foundation of a great nation.”

These are questions that go away ahead of those of marriage and divorce in importance, for when the

state or the community at large is considered, and the welfare of the nations, present and future, is placed pre-eminent and our energy is plunged into their promotion, the question of whether a man shall marry and unmarried at his selfish pleasure becomes plainly subservient. The imperfect individual follows in the lead of a perfect government, oftener than otherwise.

While it does appear that an obnoxious marriage is, in the very nature of the case, the most intolerable of all bondages, it is to be taken into account, indeed it is an awful fact which should be in all the magazines until it is rectified, that most marriages are consummated without the ingredient of Love at all; the contracting parties coming together by the force of magnetic attraction simple and pure; and what else could be expected amid the trials that come to such a union!

This is why we hear of "love at first sight," which I contend is a thing impossible, on the ground that, as the beautiful Thinker Robert Colier has said, "true love grows out of reverence and deference, loyalty and courtesy, good service given and taken, dark days and bright ones, sorrow and joy."

Then a compact, a mutual agreement makes one the maker of his own laws which are not galling, and which he does not wish to break. The highest Liberty on earth is thus in bonded, mutual, comprehensive agreement; a condition which the Selkirks in their forced physical and moral freedom have earnestly pined for.

An iron magnet will pick up a needle at first meeting, and so might be called "in love with it." As in the case of inanimate objects, likes repel and unlikes attract; blonds and brunetts generally are attracted by their opposites. The properties of a magnet are called *polarity*, or the inclination to move toward and draw another body; while that which impels human

bodies toward each other is commonly designated by the lofty name of *Love*! In the instance of the Magnetic Needle which seems attracted by the North Star or some chunk of electrical substance millions of miles away in that direction, (if not in the opposite) we are led to look into the process of influencing human beings at a distance, through the means of animal magnetism. And as at best it can only be the symbol (thus far, oftenest misapplied) of that Spiritual Power which is the true source and means of all right accomplishments, and not that which is known as human fluid, or more correctly bodily or personal fluid, by any means.

Electricity, the symbol of universal life, doubtless like that life reaches every where. Col. Warder, in his wonderful work, "The Universe A Vast Electric Organism," calls Electricity *the Word of Creative power*. He says creation was wrought out by the agency of electric forces. "By the joint sovereignty of two correlative forces: magnetism, a form of electricity maintains the sovereignty of attraction over matter in *body*, while electricity, another phase of the same force, maintains the sovereignty of repulsion over matter in *space*."

It is the *body's* mate and not the Soul's that attracts by an outward force, when one is drawn toward another *without knowing why*. As in the lines, "There is something I cannot tell what, in the magical charm of your face, That causes me whether or not, to seek you in every place." It was personal magnetism that did the drawing and caused the seeking. Animal magnetism, governed by the higher purer regard, is all right, and I hold is indispensable for best results: yet real love must be the basic incentive or else the magnetism soon exhausts and the halo of glory departs from the one "beloved."

Now to preserve the magnetism of the horse-shoe magnet, chemists are careful to keep it "armed," i. e., there must be a small piece of iron kept over the two ends to inclose the force and this is called by them "a keeper," which when used, retains the magnetic influence and prevents waste even when brought into the presence of its attractive influence. That relationship which cannot stand the test of acquaintance had better not be cultivated, unless indeed one wishes to learn by experience instead of by *wisdom* which latter includes the knowledge of both ways. Socrates may have understood this secret about magnetism when choosing his mate!

In my humble opinion, (as my dear father says, very grandly when talking doctrinal points) both men and women are created more for their minds than for their bodies, visible as the latter are and beautiful and precious to us, and wonderful. Plain blunt, inanimate Adam didn't amount to much when he was made and set up against the fence to dry, until the Breath of Life was breathed into him; and since Eve did not come into history until after the breath had been administered, it seems evident in her case that mind had to become operative even before the display of her innocent and charming physical body. It takes the indwelling mind to make the body magnetic and luminous.

So long as the original pair kept "armed" against foreign invasion, heavenly peace and prosperity reigned between them in paradise and great admiration and attractiveness continued. The mere touch of the hand was a battery of joy-vibrations; a glance of the eye carried volumes in it. These are the things to *attract*, not *marry* on, when this is all. Their mental and psychic pleasures knew no bounds. There was but the one forbidden fruit. Cain was the product of such a union!

Adam and Eve were not even acquainted, they were only attracted. They disregarded "the keeper" and made commonplace their attractiveness, equalized their magnetism without waiting for Wisdom and Love. A fiery sword at the gateway of possibility was the result.

And the people who demand personal freedom regardless of consequences to the race, are saying that people who are drawn together of their own wills should be allowed to draw apart in the same manner at their pleasure; and *are not considering the new responsibilities therein involved!*

And while it is true no child should be born into this world with either of these elements wanting in the parents, *after they have been born*, under whatever skies of chance or purpose or love or attraction, the first and greatest question the parents can ask should be, not whether they themselves shall get freedom through divorce or otherwise, but *what can best promote the child I have produced? How best train this child for noble citizenship; how advance the cause of righteousness and truth through the child?* The child did not ask you to bring it here. The state is not responsible, and putting them off on the state is robbing them of their inalienable right of parental love and protection, and forfeiting your duty to them as protector, parent and friend. If you are tired of your child it is your own fault, which you should correct, instead of fighting for freedom from self-assumed responsibility. No man and woman should live together *as husband and wife* who hate each other. Yet if they have assumed mutual and stern responsibilities, like those of children, it may come in the line of their "carma" to suffer and be silent, in the larger work of promoting the children, rather than casting selfishly about in search of another magnet, and dreaming of soul mates and mismatches.

Let us forget self in looking away upon the larger side, of justice and truth, and I promise you, the law will attend duly to your little affairs; and that wife with exhausted magnetism will recuperate or give you your freedom and be glad to get rid of you, if she cannot save you by her word, and if you will give her the children. Or, if it is a husband whose halo of magnetism is worn threadbare, just live in your children and try to cultivate the higher sentiment of love. Failure comes to him who allows himself to be drawn away by an outside magnet. I am speaking here of the ordinary union through magnetism.

Self discipline is often better than such freedom. Conquer the lower self we must some time. Then will the Noble Self come up grandly into victory over the little things, like the Phoenix over the ashes of its imperfections. For one is then greater than General Nogi at the siege of Port Arthur, or any other "him that taketh a city."

Let us remember the tribes of earth that have followed after their feelings (dangerous guides, Tennyson calls them) instead of their reason, and be wise in our day, powerful in the promotion of Right Living, whether there must be in it a little self-sacrifice or not, we need not mind, for we come out conquerors.

An illustration of the hard and practical spirit of the times is given by Mr. Oxley in *The World of Today*, in the ruthless demolition of Niagara. Those "whose souls cherish no higher thought than the needs of the body" are doggedly at work perfecting the plan of converting the world's greatest cataract into electrical power, and, to the consternation of the thousands who yearly make tours thither, just to sit and dream great dreams of coming possibilities, to be inspired anew for noble achievement, to rest from remembering self, in child-like communion with nature and in building of

better ideals for practical use and helpfulness,—this and much more yearly accrued from the ceaseless plunging and roaring, the diligence and eternal onwardness of peerless, mysterious, transcendent, unquenchable Niagara.

After all, one of the secrets of our success lies in the practice of propounding doctrines, offering suggestions, writing down convictions. And in doing this the true devotee has ever an eye of measureless love upon the race to do it service. Amid it all, let us erect a true Standard of action, that will do to work by until the time when each man and woman will become standards of expediency in themselves.

Every true thing in Nature is established in scientific and certain lines. Let us so train our energies that all that is within us will truly glorify Nature, as the rose and the lily and the oak in loyal faithfulness.

C. J. B.

An Answer.

THE mind awakened to a knowledge of its inherent power may speak words that bring healing any form of disease. Out of the old superstition that man is a worm, the Christs have revealed the truth that mankind is God-like and endowed with power. When all his thoughts are organized, arranged scientifically, and he is living the spiritual life of The Science, nothing can long resist that power. Error dissolves in its atmosphere, and one is protected while in contact with its influence. This is my reply to the question,—“Do you believe in the science as much as ever?” (Never waver while truth is eternal.)

“Dear Mrs. Barton:—Words cannot express my joy at finding all the old trouble melted away; and I have lost all fear of it. How is it I am so fearless, when fear was constantly with me before? Did you

treat me for that too?"—Ella W.

"Dear Friend:—My nervous dyspepsia is mine no more, thanks to you and your words."—A. E. H.

"My Dear Mrs. B:—I am having better health than I have had for years. My husband says he never saw such improvement in any one in the length of time. I am doing my own work and enjoy it. He is glad I did not have the doctor."—M. V. H. (This woman had what the doctors named *consumption*.)

"Dear Mrs. Barton:—Inclosed please find lesson answers. You have been kind and helpful to me, and I ever silently look back to you as a Star of sympathy and light to whom I might turn and find hope. Good bye, Yours Truly,"—Miss S. P.

"My Dear Mrs. B:—I send you the answers to questions on Lesson Tenth. I am trying so hard to overcome, and your letter was very encouraging to me; indeed I will not think of failure, but will press on to the goal. When I wrote you I had not entirely read THE LIFE, and after I read those *two true stories* of those two women who did not pay you, I was so troubled, and would have written you at once."—

Ans:—I did not know those letters had been written or were in the magazine until they were published. You see, we are so busy in THE LIFE office, that no one sees my articles until they are in print, and I see no one's. We do not even have time to examine proof, but let the printers do that. I sign "C. J. B." to all my articles. Thus,—C. J. B.

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the natural oils of the skin and congests the vital organs by abundantly drawing the arterial currents back to the heart and lungs. Outside of the exceptions mentioned above, once a week is often enough to take a bath.

I have known many persons that lived to be very old in good health, with faculties well preserved, who never took an all-over bath since their babyhood days. And there are some lecturers, intelligent teachers, who now claim that frequent ablutions are very injurious to health, that the best plan is to never bathe at all, but to change under-garments often, giving your body a dry rub-down each time. And this is good sense.

I know a spry young lady, only 97 years young, who has not had an all-over bath for fifty years or more. Yet she is remarkably tidy, clean, sweet and vivacious, with all her faculties well preserved. She eats heartily of pork, beans, cooked foods etc., just as her natural appetite dictates, and avoids the health faddists of faddists. She goes to the grocery store and orders her supplies, often is rather fussy about it, cooks her own meals, turns down her milk and butter men when they try to cheat her and is sharp and vital every way. She goes to the drug store and hops up on to a stool and orders ice cream soda, always being very critical about the kind and quality of flavor used.

I once knew a man in California who had become cranky on the subject of cooked food. He would not eat anything that had been cooked. He seemed very young for his years and expected to perpetuate his bodily life indefinitely by following up the raw food fad. But he died comparatively young. Almost all the faddists do.

I know a fat, unpleasant woman who says that for many years she has taken a cold bath every morning immediately after rising. I know one cold winter while she was in our school she actually did this. But

she is really an abnormity, full of quirks and inhumanities, not at all reliable in what she says or does and bosses her poor husband most inordinately. She has long led an unnatural life and of course has become unnatural in all her ways.

Abnormal, artificial "physical culture" indulgences kill people off early. Deep breathing is good, but do not force yourself to take such exercises by rule and rote, so many inhalations etc., at a time. This is sure suicide. Train yourself to habitually breathe deeply and naturally, without conscious coercion, at all times, awake or asleep. There is, in truth, no other cosmic element so healing and vitalizing as the oxygen of the air we breathe. But when you force your lungs to take it on in overtaxing doses, you injure your health, cause undue blood stimulation, congestion, insomnia, paralysis, etc.

The best exercises for both muscle and lungs is to be found in doing some outdoor work in which you are interested because either of its own intrinsic value, or of its direct appeal to you. Dig and spade in the garden, saw wood, prune trees, cultivate the flowers, feed the birds, romp with the children, walk in the woods, climb trees, ride a bicycle or horseback, but avoid the forced humping, squirming, bendings, contortions and genuflexions of the formulas found in the physical culture books. They who become victims to such nonsense die early. They may, indeed, succeed in piling up misplaced muscle for a time, but this is just as unnatural as beer-built adipose and will not endure.

The foot-ball and boating athletes at the colleges cannot endure the work of the honest field, the wood choppers camp or the forge. They soon break down.

Last summer some of these "giants" went to the harvest fields of Kansas to work. They broke down in

a day or two and had to quit, while the brawny son's of toil who had grown in power physically while they had their attention fixed on something else, the things they were doing instead of the body, continued their work unscathed and unfatigued.

If you are interested in the work you are doing and love it for its own sake, your thought is not on your body while you do it. For this reason there is in the exercise, if not overdone, wholesome invigoration and development for the physical not to be found in abstract athletics. If you go to work under forced rules to develop muscle and tendon by contortions and torture, you have your attention directed to the points in the body you desire to bring out. Making this the end aimed at, your thought is thereupon centered and this concentration must be perpetually maintained or there will be a collapse. Moreover, you thus create an abnormal physical mentality and this impoverishes the soul leaving the vital centers unstimulated and depleted.

If you wish to keep your body, treat it in a natural way and do not give it too much attention. There are many now a days who manipulate, operate and think the body to death. The healthiest, longest-lived persons give very little attention to the body, except to supply it with what its God-given cravings declare that it needs. Those who have the best circulation and digestion hardly know they have such organs as heart and stomach, and, as a rule, could not tell you in what part of the anatomy they are located.

The one who is forever directing his thoughts and efforts toward his stomach, stuffing it with what it does not want or depriving it of what it does, is usually troubled with many complaints from that region. I believe you could soon get yourself ready for a lunatic asylum by giving constant thought to formulas and appliances for brain development. It is

not natural and therefore not conducive to health.

It is always best for us to avoid artificiality and make our conduct and thought to accord as nearly as possible with the law of being, which is the law of nature.

I have known two men in this city who were remarkably robust, healthy fellows when they began the study of Divine Science. But both brought on paralysis from softening of the brain through forcing their bodies and brains, in their unwise enthusiasm for the practice of the rules, into unusual, unnatural ways. They were both healers and teachers of considerable attainments. One died: the other one has partially recovered by returning to common sense ways of living.

Some have become foolish through swinging too far with the pendulum away from the follies of the orthodoxy and prudery of the old ways. This is especially the case in the matter of sexual relations.

Within my personal knowledge an illicit attachment developed out of association between a married man and a young woman which resulted in a separation between him and his wife with such sorrow to the latter, who is a most excellent woman of an excellent family. The young woman who caused the trouble belonged to a family where there had never been any true love or harmony, nor much right conduct.

Recently I met a woman who passes as a great healer and teacher and who had personal knowledge of most of the incidents of this case. I asked her if she knew the present whereabouts of the young woman "who caused the trouble and sorrow between Mr. and Mrs. ———." She seemed to think I was very unscientific in my view of the matter and affirmed, in a sort of stolid way, that the man had only risen to a "higher love plain," that the young woman belonged to a lovely family, that the wife was a lovely woman,

but she and her husband should have separated within a year after marriage etc., etc.

In most of this "scientific" palaver she knew she was really saying what was not true, and she tried to sustain a most unholy ideal of love. She revealed the fact in this and other ways that she has become mentally, morally, and physically unbalanced through an unwise practice of what she calls divine science.

But, my dear friends, I do believe and maintain that it is not truly scientific to lie about anything. It is best always to be truthful—bravely and staunchly honest—if it takes the hide off. Call things by their right names. It is wrong to call a bad, erroneous career good. If one does a villainous deed or leads a vile life, don't say that is good. You may hold silent thoughts for such people that they are essentially, intrinsically, spiritually good, for the purpose of helping them to come out of their bad ways. But do not say to people that they are good persons, leading beautiful lives etc. That would be a falsehood, just an old-fashioned lie. Scientists ought to be honest and truthful as well as others. If a man proves himself to be a scoundrel while he poses as a teacher of Truth and some inquirer asks you about him, don't close your eyes hypocritically and say, "He is good—all is good." Say, honestly, "He is a bad man, and I cannot recommend him to you." Otherwise you are a deceiver and may cause much harm. But when in the silence you think of the man, hold him high up in the light of Truth and Love.

There has been entirely too much transcendental folly indulged among so-called New Thought people. In forming concepts of the ideal, which is the real that ought to be made manifest in outer being, that is, *existence*, many have been led into practices of deception and prevarication. They state for facts that which

they believe ought to be, without due regard to what actually is in appearance. If you have unhealed rheumatism and a neighbor asks you if you have been healed of it, be honest enough to say, "No; it still gives me the very —." You know he is asking you about the physical state and you should answer him accordingly. But when you go into the silence deny it firmly of your real self, so as to free the body from the reflection of manifest error.

If you have it revealed to you that you are God, don't tell people about it. They will not believe you unless you show forth the power of God. You may say it over silently within yourself—"I am God," for the purpose of developing power and holiness; but do not go about saying it to the unresponsive public. It does no good. If you are God, prove it. Merely saying it does not demonstrate the fact. People may properly ask to be shown.

If you have a physical defect or any sort of accretion that physical means can easily remove, don't hesitate to do it that way. It is better to pluck a thorn out of your left hand with the finger and thumb of the right than to treat it to come out. If you have a bone broken or thrown out of joint, get someone who understands it to set it aright and properly dress it. If you have a burning fever, don't swallow a poison to cool it. Use mind healing for it. Use common sense methods in all things. Be wise, fearless and honest always. Study the best and most expedient ways of doing things and then do them. Don't wait for things to come to you because some one said "all things come to him who waits." This is not true. Go after them; head them off if they dodge into byways, overtake them—that is the things you desire. The things you do not desire you should allow to pass, ignore or repel as the exigencies of the case require. If they persist

in attaching themselves to your life, transform them into servants, friends or helpers. You may often do this with what appeared at first to be inimical to your welfare. Only the good is true, and only the true is good. Yet some mere facts are not true—that is are not in accord with truth. We should not confuse these with those that are true in an effort to be "scientific."

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Meditations

By Kanton

AN IMPORTANT difference between man and the lower animals, and one which has very generally been overlooked, is that the former has a closet and the latter has none. It is not absolutely certain that man himself has always possessed one, but it is safe to say that, if he has ever been without it, he has by reason of its absence sunk to the level of the brute, and wipe out one of the most striking marks of a higher order of beings. The brute has no closet, and does not need one, for the reason that he is merely a brute. If he by any process of evolution should attain to a higher order of being, one of his first necessities would be a closet. The possession of a closet is so necessary to man in his normal state, that we may exclude all former hackneyed definitions (of man) and safely rely upon the broad generic statement that man is an animal that must have a closet. So necessary is the closet to the human race, that if at any time an individual human being takes it into his head to abandon the use of the closet, he thereby brutalizes himself and quickly lapses into a degraded state of savagery.

* *

It is generally supposed that the closet is mostly used as a hiding-place for old shoes, out-of-style hats, and such other articles as are for some reason no longer desirable for use, but still too good to burn. With this idea prevailing, men usually construct closets under a stair-way or in some secluded corner, and they sometimes tax their ingenuity and skill in their efforts to conceal their existence. I have known people to put into their closets sugar, honey, jam, preserves, and

other things attractive to children, and the closet, so filled with good things, holds a very high place in the memories of childhood for some. I have also known the closet with lock and key to be used as a depository for saddles, guns, hatchets, hammers, saws, and other things dear to the growing boy's heart. There are men now well on toward the yellow leaf of life, who still have vivid memories of the existence of such a closet in their boyhood. I have also heard of such a thing as a skeleton hidden away in some one's closet. It is also a matter of well authenticated history that people used to go into their closets, and after shutting the door, pray. Now it may be hard to discover the secret lines of affinity between an old shoe and a prayer, a pot of honey and an old gun, a hatchet and a barrel of sugar, or a skeleton and a jug of cider, all of which seem to be perfectly at home in the closet; but I have never yet heard it hinted that there was any in-harmony between these harmless fellow prisoners.

* *

But the true philosophy of the closet and its relations to the human soul necessarily leads us to more profound considerations than the four-walled enclosure filled with things that men wish to conceal. The dark secluded nooks in our dwellings which we call closets have a counterpart in the human soul, of which they are only the outward symbol. As the outer closet is only a symbol of the inner closet, so the contents of the outer are merely the visible representatives of the contents of the inner. The inner closet is the real one and it is the one which distinguishes man from the brute. It is the sacred place, the holy of holies of the soul. Here men retire to pray, to ponder, to think their best thoughts, to conserve and develop their magazines of force to be used in the battle of life. Within the "sacred precincts" of this inner closet are

many cherished sweet-meats of the human heart. Also there are skeletons, just as real as those composed of bones, and far more hideous. Without these closets life would be utterly impoverished, for all the richness of being is lodged in them. It is a place where conventionality with its cold devitalizing touch can never come. There is no shallow deceptive gloss in the closet. The old shoes have long since forgotten the use of polish. The honey is stacked in a common stone jar and is esteemed solely for what it is, and not for what it may appear to be. The hatchet, saw, hammer, and old gun are there ready for good honest use, and would scorn the thought of appearing to be what they are not. Even the old skeleton foregoes the vanity of a mantle to hide its grimness.

* *

If by any chance you can gain access to a man's closet, you then know him. Until you have had a peep into this sacred store house of life's richest treasures, its possessor is a stranger to you. Now of the various things which are hidden in a man's closet, the one which occupies the darkest corner is the skeleton. This is the presiding genius of the entire household. All other things represent merely the vagaries of the owner of the closet. The skeleton stands for a great life-battle, and is a continual reminder of defeat or of victory. When you go into your closet look well at your skeleton. It is well if it has ceased to be hideous to you, and serves only to remind you of a struggle and a victory. But if you will remember that your brother man has a skeleton in his closet which may be far uglier than your own, you will thereby become more a brother to him, and this means an upward bound for your own soul.

* *

It is in our closets that we can best take account

of ourselves, and at the same time learn more of the real life of humanity which lies hidden beneath the gloss of fashionable pretense. We live our real lives in our closets. While we are out of them we are simply on dress-parade, and do not express our real characters, except perhaps to the soul with spirit-eyes that can penetrate the gloss of pretense, and look into the secrets of our inner closets.

* *

These skeletons are not at all alike. Some are grim and hideous and fill the life of the possessor of the closet with terror. Other skeletons are merely the innocent shells of a purpose or ambition long since matured and gone forth to become a part of the destiny of the life in which they were born. Let no one think a soul is without its skeleton,—something that has lingered in the closet and blanched the heart with a secret dread. Every soul that tries its powers in a worthy struggle must have its doubts, its misgivings, its dread of possible defeat. These doubts, these misgivings, this dread,—yea, and the struggle itself are undergone in the closet. Happy is the man who can enter his closet and shudder not at the skeletons he meets there, for he has overcome the fear which first caused him to hide from his fellow men.—The skeletons of his closet are simply relics of past struggles in which he was the victor.

ONE Sunday a Chinaman was induced to attend services at a Presbyterian church. After the sermon an appeal was made to the audience to raise some money for Jesus. He contributed pretty liberally. The next Sunday he went again and the same plea was made, to which he once more responded. On the third Sunday, when the collector came around to get money for Jesus, the Chinaman said, in disgust,

"What's a mattah zis man Jesus? He allee time bloke."

The following little Irish poem breathes such a rare, sweet fragrance of love, fidelity and devotion that I deem it worthy to be chanted over and over in every heart until its spirit is imbibed for manifestation in all our homes. How few are the examples now to be found of such exalted, angelic conjugal love!

Were I But His Own Wife.

WERE I but his own wife, to guard and to guide
him,

'Tis little of sorrow should fall on my dear;
I'd chant my low love verses, stealing beside him,
So faint and so tender his heart would but hear;
I'd pull the wild-blossoms from valley and highland,
And there at his feet I would lay them all down;
I'd sing him the songs of our poor stricken island,
Till his heart was on fire with a love like my own.

There's a rose by his dwelling—I'd tend the lone treasure,

That he might have flowers when the summer
would come;

There's a harp in his hall—I would wake its sweet
measure,

For he must have music to brighten his home.

Were I but his own wife, to guide and to guard him,

'Tis little of sorrow should fall on my dear;

For every kind glance my whole life would award him,
In sickness I'd sooth and in sadness I'd cheer.

My heart is a fount welling upward forever!

When I think of my true love by night or by day,
That heart keeps its faith like a fast-flowing river

Which gushes forever and sings on its way.

I have thoughts full of peace for his soul to repose in,

Were I but his own wife, to win and to woe;

O sweet, if the night of misfortune were closing,

To rise like the morning star, darling, for you!

—Downing.

H Cestimonial.

IN OCT. last a lady in Utah engaged a month's treatment for her little girl at her mother's request, she knowing little about this teaching. The little one had had stomach and nervous trouble so long and so badly that she gasped and struggled for breath in a most distressing way. She was entirely healed before the month was out.

An unsolicited letter received from the child's mother on May 11, 1905 says,

"I must tell you that I never put money to better use than that which I paid you for treating my little girl, nor more gladly paid it. She is as well as a child can be and has been so ever since you gave her the treatments, and it is a great comfort to know that we have one so powerful as you are to turn to when in need.

"Assuring you of our grateful thanks, I remain,

"Yours Truly,

"Mrs. _____."

IEAT almost anything with perfect impunity except health food. That is the only thing I ever have trouble with. Health food will send my pulse down to forty-eight in less than an hour. A man must have a very strong constitution to stand up against food which is already prepared so that all he has to do is to swallow it.

I keep a note book in which I write all my best thoughts. I then put the book in a side pocket of my coat and give the coat to a poor man whose address I do not know.

When the weather is so I cannot exercise in the open air, I have a pair of dumb-bells at my lodgings, which I use for holding the door open. —BILL NYE.

A FLOCK of sparrows, robins and jaybirds come to our front yard every morning for their breakfast. They sit in the trees and flowering shrubs and watch for me. I take out a lot of bread crumbs and scatter them on the walk, and here they come, chattering and chirping noisily. They have learned that I am their friend and do not fear me. I talk to them, bird talk, and they look up into my face as if they understood. When I go out at six to get the morning paper they fly around and watch me. I say, "Do the birdies want their beksis?"

And they answer. The sparrows say, "You bet, you bet." The robins say, "That's what we do," and the jays say, "Yea, yea, yea."

And I keep a pan of fresh water by the fence among the flowers where they drink and bathe every day. Yes; some of them seem to believe in daily baths, especially the sparrows.

"And you each gentle animal
To you for life may bind,
And have them follow at your call.
If you are always kind."

The program committee is composed of the officers and Board of Directors of the N. T. Federation. The chairman of the committee is Rev. John D. Perrin, the secretary, 2105 Fillmore St., Chicago. It is high time we were at work on the program of our next convention, Sept. 26-29. We wish to hear from all who desire to have a place on the program with their subjects and from any who have suggestions to make in regard to the exercises. Address your communications to the chairman.

Do not forget to interest your friends in The Life. You can, all united, easily double our list in a short time and thus multiply the happy free people on earth.

Read This.

I HAVE two ten-acre lots of rubber land for sale with about 6000 rubber trees on each, *now three-years-old*. Trees all paid for. And you can have them, or either of them, for \$125.00 per acre, the price now charged for unimproved, uncleared land. The trees are in excellent condition and will be ready to tap in two more years. You can pay part cash and balance in negotiable notes, time to suit. *This is a bargain.* If I did not already have all I can manage I would take them myself. I also have for sale another ten-acre lot, *trees four-years-old*, in fine condition. When these trees are old enough to tap, this lot could not be bought for \$1,000 an acre. The owner will take \$3,000 for this lot, \$1,000 cash, balance on easy installments. He yet owes \$150 on the lot, which will be counted in on price, of course. He wants to sell because he has other lots and other obligations which sickness and financial losses have rendered him unable to meet. This, too, is a rare bargain. Apply at once. A. P. BARTON.

A so-called New Thought magazine, after saying, "Our magazine lives to bring more happiness, health and prosperity to our brothers and sisters everywhere," continues, "Here is an example: A dear lady, who had been given a copy of our magazine, was soon after nearly killed by an accident with a gas stove." Bad for the influence of the magazine in that home. But it goes on to say that she found a Bible text in the magazine that helped her so much that she got breakfast one morning after ten days of confinement. Wonderful! Good for the Bible. But she had a Bible already.

Now is a good time to subscribe for THE LIFE.

: Bible Lessons :

Lesson X.—June 4.

THE RESURRECTION.—John 20:11-23.

LESSON KEY-NOTE:—"But now the Christ has been raised from among the dead, a first-fruit of those having fallen asleep."

(Notice the expression "from among the dead," or as some translators have it, "from among dead ones." There is no intimation in the original that the Christ ever died.)

Time:—Sunday morning, or Saturday night, April 9, A. D. 30.

Place:—The new tomb of Joseph of Aramathea on the knoll called "Golgotha," or "the skull."

Jesus is said to have remained on Earth in visible form after the resurrection for forty days, appearing first to Mary Magdalene, near the tomb early Sunday morning, and afterward to friends on several occasions, the last appearance being on the Mt. of Olives, when he finally disappeared from physical presence.

The body of Jesus was laid in the tomb near 6 p. m. Friday and was gone before it was light Sunday morning. So it was not there more than thirty-six hours, one and one half days.

11-14. The devoted Mary Mag^dalene or Mary of Magdala, who had been healed by Jesus of demonia, was early at the tomb after the Jewish Sabbath ended. She wept for her beloved Lord and believed some one had taken the body away.

I do wish I could get people to cease identifying this woman with the "sinning woman." There is no intimation anywhere in the Bible that Mary Magdalene was the prostitute to whom Jesus said, "Neither do I

condemn thee; go and sin no more." This beautiful, sweet character, Mary, who furnished much of the means of support to Jesus and his disciples, a woman of noble character and wealthy, has been badly slandered by those who get up "Magdalene Societies" etc. on the supposition that she was the "sinning woman."

15, 16, 17. When the master turned those eloquent eyes upon the weeping woman and said "Mary," in the old tender tone, she instantly knew him and exclaimed "Rabboni," and would have embraced him but he prevented her, saying in effect, "I am no longer grossly physical: I am spiritual. I soon go to the Father."

18-23. Jesus' appearance among the disciples without opening the door shows why Mary was forbidden to touch him. He was now pure spirit, the grossness of the physical having been overcome. But he showed the signs of the crucifixion yet to prove his identity with the former Jesus.

1. What does resurrection mean?
 2. If there is no death, can there be resurrection?
 3. Did the Christ die?
 4. Who was it that first saw the risen Jesus?
- Who was she?
5. Was the risen Jesus physical?
 6. How may we believe this story?
 7. Is there resurrection in store for all?

Lesson XI.—June 11.

THE MESSAGE OF THE RISEN CHRIST.—
Rev. 1:10-20.

LESSON KEY-NOTE:—"I am the first and the last, the living one; I was even among dead ones, but, behold, I am living the timeless life of timeless Being." (My own translation of the Greek, *aionas toon aionoon*.)

Time:—The Apocalypse was probably written by

John, the "beloved disciple," on the Isle of Patmos, about 60 to 68 A. D., during Nero's reign, when the author was an old man. The writing is a mystery which many have unsuccessfully tried to solve.

Place:—The Isle of Patmos was one of the Sporades group, 24 miles off the coast of Asia Minor. It is a rugged, barren island about 15 miles in circumference, or about five miles across. John was an exile at the time.

10, 11. John was in the silence one Sunday and seemed to hear a voice behind him. It announced the I AM, the Alpha and the Omega, and prefaced a message to the seven churches in Asia.

12-16. He seemed to see seven golden candlesticks with a man among them. Light and richness of glory surrounded "a Son of Man". (The correct rendering is "a Son of Man," not "the.") It was man he saw, the spiritual man.

The garment and girdle meant majesty and glory. The white hair and flaming eyes were pure intelligence and perception of Truth. The brazen feet were immovable firmness, perpetuity, and the voice as the voice of many waters was the soft healing utterances of thought and spiritual vibrations. The seven stars in his right hand John took to mean the "angels," or pastors, of the seven Asiatic churches, and the tongue like a two-edged sword indicated Justice and Blessing in the words to be uttered. The Countenance was of Life everlasting. All of these belong to-day to man in the glory of his spiritual being.

17-20. Man really has the keys of death and of hades, through the Christ victory and power. I take no stock in mystic meanings of numbers. It is superstition pure and simple. Seven is no better in its significance than six or eight or thirteen. There is absolutely nothing in the symbology of numbers. If three

lines make a triangle, or four make a square, there is no more significance in this than there is in five lines making a pentagon, or six lines making a hexagon. Let us be done with such nonsense.

1. What is the Apolcalypse?
2. Who wrote it, when and where?
3. Did his visions mean anything?
4. Interpret verses 12 to 16.
5. What of symbology?
6. Who is the Son of Man?
7. Is Jesus meant any more than man?

Lesson XII.—June 18.

THE HEAVENLY HOME.—Rev. 22:1-11.

LESSON KEY-NOTE:—"To the conqueror I will give the right to sit down with me on my throne."

However this vision may have originated, whether in the diseased brain of an old man or from the whisperings of Infinite Wisdom, we can see some beautiful suggestions in it, which I will here try to bring out.

1, 2. The river is the spirit of Truth. It comes forth from the throne (place of power) of God and Man.

The trees bear health, life and power in man. They are men, spiritual men and women, sustained by the beautiful river. The fruits are power and dominion over the Earth—Man's right. The leaves are the words of healing. We now know how to use them.

3, 4. God never cursed anything. Man now ceases to curse or imagine curses for other people. There really never was any curse anywhere. "Curse" is a misnomer of the dark ages.

Throne is a symbol of power and dominion. "God and the Lamb" means Infinite Spirit and Individual Spirit. These reign together. These are one in Essence and power.

"I am God" is written on the foreheads of all, and God is seen in everything and every occurrence. God is all, and only the good is true.

5. The glory of spiritual light now grows stronger and men abide in it more and more and begin to know their eternal dominion.

6, 7. "Shortly comes to pass" and "quickly" refer to this day. This is evident from the fact that only within the past twenty years have we realized any part of the fulfillment of this vision. It is now surely being realized.

8, 9. Equality is here expressed. "I am the Christ; you are man; we are equal." This is the meaning here. Worship only Infinite Good—not potentates, priests or psychic wraiths. Be true to your inner self.

10, 11. Let me here give you the correct translation of these two verses. Thus you need no explanation:—

"And he said to me, 'Do not keep to yourself what I have revealed to you, for the time of fulfillment is near.—Let him that is naturally unjust meet his harvest—the filthy sensualist, the same—they must both reap as they have sown. This is their only salvation. But the holy and righteous escape this harvest of error.'"

1. What is the river?
2. What are the trees on the river?
3. What is the fruit and what the leaves?
4. Who is the Lamb and who the "angels?"
5. What means this vision?
6. Why not "seal" this vision?
7. What is the fulfillment?

Lesson XIII.—June 25.

REVIEW.

LESSON KEY-NOTE:—"But these have been written that you may believe that Jesus is the Messiah (Christ,) a son of God; and that if you believe this,

you may have aionian life in this name." (You are, by birth-right, equal with Jesus. You are the Christ embodied.)

This is a review of the second quarter of this year. We began with the lesson on "Jesus the good Shepherd," and ended with the resurrection of Jesus, followed by some lessons from Revelation.

Following I give you the numbers, titles, texts and key-notes of all the lessons of the quarter, with comments on the key-notes.

1. *Jesus the Good Shepherd.*—John 10:7-18

"I am the good Shepherd.—the good shepherd lays down his life in behalf of the sheep."

Personal sacrifice in behalf of the deserving destitute, unfortunate or needy, is the highest righteousness. Personal sacrifice for those who are born paupers, cranks, calamity howlers, chronic paupers and "sick in the head" non-bill payers, is wasteful, wrong, hurtful in results and brings only snarls and abuse from those you so serve.

2. *The Raising of Lazarus.*—John 11:32-45.

"Jesus said unto her, I am the resurrection and the Life." The "I am" is the raising from among dead thoughts dead issues, dead people walking about, dead ideals to life and power, and the "I am" is the life of all manifestation.

It is the ego of every personal embodiment, whether tree, flower, dog, storm, bird, man or angel. *I am* the resurrection and the Life.

8. *The Supper at Bethany.*—John 12:1-11

"She has done it to anoint my body beforehand for the burial."

I believe this act of Mary the sister of Lazarus was of very deep significance. It was a love work, a love offering, and it is highly probable, judging from Jesus' words, that the resurrection of his body would

not have been possible but for it. There were no meaningless occurrences in Jesus' life.

4. *The Entry of Jesus Into Jerusalem.*—John 12:12-26.

"Blessed be he who comes in the name of the Lord."

"Blessed" means happy. He who comes in the name of the Lord is the one who stands by his own spiritual power and development, and imitates no fashion fad or society, or political or sectarian dictator. He is himself only. Blessed indeed is he.

5. *Jesus Washing the Disciples Feet.*—John 13:1-14.

"Through love be you of service to one another."

Don't serve for wages or selfish benefit. Let your service be of love.

But do not cast pearls before swine. Most of the paupers and beggars and spongers are not worthy. They need to be kicked out worse than they need money or food or clothing. Be kind to the unfortunate and try to help them to be self-sustaining—but do not encourage chronics to be more dependent.

6. *The Vine and the Branches*—John 15:1-12.

"In this is my Father glorified, that you bear much fruit."

The Father is the Infinite everywhere-present Spirit of Truth. We are the expressions, manifested bodily. If we are true to our source we bear much fruit and thus glorify (shine forth) our origin. Let us all so shine forth.

7. *Jesus Prays For His Followers.*—John 17:15-26.

"I pray for them—not for the world."

If these manifest my example and teaching, the world is saved. Jesus came to save the world from sin—not hell—and it was and is to be through disciples that the work is to be done. We are disciples.

8. *Jesus Before Pilate.*—John 18:28-40.

"Every one who is for the truth hears my voice."

Continued on page 294.

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NOTICE

Our silent Hours are 6 to 7 a. m. and 7 to 8 p. m., central Standard time. All are requested to observe at least a part of one or both of those hours in the silence with us.

Key-Notes.

June, 1-15.

I AM A CONQUEROR IN THE BATTLE OF LIFE, AND I OVERCOME WEAK RACE LIMITATIONS—I AM MASTER OF MY PERSONAL BEING, A SUPREME ARBITER OF MY DESTINY.

16-30.

THE PEOPLE NOW RISE ABOVE RACE LIMITATIONS. THEY ARE SOVEREIGN AND FREE. THEY ASSERT THEIR MASTERY OVER RACE CLOGS AND BARS AND ARE FREE. SONS AND DAUGHTERS OF GOD.

Soul Thoughts

(I have been requested to reproduce lesson XVIII, found in my booklet *Healing Thoughts*. In giving it, I may add or take therefrom)

"THE LORD IS MY SHEPHERD; I SHALL NOT WANT."

WHEN the human Soul finds out where its power lies, it loses fear of want or need. It knows that all things are naturally right, and that the abnormal can be made right. The author of this expression, after earnest seeking within himself, until he had become convinced that his salvation (successful progress) was in his own hands, joyfully acknowledges his leadership in his Christ.

It makes little difference whether the writer's name was John or Paul or something else; we know it was some human Soul new in the discovery of its Power in its True Self, that exclaimed in ecstasy through the cloud of some difficulty.—

"The Lord!" Yes, I have found my Shepherd, my Lord, my Strength, through which I mount upward as on eagle's wings. I shall not want, for I am protected from all harm." The soul that can say this out of his experience, out of his catching hold of the truth of his being, that the Lord his Power is ever *at hand*, is saved already. He is healed from all backslidings. (How we have through all ages been warned not to slip backward! How urged to *press forward*. Do you wonder why this is? All real progress is onward, upward, unyieldingly forward in its march. The trees unfold from within outward and upward; so does all nature, and that which it meets is appropriated and carried forward with it. Unfoldment, revealment, evolution,

exposition, integration, gloryfication. Never does nature turn back in her walk.)

Hence to look back is to crystalize in the old way; it is to stop growing; to turn back is to disintegrate, to scatter to fail. Let us love to improve. We know comparatively little of this good old earth and the wonders it is holding out for our investigation. Looking backward is seeing only material things. It makes one a pillar of materiality. Though it is *natural* for the Soul to see material things, yet it is *through its own effort* that it comes to recognize the Real Things of which the material is only the sign, and to find out wherein its Power is.

"My Power maketh me to lie down in green pastures."—The Soul lacks even the language to express itself. It does not mean literal grassy pastures, but the plenty, the supply and the tranquility which they symbolize. It means to rest in plenty and comfort. It was the rude, but poetic way the author of the remark had of expressing his glad realization of it.

"My Strength leadeth me beside the still waters." Water symbolizes mental states. Still waters refer to peaceful meditations, calm thoughtfulness or rapture of contemplation. Troubled waters mean disturbed mentality. The Power of the Soul is referred to as a Rock to cling to, when its thoughts are stirred up like a troubled sea.

"My Life restoreth my Soul." Through the soul's consciousness when it is awakened, THE LIFE infills and the soul says it is *restored*. We have to partake of Life, let the consciousness be aroused to its fulness for the thirst continues until we partake freely. It is this breath of Life from the Lord of the Soul that keeps it a *living* soul. Your Lord is your special God or Good, or source of power.

"My Truth leadeth me in the paths of righteous-

ness, for the sake of Truth's name."—Truth leads, it does not drive. I once heard a man say he knocked another man down because he called him a liar. It occurred to me at once, that truth's way would have been to do nothing of the kind. It was because he was afraid it was so, and he didn't wish to be *driven* into the path of righteousness, nor *talked* into it. All men object to being driven. This is because driving doesn't enter them right; they must will to come. Whosoever *will*, may. There is but one way of entrance.

Truth draws all men unto it. The whole world is getting right. It is untangling its error threads as fast as it can, under existing conditions, and getting them ready to move into true lines along with Nature's laws. It has been a long time undoing, for much wrong doing has continued meantime; yet it is true, and by and by we will reach that harmonious movement which will see the South and the North, the East and West marching abreast in every superior, common interest. "I, if I be lifted up will *draw* all men after me." When the Divine Ego is in full power here, it will absorb all the lower faculties and senses, and reorganize them into the Higher-Self types. It is for mankind to attain unto the full stature of the true man-hood in the Christ Self.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me." Though the Soul walks through the deepest *shadow* (the valley or lowest, saddest and darkest point in the shadow) he will not fear for he knows it is only a shadow in the mind of those who do not know there is no death, that all is *wholesome change* only. All sickness and sin are of the shadow, but the valley is the lowest culmination of these, and has been called death. When all eyes are opened to understanding, not only the shadow, but the valley will be no more.

"Fear no evil."—This in itself is a healing affirmation. To say to every appearance of evil or sickness, "I am not afraid; get hence," keeps off the disease or sin, as a flame keeps at bay the wild beasts.

Let the Soul learn a new language, the language of the Higher Self; for it is this language that clothes the Soul in the perfections its words describe. The body tallies what is in the mind; it puts on the conditions while thinking the thoughts. Let the words of the mouth and the meditations of the heart therefore be of such character as will beautify and strengthen and rectify the poor body you have abused and neglected. Cater to it the Bread of Life thus. Feed it with heavenly Manna, harmonious thoughts. Clothe it in righteousness and truth; deck it in majesty and honor. Then there will be nothing to fear for it, and it will be well with the soul.

The soul has been called a pilgrim, wandering abroad in the temple the Lord of the soul formed for it. The eye is the window through which the Soul looks forth upon the outer and ostensible world. It is well for the soul to use the body correctly, never abusing it, if it would retain it well. The proper use glorifies the Principle of Righteousness in world and uplifts the soul. Any use the soul may put the body to if not in harmony with righteousness and truth, is injurious to the body and painful to the soul.

"Thy Rod and Thy staff they comfort me."—Rod is the emblem of the transforming power. It is said that when that old Egyptain was about to go to Pharaoh to bring the children of Israel out of bondage, his Lord asked of him,

"What is that in thine hand?"—and he responded, "a rod." And the message came into his mind:—

"When thou returnest unto Egypt, see that thou do all those wonders before Pharaoh which I have put

into thine hand."—Then the Egyptian Leader replied:

"O, my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant: but I am slow of speech." At this his Lord quickly retorted:

"*Who made thy mouth? Have not I, the Lord?*"—It was fashioned by the Higher Self, therefore it was surely in order. Let the lower self obey, unresistingly. "Now go therefore and I will be with thy mouth, and teach thee what to say. And thou shalt take this rod in thine hand wherewith thou shalt do signs." And he took the rod of God in his hand, and did the signs in the sight of the people, and the people believed. When the True Self is in the body, it is a success in any undertaking. The Staff is the symbol of support, protection and salvation.

"Thou preparest a table before me in the presence of mine enemies; thou annointest my head with oil; my cup runneth over."—The table the Lord prepares for the soul to feast at, is the category of wholesome thoughts, a feast of good things;—Wisdom, Health, Joy, Peace, Prosperity, Goodness, Mercy, Life, Truth, Love. These are arranged in the presence of the Soul's former food, envy, malice, lust, jealousy, fear, ill will, all idle, ignorant, negative thoughts, the only enemies the soul could have.

Oil is the emblem of gladness. It is soothing in its application camforting to the flesh. To annoint the head with oil means to make glad and harmonious all the thoughts of the mind. "Thou" refers to the Spiritual Self, and the Lordly thoughts common to it. Because thou thinkest in me, for me, my thoughts act as oil of gladness throughout all my faculties and members, filling them with gladness to overflowing.

"My cup runneth over."—Cup of gladness is more than full. This comes of the soul taking its Lord for

its Shepherd. A shepherd you know, is one who guards and keeps in safety. It is a protector, a savior. The soul is filled to running over with happiness, because this efficient Guide is promoting it. Have you ever known a time when everything went well with you? Well, the kind of joy this true, lordly condition brings is permanent, substantial; so that no matter through what trial the soul has to pass, it is fearless and victorious. Of course it is free then from want. Tongue cannot tell the joy of the revelation of the true self in the living soul. All fear is dispelled; the soul is happy; It is in its true element. It is in the home of the soul.

"And I shall dwell in the House of the Lord forever,"

The spirit of truth in man ever woos him. It invites the soul to come and reason with it, knowing its argument will be convincing:—

"Come, my Soul, and let us try, for a little season
Every burden to lay by; come, and let us reason;
What is this that casts thee down? Who are those
that grieve thee?

Speak, and let the worst be known; speaking may
relieve thee."

Answer your Lord; do not talk to every one. And in every instance you will hear a still small voice within you answering all your questions in a way to put down the wrong, making it null and void, and exalting the good and true in you, until your cup of joy is full, and you are ready to exclaim, My Lord, my life, my Wisdom, my All. C. J. B.

Take THE LIFE and be prosperous. It will tell you how. Try it NOW.

Good Common Sense.

DR. HARVEY W. WILEY, chief chemist of the Government Agricultural Bureau, says:

"I have little faith in fads of eating. Such formulas as the faddists present generally are founded on no scientific principle. A man can eat almost anything, wear almost anything, and do almost anything, so long as it is within the lines of moderation and conservatism. The man who starts out in infancy with a healthy, strong body must be temperate if he is to live long. I do not mean that he must never touch a drop of liquor. I am not a prohibitionist. I mean he must eat and drink in moderation."

The K. C. Journal facetiously but aptly comments editorially upon this edict as follows:

"Great is Dr. Wiley. Heretofore we have associated him with a lot of impractical theorizing and the superintendence of a bunch of vicarious young men who have constituted his 'poison squads.' But he has 'made good.' He has shown that he is one of us. He has earned his salary, and, thanks to him, we can now bid defiance to those caviling investigators who have discovered so many germs and corresponding diseases that life seemed worth nothing as a risk and existence from day to day was a gamble with long odds against us. But now we can eat real food and can pass over the viscid mess at the family breakfast table that looks like chopped hay and tastes like sterilized sawdust. Hot biscuits and fried eggs for us after this. We can wear anything we choose and the complicated undergarments that have been forced upon us by the anxiety of our loving domestic companions, we will now give to the janitor, against whom we have had a long-standing grudge. We can go to the theaters again and laugh and enjoy ourselves, for Dr. Wiley approves.

Under the new emancipation proclamation we will enter upon another life, and with freedom of action guaranteed to us by Dr. Wiley, the chances are that the human family may again become healthy, happy and, best of all, forever germ proof.

Bible Lessons.

Continued from page 285.

The one living in the consciousness of truth hears the voice of the Christ spirit within, and obeys that inner voice, utterly regardless of outside influence.

9. *The Crucifixion.*—John 19:17-30.

"Christ died on account of our sins, according to the scriptures."

The sacrifice of Jesus not Christ was both on account of and for salvation from our sins—shortcoming. In this must the world of mankind be saved from sin. It is the only salvation needed.

10. *The Resurrection.*—John 20:11-23.

"But now the Christ has been raised from among the dead ones, and become the first fruits of them that slept."

The Christ never died. He went into the realms of sepulture and conquered the delusion of death for mankind. Let us all awaken to it now. There is really no death.

11. *The Message of the Risen Christ.*—Rev. 1:10-20.

"I am the first and the last, the living one: I was even among dead ones, but, behold I am living, the timeless life of timeless being."

This is the word of the Christ in us all. *Be Jesus Christ's.*

12. *The Heavenly Home.*—Rev 22:1-11.

"To the conqueror will I give the right to sit down with me on my throne."

Are you a conqueror? If so, you have the power of the Christ.

Correspondence

Danville, Ill., April 25, 1905.

Brother Barton:—

WILL you kindly give an answer in *The Life* to the following questions?

1. What effect, if any, will the reading of a mixed literature of ancient philosophy, occultism, spiritualism, and modern "New Thought" ideas have upon the physical body and mentality of the one who persistently practice it?

2. Does the spiritualizing of the physical body by practicing affirmations such as "I am spirit" etc., render the person more sensitive to atmospheric changes, and more susceptible to undesirable disease "thought currents," and other mental influences that may surround them?

Please give a scientific reason for your conclusions, and I think you will greatly oblige many of your readers.

Yours Most Truly,

T. H. SWAIN.

*Answers:—*1. The effect physically of such a course is nil, unless the reader imbibes thoughts that cause physical changes. The body is subject, in a degree, to mental changes. If promiscuous reading diverts one's thoughts from fear and concentration upon claims of disease, the effect is healing. If it scatters old inherited superstitions, it is good for both mind and body.

I believe in broad reading, in fact, I would, if I had time, read everything that deep, honest thinkers have written. I would read these books for various reasons. I would read Sir Wm. Hamilton for his

abstract reasoning, for the pure logic in it. I would read Virgil and Horace and Byron for the fine poetical fancies they set forth in such elegant word frames. I would read Darwin, Huxley, Tyndall and Spencer for the deep scientific facts and deductions presented. I would read Ernst Haeckel because he is probably the most learned man who ever tried to prove that the soul is not immortal. It strengthens my convictions immensely to tackle the giants on the other side and discover the weak places in their armour.

A learned friend said to me recently when he saw me reading Haeckel's "Riddle of the Universe," "I would be afraid to read that." I said, "I have never read anything that has so strengthened my faith in immortality. I see the weak places here in the strongest materialist that ever lived. It makes me rejoice to know that here all and the strongest and the best that can ever be said on the other side is said. I have heard it and can easily answer it all."

Truth is not afraid of being shaken from its foundation or hurt. The honest, sincere truth seeker is not afraid to read or hear anything. Hudson's "Law of Psychic Phenomena" is a grand book, worthy to be read by all thinkers. But I do not accept all he says. He conjectures many things, while I may conjecture others. So we agree.

I have read "Science and Health" through twice and sketched about in it a great deal. I find much good in it and considerable error. But the chaff does not spoil the wheat. I have read much on spiritism, and investigated along that line a good deal. I am not deceived by the tricks of mediums nor deterred from further inquiring by the frauds.

I am satisfied that there is something in it, but what I do not know as yet. I am not at all disturbed

about it, and you need not be.

Pardon me for telling you about myself: it is all I really know. I would advise every one to read broadly and fearlessly. If your faith is made of such flimsy stuff that you are afraid to know what others think, better let it go—better begin at the bottom again. To the one who is a genuine truth seeker promiscuous reading (of course I refer only to the writings of thinkers—not to trash) is a source of strength and confidence. I am sure the practice of broad reading is strengthening and liberalizing to all. I am not a believer in ruts at all. I would boost everybody out of their ruts, even if I should cast them astray upon pathless plains.

Last Sunday night I induced Mrs. B. to go with me to hear the Rev. E. E. Folk, a Baptist preacher from Tennessee, who preached in one of the churches here. My chief reasons were that he is the brother of our good Governor, Joe Folk, and we both used to be Baptists and I wanted to see how much both they and I have advanced.

Well, we were pleased. His text was, "All Things Work Together for Good, to Them That Love God." He argued the subject almost entirely from the stand-point that *all things do absolutely work together for good*, regardless of whether we love God or not. He actually quoted with approval Pope's lines, "All nature is but art unknown to thee,

All chance, direction, which thou canst not see,
All discord, harmony not understood,

All partial evil universal good;
And, spite of pride, in erring reason's spite,

One truth is clear—whatever is is right."

At the last, to try to please the pastor and some of the audience, he made a very feeble effort, for about two minutes, to say that things do not work out for good to

those who do not love God. But this effort was a dismal failure in the face of all he had said before.

Of course we congratulated him, and on the car as we came home Mrs. B. said, "Mr. Folk, I am glad you dwelt upon the good to-night, and not evil. Always magnify the Good." He was pleased, we were pleased, all were benefitted and no one hurt by our hearing that Baptist sermon. It did not shake our faith nor the faith of any fearless truth seeker. I like the plan a business man adopted when he consulted his lawyer. He always stated the other man's case as strongly as he could, as if it were his own side. If his lawyer said, "you have no case; drop it," he knew he was all right. It is good to hear the other side. We may not be right in everything. And it is good to remove prejudices and misconceptions. Mr. Folk gave no hint of hell or damnation or lost souls. We thought the Baptists still did that. It did us good to find one of their best ones not guilty. Let us not rear to investigate. Only the coward fears to know what others think and their reasons for it.

2. It does not. But too much denial does. Denials cause negative conditions both mentally and physically, and with it susceptibility to influences.

Denials tend to tear away the old foundations and leave the personality in a defenseless state. But affirmations build in a better foundation and superstructure, rendering the personality invulnerable.

I have known persons who had denied matter etc., so much that the mental atmosphere of localities and personal presences depressed them and they easily took on diseased conditions.

This is not right nor necessary.

Use the denials only when you are confronted with an erroneous condition or claim. Then cut it down or transform it with a sharp word of denial.

But use the affirmations always. They strengthen and fortify. The body that is most fully spiritualized is the least liable to intrusions from without, although the one so developed can discern mental and moral atmospheres of places and persons sharply. I can, and often do, go into homes and tell all about the lives led by the people there, their happiness or misery and the cause. And I can sit down in the silence with a person and diagnose completely his or her life, mental state etc., without asking a question. I have often done it.

But this does not depress or oppress me in the least. One who is spiritually developed is a seer and a sensitive, but not a subject. He is master of his own psychic sphere.

An Experience.

A GOOD sister in Truth whom I know well, as she formerly lived here, a healer and teacher of great power, now living in Chicago, writes me the following about a beloved daughter-in-law who went on to the higher realm several years ago:—

"Just before daylight the morning after Emma passed away, I went into the room where her body lay, and, bending over it, was bathing the face with a liquid the undertaker left to use. A light touch of a hand came on my shoulder. I looked around quickly and there stood Emma, radiant, beautiful. (She was a beautiful girl.)

"I had been just thinking, 'Why, O Lord, why did she die?' She whispered clearly and plainly, 'It is all right, mother, it is all right. God is good.'

"Three times have I seen her distinctly, and there is a peculiar vibration comes with her, that I know when she is with me.

"She was an eager student of this Science the last year of her life."

THE papers tell about a man in New York who had dyspepsia very bad. He had dosed on doctors' stuff and patent nostrums untill he was convinced that they only made him worse. Then he began to read up on "health foods," rules for physical exercise, diet, deep breathing, bathing, etc., and followed them out in practice as closely as he could. He did this for almost a year, but only grew worse until he was about ready for the bone yard.

Being a man of resources with a strong under current of common sense, he made up his mind to try just the opposite of that course which had made him only sicker. So he kept on reading the "Health Hints" in all the papers and magazines he could get hold of, and took great pains to do *just the opposite* of all the suggestions and rules laid down in them. The result was that he grew strong and well and is now a robust, healthy, happy man, believing in his own inner guide much more than he does in fools who assume to tell others just what to do and eat to be well.

Make your own rules, follow your own need calls, for health and happiness. Rules laid down by others are only artificial appliances that never fit.

A LITTLE girl was once passing a German church with her papa. Within a man was praying in a very loud voice in the German language. She listened a moment and then looking up at her papa said, "Papa, is God a Dutchman?" He said he thought not. "Then," said she, "how can he understand what that man is saying."

The sincere desire and needs of a man's heart are known to the Infinite, and begging words of prayer are a pitiful mockery, especially if uttered in loud sing-song, pleading tones. Jesus said to not pray aloud. (Matt. 5:5-6.)

THE Board of Directors of the New Thought Federation held its quarterly meeting in Kansas City, April 28, a bare quorum being present. The Secretary absent, Assistant Sec. present.

Reports of previous meeting were read and acted upon and routine business transacted.

Committees were appointed on program, entertainment, publicity and transportation for the next convention, to be held at Nevada, Mo., Sept. 26-29, 1905.

The Secretary's report being found defective in several particulars, he was requested to supplement it.

Secretary's request to change headquarters of Federation from St. Louis to Chicago was amended so as to substitute Kansas City for Chicago.

An effort was made to adopt a unity motto for the Federation, but upon being reminded by A. P. Barton that the board has no authority to pin a label to the lappel of the Federation, the matter was dropped.

It was decided to not charge any admission fee at the door during the next convention, but to admit by ticket, each one securing a ticket at the door and dropping into a receptacle such amount as he may choose to give. However, reserved seats for the entire series of meetings may be had for \$1.00.

The assistant secretary says in his report of the meeting that an "advisory committee" was reported as having been appointed—by whom he does not say—and as having accepted, and gives list of names. This is news to me: no such action was taken during the meeting of the board.

The present address of Secretary John D. Perrin is 2105 Fillmore Street, Chicago.

Subscribe for THE LIFE now.

Dear Mrs. Barton:

PLEASE find inclosed.....I am very well and happy as a bird, without a care in the world; for which thanks to you. dear Mrs. Barton. I am fast overcoming the worry habit: I see good in all things, so have no cause to worry. My life, it seems to me, is growing more rounded and full of joy all the time. I have truly found as I sought, the Kingdom of Heaven and its rightness; *all things have been added.*

And to your Lessons I owe a great deal of my success. God bless you, dear, in your good work.

THE LIFE has outdone itself this month (March). It is just filled with good things. I felt when I read it as if I had taken a strong tonic,—braced up for any effort. Long live "THE LIFE" to increase life more abundantly.

Lovingly,

Lizzie F. Hall,

Gouverneur, N. Y.

March-17-1905.

"She who is faithful over a few things shall become possessor and ruler of many."

We send The Life three months for 25c; six months for 50c; one year for \$1.00, to any subscriber in North America or in our Island possessions. Foreign subscriptions add 2 cents a month for postage. We make no 15 cent trial offers. It doesn't pay us or you either. The Life is fully worth all it costs.

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Little Lessons In Elohim.

WE GIVE you this month a recent photograph of my father, Rev. W. R. Wigginton who celebrated his eighty-sixth birthday Sunday, May the seventh.

It is the likeness of a man who was never known to swear, to say "dog-on it" or use slang. His simple "yea" and "nay" have influence enough. He has led a pure, even, conscientious life, and is thus a Lesson in Elohim, in himself.

I haven't asked him anything about it; he doesn't know I am writing this; but I am his little girl and I ought to know. (Not so little either; I weigh one hundred and thirty-seven pounds, and am five feet and nearly five inches.) Well, I *seem* little in his presence. Father is six feet and about two inches.

He has lead a very active, genial life; always held large audiences, and was sent for far and near to fill appointments, or marry people. He retired from the ministry only a few years ago. His marriage ceremony always pleased; it was terse and beautiful, and young folks sent for him from all directions.

On one occasion (to illustrate), his services had been secured by parties living far south, when another couple living quite a distance north (whom he had previously agreed "to say the ceremony for") sent for him to be present about eight o'clock in the morning of the following day. He rode horse-back, united the couple in the bonds that evening, then rode through the night till morning and duly met his appointment at the second place.

I give you here what the St. Louis Republic had to say:—

May, 6th, 1905.—The Reverend W. R. Wigginton, of Linneus, Mo., has married over one thousand persons and baptized hundreds.

He is the oldest man in Linneus, and probably the oldest Baptist minister in Missouri, both in point of years and term of service in that cause. He will celebrate the eighty-sixth anniversary of his birth tomorrow, (May, 7th.)

Mr. Wigginton, who is a native of Prince William County, Virginia, came to Boone County, Missouri, in 1840, and for sixty-five years has been a Baptist minister in this State. He was the first pastor of the Missionary Baptist church at Mexico, Mo., preached the first sermon ever preached in Centralia, Mo., and that from the platform of the old North Missouri Rail Road Depot (now the Wabash), when that road was in course of construction, and there organized a church.

He served for twenty-two years consecutively as pastor of the church at Hopewell, near Mexico, Mo., and for nineteen years as pastor of Pleasant Grove Church in Boone County (which was in his own neighborhood) and after tendering his resignation as pastor in each instance, was *unanimously* recalled. He has also served as pastor of the following churches in the counties of Boone, Audrain, Monroe, Montgomery and Callaway, several of which he organized:—Mount Zion, Bethel, New Hope, Martinsburg, Wellsville, Mount Horeb, Nashville, Farber, Long Branch, West Cuivre, Millersburg and some others.

Mr. Wigginton has married perhaps more than a thousand persons, including in numerous instances three generations of the same family, and one of his collaborators in the ministry recently made the statement that he had doubtless baptized more people in Missouri than any Baptist minister now living in the state.

Mr. Wigginton was married in 1838 to Miss Obedi-

ence Hickman Daniel of Kentucky, —a woman of fine intellect, cheerful, courageous, a faithfull helpmeet indeed—a near relative of Senator John W. Daniel of Virginia. Five children are living and are expected to be present on his approaching birthday. They are Mrs. A. M. Conger, Mrs. L. E. Sappington, Mrs. C. J. Barton, Mrs. R. P. Watts and Hickman J. Wigginton, Editor of *The Bulletin* at Linneus, Mo.

A QUESTION ANSWERED BY A BELOVED STUDENT.

“What do you mean when you say you are in the New Thought?”

To be in the New Thought is to be in the Due unfoldment of your powers as the microcosm of the Great Universe. To be consciously in the vibration of Health, Success and Happiness; to be in the up to date vibration of goodness and truth; to know that we make our own happiness through right unfoldment; to know we make our own success or failure; to see the good in everything; to realize all our trials are only blessings to teach us some new truth, to test our strength and show our weak points that we may overcome them; to love every one,—not specially his personality, but the truth in him as a part of the grand Whole; to become as a little child open to new truths, as interestedly and unjealously; broad in idea, charitable yet watchful; open to belief, yet first judging all things in righteousness, holding fast that which is good; accepting only righteousness and truth whether in the palace, or by the wayside, from the philosopher or the simple-minded.

To realize the unreality of evil in a universe where Good is the only substance, and to unfold from that platform; if we now see through a glass darkly diligent new thought will develop power in us to see or per-

ceive truth "face to face." To be in the New Thought is! to trust the God within us and live day by day, in the expression of new principles in our development, which expressed will lead us into all truth. As we send out good and loving thoughts daily to others, our new thought daily blesses, and returns the same to us three-fold; to be in the world but not of it; to radiate peace and harmony to all, like the perfume of the rose, which gives its new thought, new power every moment to whomsoever will, thus scattering sunshine along our way until—

"The cares that infest the day
Shall fold their tents, like the Arabs,
And as silently steal away."

—Mrs. Lizzie F. Hall, of N. Y.

Written by a Student whose beautiful life shows forth her Real character; her qualities literally twinkle in her happy, youthful countenance.

WITH WHAT JUDGMENT?

When Newton saw the apple fall he discovered in that phenomenon the law of gravitation. It is called the law that governs all formed things; it is the law we have been told we must yield to.

It is true we cannot overcome until we reach a higher law which will show us how to subdue the lower. The human senses not being able to comprehend the spiritual law (it is not their office) have a tendency to show skepticism towards things unseen, things not cognized by the five senses.

The office of the five physical senses is to report *appearances* only, and it is right that they should, as they were built for that purpose.

Now we will ask the question, to whom do they report? What is this within man that receives the message the senses bring? What was it in Galileo that said to his eyes (the sun does not move round the

earth), from what source did he receive his knowledge?

Not from the physical source, it is plain, from the tortures he received from those who lived altogether on the information received through the physical means. The senses must report to the Soul, and it depends on whether the soul has been enlightened as to its Ego or higher self, the Self whose judgments are uncontrolled by sense or the emotions of sense, but which are governed by pure Reason, and also whether the soul has put on its higher self, is living in its Ego; it depends on these things as to whether or not it will be guided by reason or will be drifted along by the guidance of the senses alone.

Sometimes we wonder why there were so many obstacles placed in the way of those who have discovered so many good things for the world. When we handle this subject from a scientific standpoint we see very clearly the cause of all persecution. The sense man with all the knowledge gained from without, with all his beliefs and opinions, with all the attentions and respects paid to those who have earned a high place in the world, when we know through the study of the science of being that this great monarch has to be silenced for there is One greater than he present, so that we do not need his information at this point.

The soul should get its supplies from the Fountain-head. Matter must be obedient to Spirit; and this holds good for each individual. Mind knowing matter as its instrument, not as its power, can command it with power to do its bidding. It can say to the physical "Peace; be still" and even the negative waves of the ocean will obey it. The body may be redeemed from the ill effects of clouded mentalities and their action. Thus an organization may be built up that will stand trials though severe "as if by fire." Like Paul it may

come to say "None of these things move me." This was after he had taught the physical senses the science of life and their subordinate relationship to its laws.

Jesus said many things his followers did not understand; some of the things were thought to be foolish sayings, because they were not comprehended. He said "The flesh profiteth nothing" meaning it could accomplish nothing of itself, for it is only the instrument of the soul. He did not mean it was vile, or unclean, or unlawful; simply powerless, when considered alone; it would not even do to judge by, independent of the use of the reason. He did not say condemn the senses and appearances; he simply said, "Judge not according to the appearances, but judge *righteous* judgment." Righteous judgment would be that judgment which is in accord with pure Reason. So, if the sky looks blue, do not swear by it until you have reasoned upon it, and know that it is blue. Your reason will soon show you that it is not colored at all, save by the depths of smoke and vapor peculiar to distance. The eye sees the sun rise in the east and set in the west, when the sun does no such thing. It holds its throne while the earth turns eastward to meet the sun.

The physical world is an object lesson, to point us to the principle lying back of it and to stimulate us in our soul-building search. The senses do not reason, hence they receive impressions as they are presented. They take what the objective world gives, as it presents them.

Reason turns things topsy turvy if they do not coincide with its laws. *And this work of righting things is what makes manhood complete in Christ.* Through right reason man rises. Take the world; have dominion over the earth and subdue it; until you do you are not sounding your true key, not filling your right place, not perfecting your manhood, not living THE LIFE, not lifted up into your work with power "to draw men."

SARAH ELLIOT,
of Genisee. Another beloved Student, brave and true
and strong in the Word.

From a Talented Woman Who Reads The Life.

I WOULD miss THE LIFE greatly if it did not come. I do not think I have ever missed a number since it began eleven years ago. It has been life to me indeed. From it I have gleaned my way, and the Truth has made me free, so that I became a well woman after 15 years of chronic invalidism. And I rejoice that I still receive great help from THE LIFE. May success ever attend you.

Yours In Truth,

MARGARET L. CHASE,
West Pullman, Chicago.

THE treatments have done me *much* good already and I am expecting great benefit from them for the coming two weeks. I am sure the only devil there is is fear. I have lived in a chronic state of fear all my life. I can remember suffering intensely from fear from my earliest childhood. But I have already experienced *beautiful effects* from your treatments.

I sit in the silence from 7 to 8 in the evening, and in the morning I take my treatment in bed. One morning recently I experienced a beautiful demonstration of the power of the healing word. I begin to feel that I am being born again, born of the spirit.

Denver, Colo.

MRS. D. L. A.

Later this lady wrote of perfect healing from a wretched state of invalidism, affecting, as she said, every organ and part of her body.

We have been asked to say something in THE LIFE about Dr. Osler's theories concerning the killing of all men over sixty years of age as useless rubbish in the way of young men. It is not necessary to give any such freakish bids for notoriety any more notice than you would any other silly nonsense. He got the notoriety all right and should be satisfied.

A SUBSCRIBER in Kansas, in sending a dollar to pay for a new subscription, says.

"She hopes to be benefitted by reading THE LIFE, as I have been.

"Success to THE LIFE, which has brought me health and happiness."

Reader, go thou and do likewise, every one of you, and we will all be happy.

The words of our President to the strike leaders in Chicago were clear, forcible, manly and to the point—just like "Teddy." The right of men to work and earn a living for their families must not be interfered with, it matters not whether they belong to a labor trust or not. This right will be preserved, even if Uncle Sam's strong arm must be invoked. Mr. Roosevelt is not opposed to labor unions, but he is opposed to riots, coercion and unjust measures for the enforcement of unjust demands. All decent, liberty-loving, peaceful people are with him in this and will sustain him, regardless of party or politics.

May 16th, 1905.

"Dear Mrs. Barton:—I am far happier than I have been for years; whenever I begin on one of your lessons, or read some article in THE LIFE, yours or Mr. B's, I feel a joy, or perhaps I should say a fulness of life flowing in my heart that sets me singing and I feel as if I must praise God for all good gifts."

From a faithful student, Mrs. J. O'R.

Drink plenty of pure water, but don't boil it. Boiled water is dead: it has no life principle in it. It matters not what doctors say about germs in the water. They are mostly life germs, health germs. These prevail and predominate everywhere.

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July., 1905

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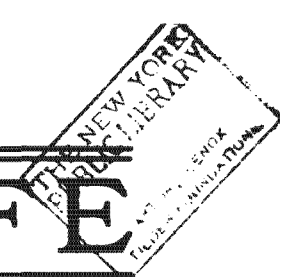
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THE LIFE



J U L Y, 1 9 0 5

SHALL BE SUPERADDED

A HUMBLE man who was esteemed a great teacher and prophet once sat upon a hillside near Jerusalem and gave his twelve humble pupils a notable lesson. While it embodies many principles and precepts which other teachers before him had promulgated, yet, take it all in all, there never has been given before nor since a lesson like this one, a lesson that contained so many rare statements so diametrically opposite to and contravening the ordinary rules and practices of life. There we find enjoined self-abnegation, altruism, non-resistance, charity, mercy, trust and the most exalted moral heroism.

Here is one of the remarkable things he is reported to have said: (translated from the original Greek by the writer:)

"Seek you primarily God's Kingdom and righteousness, and all these things shall be superadded to you. Be not anxious, then, for the morrow; the morrow will have anxiety of itself. Sufficient for each day is its own trouble."

By "all these things" is meant food, clothing and other material things supposed to be necessary for comfortable living. And the plain meaning of the statement is, Seek and possess God's Kingdom and righteousness primarily, essentially—make this the main

business of life—and the outer appliances, the material necessities and comforts, will be drawn to you, will come as a result.

How absolutely opposite is this theory or precept from the common practice of mankind! Not many have ever even tried to apply it in life and most of those who have done so have failed to demonstrate its truth.

Is it true? Or is it only an exalted fancy, the dream of a transcendentalist, not applicable to real life? Have we in this new day of new thought and new ideals and methods of life in any degree proven the value of this strange doctrine? We hear it spoken from every platform and read it in many new thought papers, by all confidently advanced as true and demonstrable. But when we find that most of these people are themselves far from demonstrating their words, we hesitate to follow out their recommendation.

Yet I believe there is truth in it. I believe the failures in demonstration have been only failures of application, not arising from faultiness of the principle.

My purpose here is to examine critically the doctrine as set forth and arrive at such conclusions as may logically be deduced therefrom in the light of reason. I am not one who accepts a statement because it is supposed to have been made by Jesus, whether it be reasonable and practical or not. I like Paul's rule: "Prove all things; hold fast that which is good."

Let us first do a little defining of words and terms. "Seek" of course means more than seek. It means, as used here, both to find and possess. Merely seeking would not be followed by the results promised, that is, seeking without finding.

The word I have here translated "primarily," in the common version rendered first, is *prolbon*. It does not necessarily imply first in time or order of succes-

sion. It may mean, and doubtless does here mean, primarily, essentially or first in importance, chiefly—make it the main business of life, instead of scrambling to get possession of dollars, duds and grub.

God is the Universal, Omnipresent Essence and Principle of Being. Please observe that I use both terms, *Essence* and *Principle*. Essence is the substance in which all existence is founded. It is everywhere, so that there is no vacuum at all. This visible universe is a manifestation of it. Verily, "In God we live and move and have our being." It is not less true that God lives and moves and has his being in us, in all things. Principle is the Law of Being, the order, the harmony, the truth, the love, the life. These are co-existent with Being and essential to substance. Eternal Principle or Law needed no law giver. It is eternal as God.

"Kingdom" is dominion, ruling power, sway, as here used. It has no reference to a place. How could we seek such a place or country here on Earth?

"Righteousness" is right thinking and right doing. God's righteousness is more than man's righteousness. It has a deeper reach in the Spirit. It is thinking and doing from the impulsion of the divine consciousness without any regard to policy or results. The only motive is love of the right, of truth.

Now let us examine the promise attached: All outer needed things shall be superadded, as a result of the seeking, finding and possessing of God's Kingdom and righteousness. Does this mean that you are to pray, be good, pious and worshipful toward God and sit folding your hands while dollars rain down or people donate what you need? Those who have put this interpretation to it have been badly disappointed in the outcome.

To find and possess the kingdom of God is to come into a realizing consciousness of the one power of Good

You may do this by observing the silent hour each day with us and rising into a thought realm of exalted spiritual aspiration and inspiration. You thus grow to be in perfect accord with the Law of Being. By this I mean that your thoughts and deeds are right, strike the winning chords of power and success, are true, effective and accomplish that whereunto you have been ordained and sent into the world.

[illegible]

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dominion, the ruling sway in God's righteousness.

And you must fully abide in this, fully trust, fear nothing. Here is where most have failed in the application of this rule: they are afraid it won't work, so it don't. Job moaned, "The thing I greatly feared has come upon me." It usually does with all of us.

It is perfectly natural that a need should draw that which will supply it.

We too often prevent this by putting up between the need and the needed two non-conductors; fear and misdirected activity. Let us remove these two impediments and reinforce the drawing power of the need with confidence, the true word and a serene God consciousness, and then nothing can keep you and your own apart. When in doubt, go into the silence a few moments—you can do this anywhere, no matter how many people are around or how much noise they are making—and say, "I am now guided by Infinite Wisdom and shall make no mistake." Then, when the consciousness of the right awakens within you, do it, act upon it fearlessly.

Have I tried this rule? If I had not, or had not found that it works, you may be very sure I would not be now recommending it to you. I am not that sort of a theorizer. I prove a thing before I ask others to try it, always.

The same principle embodied here is repeated in the latter part of the scripture verses quoted: "Be not anxious for the morrow—it will have its own troubles." You know we worry mostly about that which is anticipated but never occurs. Stop it! Be a fool no longer.

In closing, permit me to add a word about constancy, untiring endurance, faithful application of principles, immovable adherence to your highest ideals. Too many fail for lack of this. They make a dash at what they undertake, and if it don't come out as de-

sired the first effort, they become discouraged and give it up. Often this giving up takes place just at the crisis, the turning point, where a little vigorous persistence in the face of all opposition would turn the scales in the right direction.

The motto adopted by the newspaper fraternity is a good one: "Keep everlastingly at it." David Crockett said, "Be sure you are right then go ahead." You are always right when you are acting according to your highest ideals, no matter if these may be very much below the best, or what you may, further on, rise to.

"Superadded" is a better word in this text than "added." It means that "all these things" come over and above, as a result of the attitude recommended. They are not given from without, but come as a result, earned, deserved.

Moreover, the word means that outer things are *additional* to the spiritual exaltation reached through the right seeking enjoined.

Now, dear reader, if you are poor in any respect, having unsupplied needs, needs that have seemed insatiable, obstacles to happiness, that have appeared to be insurmountable, take this lesson and apply it. It will work, if you apply it as I have tried in this article to make clear to you. It is bound to work; for the Law of God is pledged to sustain it.

"Truth, crushed to Earth, shall rise again,—

The eternal years of God are hers;

But Error, wounded, writhes with pain,

And dies among his worshippers."

BRYANT.

We call attention again to the ad. of Mr. A. P. Tone Wilson, Jr., Real estate specialist of Topeka, Kas. He advertises in over 2500 papers and magazines and has 2000 branch offices and agents. Send him your business and say you saw his ad. in THE LIFE.

Don't Do It Now.

NOT very long ago some strenuous advertiser started a silly commandment—"Do it now"—and a big army of idiots took it up and repeated it until all hollow-pates in the land echoed the empty sound. None of them ever stopped to give the thing a second thought, but just kept on wildly howling, "Do it now."

There are not many things that will bear doing now.

If your wheat is not ripe, don't cut it now.

If your potatoes are not ready, don't dig them now.

If you are requested to buy stock in a gold mine, don't do it now. Investigate first.

If you are angry at your child and intend to whip him, don't do it now, if at all. Wait until you cool off and come to your senses, and then for every lick you hit him get a healthy donkey to kick you twice.

If you intend to write an article on a subject you have given little thought to don't write it now. Wait until you are ready.

If you make up your mind to do a thing, don't do it now. Turn it over a few times first. It may be that you ought not to do it at all.

If you wish to buy an article and have not the money to pay for it, don't do it now. Wait until you get the money.

If you are tempted to advertise in or subscribe for one of these fake "Do it now" papers, don't do it now—wait awhile, and you will not do it at all.

Deliberation, forethought, caution are good for all in all transactions, and these forbid doing it now. A wise judge will take a difficult case, one in which there is much conflicting evidence, under advisement for a few days. He will not give his decision now. In almost all matters of any importance it is best for you to not do it now, although it may be to the advantage of

some fakir that you should. This is really the way the cry started—some fellow wanted suckers to bite quickly before they saw the nature of the bait.

Even where a thing is obviously ready to be done, it may not be well to do it now. If my lawn needs mowing now, it may not be best for me to do it now. I may have something more important to do first. If so, I should postpone the mowing until tomorrow.

It has been said that "procrastination is the thief of time." This may be true if you put a thing off for no good purpose, just on account of indolence or dilly-dallying. But don't allow fools to whoop you up to do things before you are ready and the time is good and ripe for both you and the thing to be done.

A young fellow once lost one of the finest girls that ever lived by doing it now, proposing too soon. She refused him, prudently, because she did not know him well enough. After she knew him better she said, "If he should propose now, I would accept him." But the idiot had engaged himself to another girl, one not worth a third as much as the first one. Don't do it now, unless you and it are both ready and you are sure of it.

A New Premium.

WE ARE now able to give for every new subscriber for one year an elegant St. Louis World's Fair Book. It contains nearly 500 large pages, printed on a superior quality of book paper, with about 200 large photographic illustrations made especially for this book. It is bound in extra fine book cloth, inlaid cover, beautifully embossed in gilt. Retail price \$2.00.

We will send this book, transportation prepaid, and THE LIFE one year, to a new subscriber, for \$2.00
Don't miss this

\$125 Per Acre.

On page 18 of this issue, in the advertisement of ten-acre lot of rubber tree land,—“trees four-years-old”—the price named should read, \$125 per acre, part cash, balance on easy installments.

Meditations

By Kanton

THE strenuous life is not next to Nature's heart. It is of Nature, but is in a measure separated from her placid spirit. It is as a surface wave dashed forward from the great deep. It froths and fumes and cries aloud to every passer-by, and drives sleep from all eyes. But its activity is limited in duration in inverse ratio of its intensity. The strenuous life soon spends itself, and then the lookers-on wonder at the majesty of the ocean's lulling sleep, and forget the shallow clatter of its strenuous advance guards.

* *

It is a hard lesson for the world to learn, that life is essentially placid, and moves forward majestically, but withal slowly. There is no wisdom in fuss. It is nothing but crazy clatter that distinguishes the average reformer from the cheapest dullard. They are neither great nor wise, and the work they accomplish is neither fundamental nor far-reaching in its effects. Their work is strictly superficial, and has only a distant relation to the inner life.

* *

That their work is superficial is not a good reason for rejecting it as altogether useless. Surface work is very necessary whether all plow or preach or legislate. Society sometimes gets pinched in a rigid, crystalline formula that acts as an out-grown shell. In such case these rattling reformers come handy. They sometimes turn loose upon these old shells with their war-clubs and hatchets with very good effect. But when the shells have been cracked, the grander work of nurturing and directing life to a higher plane begins.

This is the greater work, and is accomplished mainly by noiseless methods. Much noisey speech-making has led to the adoption of prohibitory laws in several states, and in the adoption of these laws some thought the final battle for temperance had been fought and won. But the result is otherwise. After the passage of temperance laws, there remains the deeper work of elevating the lives of the people, and unifying them with the eternal principles that underlie right living. This latter work is educative, and is too slow to invite the efforts of the wordy reformer.

* *

The fire of eloquence and the thunder of cannon did the surface work of abolishing slavery in the United States, but when the shackles had fallen from the colored slave, it only made him a freedman and not a free man. Years of education and generations of soul expansion are necessary to make the poor black slave free indeed. Who is equal to this work? Not the blatant, self-appointed reformer, who thought all was done when the Emancipation Proclamation had gone forth,—not the soldier nor the politician,—not the multiplied army nor the augmented navy; but he only is able to bring true freedom to a people who placidly and profoundly thinks truth, lives it as he thinks it, and scatters the seeds thereof as he lives it. The applause of the multitude comes not to such, for his work is too deep to catch the superficial eye; but the rewards of the great are his.

* *

There is a strenuousness of nature, not like the strenuousness of man, which expresses itself not in the noise and bluster of the storm,—not in the roar of the cataract nor in the crash of the earthquake, but in the pushing upward of every herb in the springtime, in the loading of every tree with leaves and blossoms and

fruit, in the swelling of the muscles of the growing boy, in the mounting of the bloom of womanhood to the cheek of modest girlhood. This is a strenuousness that moves noiselessly from the centre of being, and expresses itself outwardly in the universal language of nature. The soul of nature is continually lifting itself upward, and the only strenuousness that can be seen in the process consists in its quiet persistency. There is no greatness to be developed by any other method. It sometimes requires great patience to await the results of nature's methods, but wisdom says wait. Tolstoi is perhaps as anxious as any of his compatriots for genuine reform in his country, but he is too wise to join with the tumultuous rabbles of men who seek to accomplish in a few days the work of a century. Centuries of benighted misrule make a very poor foundation on which to build in a few weeks a free, enlightened government.

* * *

The hope of the world today lies with the comparatively small number of minds who are able to see clearly what I have here hinted. These men must hold in check the impetuosity of blind and narrow preachers of superficial and sometimes injurious reforms. The seeds of truth must be sown in all kinds of soil and must be guarded with patience lest these vultures of reform disturb the steady growth and deprive the world of its best fruits.

A so-called New Thought magazine, over the name of its editors, calls for a modest donation of one hundred thousand dollars. That would be nice for any of us to get hold of. But we never yet have had the cheek, the gall, the beggarly impudence to ask people to give us anything for a "building fund", "Love Offering", or other fake pretenses. We want nothing we do not earn.

Some Answers.

Q. WHAT do some of the little stars mean at the end of paragraphs? Mrs. P. A.

Ans.—They merely show a resting-place for the mind before taking up something important, or, after saying something we want to impress. A sort of *Selah* or *Silence*.

Q. "You say in *Health Thoughts* the Holy or Whole Spirit we seek is not far off—is nearer than our own ideas—is in the soul, the heart, the mind, the body, the air, the earth, the sun, the stars—in the prayers who were reaching far after it? *Ob, if I could only feel that in my very body and soul!* In the paragraph about rivers, you say 'It is the same with God—there is no ocean around knowing that you are thirsty, so the source of Life, Wisdom, Power just remain Life, Wisdom, Power, ever ready for you to get on top of your *idea about it* and find, and *quench your thirst at.*' That is the point; to get on top of our little *idea about God—can you put me there?*'"

Ans. No. But I can tell you how to get there and help you to climb. Since it is true you cannot understandingly worship a thing higher than your own conception of it, the thing to do is to *enlarge your conception*. Go to work upon your mind (mentality.) Overrun the weeds in your memory by cultivating an over-abundance of flowers.

With the right kind of thinking it is possible to develop brain-cells which will empower a man to look down on his old improper tastes and desires with scorn and pity. He has been urged to get wisdom and understanding. It is for him to do and he does it by effort—by flooding the mentality with *trained thoughts*, and so extending his capacity.

Is your mind filled with disorderly thoughts,—do all kinds of cyclones plough through you against your

will—are your memories in a tumult and you don't know how to reduce them to order,—expelling and forever quieting the errors, and adopting or allowing only the delightful, the useful ones?

Health begins to spring up in you when you take up your own redemptive process of expelling the erroneous by crowding them out with the true and beautiful and gladdening.

Some sweet day the world will look back on the dark ages indeed, when the race (with few exceptions) knew so little of its *mental faculties*, or how to engage their powers,—memory, imagination, phantasy, the mental capacities entire—and the laws that govern their use!

C. J. B.

A subscriber in Virginia, who has also had treatments given for different members of her family, writes,

“I have enjoyed the last (June) LIFE so much and think the first Key-Note especially fine. And now I cannot close without assuring you of my deepest and heartfelt appreciation for the goodness and blessings received at your hands. My heart goes out to you laden with gratitude every day of my life, and I long to do something for you in return.”

A quarterly magazine called “Thots, New and Old” has been started at Santa Cruz, Calif. The editor does not define the word “Thots” and it is not in the dictionary. There is not even a word that is pronounced “thot.” If he means thoughts, he has got it wrong. If he is attempting to reform English spelling by the rules of phonetics, he must spell it *Thawt*, for this is the correct pronunciation of the word “thought.”

SOME time ago "Suggestion" sent out five questions to various persons prominent in New Thought work and published their answers in the May issue of that Journal. The questions and my answers follow:

1. What is happiness?

Happiness is a state of felicity and satisfaction with one's lot, environment and progress through effort. Full gratification of every desire would not result in happiness, but in stagnation and misery.

2. Is happiness within the reach of the average person?

I believe it is, since it is a mental state, not depending upon possessions, nor even good bodily health.

3. Is a state of happiness desirable?

Yes: it is the chief end of all effort and aspiration.

4. If happiness were possible, would not a great incentive to human endeavor be removed?

No; since progress, development, is one of the elements of happiness, it both inspires and strengthens human endeavor.

5. What is the chief aim of life?

To unfold and perpetuate individual existence through effective activity, and thus to be happy.

A man in Indiana is at work on a book of name and word interpretations, confined mostly to the Bible, of course. He claims to go back to the original and get the root meanings,

Here is a sample:

"The Arabic word *Al*, as the Hebrew word *El*, means God. *Alcoran*, is "the word of God," and *Alcohol* means "the Spirit of God." *Enthusiasm* is Greek for "filled with God," and that alcohol supplies the enthusiasm is proof that languages is based on facts, i. e., ideas."

WE PRINT the following letter from a subscriber in South Australia, who takes two copies of THE LIFE, without asking her permission, as it is a good letter and does us good. I am sure she will pardon us for taking the liberty:

Dear Mr. Barton:

Kindly find inclosed p. o. o. for ten shillings, renewal of my subscription for two copies of THE LIFE.

THE LIFE comes regularly to hand every month and its contents fill us with satisfaction and strength. The March number came in yesterday, and I consider your address, "The Social Significance of the New Thought," especially fine. My father continually sings your praise and likes your writings better than any other New Thought writers.

We all, I think, like to know that we are appreciated. My words are uttered, not to flatter, but to let you know that over here in Australia other hearts beat in vibration with yours and understand and rejoice in the words that Mrs. Barton and yourself send out.

With loving thoughts to dear Mrs. Barton and yourself, believe me Your sincere friend,

MAMIE MORRISS.

A lady in Washington City whose family I have treated at various times and whom I had just helped through a severe ordeal in a business matter, writes a letter of thanks for the latter. This is the way it closes:

"When I first reached P. I was as nervous as could be. But I knew I had wired you, and what a lot of good it did me! I braced up in no time and was equal to the occasion. My! What a tremendous help you have been to me and mine, and what wonders you have done for us! I can never thank you enough."

Subscribe for THE LIFE.

Read This.

I HAVE two ten-acre lots of rubber land for sale with about 6000 rubber trees on each, *now three-years-old*. Trees all paid for. And you can have them, or either of them, for \$125.00 per acre, the price now charged for unimproved, uncleared land. The trees are in excellent condition and will be ready to tap in two more years. You can pay part cash and balance in negotiable notes, time to suit. *This is a bargain.* If I did not already have all I can manage I would take them myself. I also have for sale another ten-acre lot, *trees four-years-old*, in fine condition. When these trees are old enough to tap, this lot could not be bought for \$1,000 an acre. The owner will take \$3,000 for this lot, \$1,000 cash, balance on easy installments. He yet owes \$150 on the lot, which will be counted in on price, of course. He wants to sell because he has other lots and other obligations which sickness and financial losses have rendered him unable to meet. This, too, is a rare bargain. Apply at once.

A. P. BARTON.

A professor in the Pasteur Institute of Paris says that even newly laid eggs may have deadly disease microbes in them. That professor ought to have his brain Pasteurized; it evidently has microbes on it. He does not seem to have yet learned of the new discovery that all forms and manifestations of life work together in the interests of health and longevity. Only the imagination of fear worked up by listening to such nonsense as his theories makes them disease microbes.

"Inclosed you will find p. o. order for one dollar to renew my subscription to THE LIFE for another year.

"I enjoy THE LIFE and am practicing what it teaches. The results are good, as claimed."

Thus writes a gentleman who has been taking THE LIFE for eleven years. He knows its value and would not be without it. He knows the dollar he sends us yearly brings him in not less than ten dollars.

: Bible Lessons :

(THIRD QUARTER.)

Lesson 1.—July 2.

SENNACHERIB'S INVASION.—2 Cor. 32: 9-23.
LESSON KEY-NOTE:—"With us is the Lord
our God to help us and to fight our battles."

Time:—According to Isaiah and 2 Kings, about
B. C. 712.

Place:—Jerusalem. Herodotus, the Greek historian,
says Sennacherib's army was destroyed at Pelusium,
in the northeast corner of the Nile delta.

Hezekiah was at this time king of Judah, Israel
had ceased to be. Sennacherib was king of Assyria.

The Kingdom of Israel established by Jeroboam B.
C. 937, became extinct B. C. 722. In that 215 years it
had 19 kings, mostly bad men of nine different dy-
nasties. Judah in that time had 13 kings, all of one
succession. And they were mainly good men. Five
of these kings, Asa, Jehoshaphat, Joash, Uzziah and
Hezekiah, all strong men, reigned during all of these
215 years except 28 years. The weak, wicked eight
filled these few years.

9-16. Hezekiah had fortified Jerusalem and
destroyed the water supply outside the walls, expect-
ing the siege from the Assyrian army, which was en-
camped before Lochish. These verses give the message
sent to Hezekiah in which Sennacherib attempted to
intimidate the people and destroy their confidence in
Judah's king and their God. And it is said that the
messengers added to this message of their own accord.

Where the basis of action is war and the only law
prevailing is martial law, every means used to win is
considered right. War is a relic of the lowest barbar-

ism and is utterly out of place in the 20th century. It should not be tolerated at all. The United States of America, Great Britain and Germany ought to unite and absolutely forbid war.

17. These letters were in the Hebrew tongue and sent to the captains and under officers. They mocked at Judah's God.

18, 19. Outside the walls they called to the watchers on the walls in the Hebrew language and made sport of Jehovah. The people were afraid. They believed what they heard.

20-23. Hezekiah and the prophet Isaiah prayed for deliverance.

The "angel" sent by the Lord to destroy the Assyrian army Farrar says may have been "a blast of the simoon, or sudden outburst of plague, or furious panic, or sudden assault." It is said that 185,000 men perished in the valley of Hinnom. Bryon's poem, "The Assyrian came down like a wolf on the fold,

And his cohorts were gleaming in purple and gold," etc,

was written about this invasion and disaster. Sennacherib was murdered seventeen years later by his sons.

1. Who were Hezekiah and Sennacherib?
2. What was the purpose of this seige?
3. How did Sennacherib intimidate the Jews?
4. How did Hezekiah and Isaiah meet this?
5. What was the result?
6. Did their prayers do it?
7. Does God fight battles?

Lesson II.—July 9.

HEZEKIAH'S PRAYER.—Isaiah 38:1-8.

LESSON KEY-NOTE:—"God is our refuge and strength, a very present help in trouble," or, by the

Polychrome version, "God is our Refuge and Stronghold, a Help well proved in distress."

Time:—Some time before the Assyrian invasion.

Place:—Hezekiah's palace in Jerusalem.

When Asa was sick he "sought not unto the Lord," but sent for some doctors to dose him; "and Asa slept with his fathers." Hezekiah sent for no doctors, but prayed, and was healed besides getting a further great blessing.

1. The prophet seems to have had a wrong message about Hezekiah, or else the Lord changed his mind about it. It is a wonder this kind death statement of Isaiah did not finish the good man. He was very sick with a great boil or abscess, probably internal.

2, 3. But he wept and prayed to the Lord, reminding him of what a good man he had been, and how he had faithfully served God.

It seems a selfish appeal with small personal motives as a plea. But we must remember the ignorance of the age in which it occurred. It was the best the poor man knew.

4, 5, 6. The prayer was heard, the abscess broke, probably through exertion, and ran off, and the prophet then promised the king fifteen more years of life and victory over the Assyrians. It was a reversal of his former decision. In Kings it is said Hezekiah was able to go to the temple after three days.

He lived, however, only one year after the destruction of the Assyrian army, as recorded in our last lesson. He died in the 29th year of his reign.

7, 8. It appears that the Lord had to prove what he said by a miracle. The phenomenon described may have occurred by natural causes, as explained by the astronomer, Richard A. Proctor, on the pyramid step dial of Ahaz; but it was not a sign, nor did it occur in

fulfillment of Isaiah's words. The Rev. Ver. has it thus, "I will cause the shadow on the steps which is gone down on the dial of Ahaz with the sun, to return backward ten steps." The Polychrome version has it, "I will cause the shadow to go back as many steps as the sun has gone down on the step-clock of Ahaz."

If, according to Proctor, the condition of the upper atmosphere caused two bright peribelia or mock suns—a phenomenon we have at times all observed—and a heavy cloud obscuring first one or two and then the other two of the three suns, the true one and the two mock ones, thus shifting the shadow on the pyramid dial, it was a perfectly natural occurrence and not a miracle; nor had it any connection with Hezekiah's sickness.

1. How was Hezekiah sick?
2. What two messages did Isaiah bring from the Lord?
3. Were they true?
4. Did the Lord change his mind?
5. Explain the miracle?
6. Was it a miracle, even if it occurred at all?
7. Was the promise fulfilled?

Lesson III.—July 16.

THE SUFFERING SAVIOR.—Isa. 52:13 to 53:12.

LESSON KEY-NOTE:—"The Lord hath laid on him the iniquity of us all."

Time:—While Isaiah prophesied from 736 to 701 B. C., it is believed by many commentators that this prophecy was written 160 years after the prophet's death. It is true that Nebuchadnezzar destroyed all the Jewish literature, including the law of Moses, and a college of Scribes, with Esdras at their head, restored them as nearly as they could, after the return from the Babylonian captivity.

Place:—Isaiah prophesied mostly in Jerusalem.

13. There is really no ground for supposing that "My Servant" in this lesson refers to Jesus. The whole thing is only a poetical comment on the dignity of labor, the sufferings and value of the servant, the one who serves, does the work, is useful. The original and the best translations show this. Of course Jesus was, in a sense, one of them. But the "prophecy"—rather, poem—does not refer to him at all.

He who serves shall be wise and exalted.

14, 15. Many have been appalled at the wonderful things workers do, the wonders accomplished by the artisan, the miner, the machinist, but they are delighted with the products, the results. The workman is often begrimed, ragged, dirty, stooped and knotty; but he shall be honored for his deeds when they come to light. Kings shall do him honor while they wonder at what he has accomplished. We saw this verified at the recent St. Louis Fair. What miracles of the artisan were shown there!

1, 2, 3. We can't tell it so people will perceive. The wonders of God the toiler brings to light; but there is much more yet to come.

This toiler, this miracle worker, was not handsome as he grew up. He was not honored in society. Fine ladies did not court his presence. He had many sorrows and privations. But these only prepared him for his work. He was by these enabled to delve into God's secrets and bring them to light and utility. Blessed be Edison and all the men who have done things, discovered laws, utilized what has always been, harnessed nature's forces.

4. The toiler helps us when we are sick, even when he is himself sick.

5. When rulers make war, the common man suffers; he dies and through him comes peace.

6-12. Jesus, as well as every other person who bears the burdens of the race, is a type of this poetic vision. The patient, silent workers, the men and women who suffer for others, unselfishly, are meant here. God and humanity honor them.

1. What is a prophecy?
2. Is this a prophecy or a poem?
3. Who is the Servant extolled?
4. What is the dignity of service?
5. What did Jesus say about this?
6. Why is humble service honorable?
7. Who is greatest in the kingdom?

Lesson IV.—July 23.

THE GRACIOUS INVITATION.—Isaiah 55: 1-13.

LESSON KEY-NOTE:—"Seek ye the Lord while he may be found."

Time and place same as last lesson. Many think that this so-called prophecy was not written by Isaiah at all, but by some one in Babylon during the captivity long after Isaiah's death.

1. Abundance of God's bounty is described here. Nature charges you nothing for her treasures. The poet here voices her call.

2. This is an appeal against profligacy and wastefulness. Waste nothing; spend no money for hurtful or foolish things. Spend no time in folly.

3, 4. Reference is made here to 2 Samuel 7: 8-16, and to King David. The people were in exile and discouraged. The poet seeks to cheer them with fond memories and reminders of the old covenant.

5. You will yet have power that you do not now realize or hope for. God grants it to you. Be true to your highest truth through all tribulations.

6, 7. Seek good only. Forsake wrong ways. God is always near. If you fully realize that "in God we

live, and move and have our being" we will always be pure and good and feel safe.

8, 9. That which is known only in manifest things is infinitely lower than the store of the unmanifest. Only a hint of what really is is given in the manifest. Our thoughts are feeble expressions of mind, of what there is yet to be thought.

10, 11. As nature is bountiful and sure, so is the word of Truth. The Polychrome version has verse 11, "So will my word be that has gone forth out of my mouth; it will not return to me void, except it have accomplished that which I pleased and carried out that for which I sent it."

So let your word be. The word of God is the word or thought of Truth.

12. All nature sings praises and blessings rise up from rejoicing trees, hills and dales.

13. Your true words and works are blessed in the bringing forth of fruit. The memorial or everlasting sign to the Lord is the certainty of reward. As law never fails, so the lawful word is never in vain.

To be in perfect accord with the Law of Being is to be surely happy and successful. Keep your thoughts right and your ways will be right. Don't try to obey commandments. Such righteousness is filthy rags. It is rightness only in action, or the outer, and not of the heart.

1. How are God's bounties free?
2. Why is prodigality wrong?
3. Why is stinginess wrong?
4. How may we make our words effectual?
5. How may we be in accord with law?
6. Why not obey commandments?
7. Is nature beneficent?

Continued on page 33.

THE LIFE

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Key-Notes.

1-15.

THE DOVE OF PEACE NOW HOVERS OVER
THE HEADS AND HEARTS OF THE NATIONS
AND WAR SHALL CEASE, TO APPEAR AGAIN
AMONG MEN NO MORE FOREVER.

16-31.

I AM NOW FREE, FREE FROM SIN, SUPERSTITION, SICKNESS, WEAKNESS AND DEATH,
AND WILL ASSERT MY FULL EMANCIPATION IN TRUTH.

Mind Thoughts

WE CAN never control our daily actions until we first become able to govern our thoughts and intentions.

We cannot govern our mental powers, control our passions and subdue the earth, until we make them all subservient to Mind—until we put Mind in power over them.

The world is beginning to awaken to the knowledge that NATURE works by ORDERLY method. That which is disorderly is unnatural and has yet to be made natural. It must yet come back into Nature's undeviating way, the way of law and order.

The storms, sicknesses, calamities, are all the result of disorderly mental action, of which there are just two kinds:—The kind that is propagated by the positive (intentional) sinner, and the kind imposed upon the passive recipient, when the innocent may for a time suffer like the guilty, (with but one exception: he does not have to atone for guilt.)

Those who indulge disorderly thinking—who encourage or allow anger in themselves, malice, or hatred—belong to and constitute the first class; while those who, for any cause, permit such thoughts to act in them, constitute the second class. I once wrote an eczema case that his trouble was the fruit of some Bible grapes that were eaten two or three generations ago. He informed me he had led an even pure life, and did not see why he should suffer for another's deeds. He was the passive recipient of the conditions of another's error. When I convinced him that he was not the child of flesh, but was founded in Spirit, his mentality gave up the ghost of false belief that had

harbored the mental tendency to admit the imperfection which was peculiar to flesh alone.

It makes no difference whether one is good or bad when rain is sent or withheld; for it falls *evenly* or in *storm* according to the law of Nature then operating, or to the same laws disturbed by disorderly thinking. It is so in all physical being. A beautiful baby blossomed out of the Universal Mystery in exquisite perfection and vigor, may become the passive receiver of its mother's reckless anger, through sucking her milk! Nature did not err in permitting it; God was not responsible; the Law of Life is unimpeachable; the Cosmos itself is nothing more than the Cosmos. The baby is not a sinner, though it may suffer like one, minus the sense of guilt and the subsequent necessity for atonement.

Everywhere is the Cosmos, Nature, God, waiting for man to use, to be fruitful of, to increase in the earth the things that are already in the Unseen. All invention, manufacture, conception and planning, belong to the sphere of man's work. It is his office to bring fourth out of the Cosmos all its pefection and make it visible. He was not to look for ghosts or unrealities. Yet it has been man who is reckless of his power, and ingorant of its use. He has employed anger, malice, the maledictions, more than he has used the beattitudes. This world has hobbled along very well considering! Much has been accomplished by the few great souls here and there who have had glimpses of light sufficient to help them on their true way of life and peace, as cities planted on hills, so that the world might be benefitted.

Recently I had an excellent testimonial of the power of orderly words in the immediate restoration of a woman chronic from invalidism. She had written for a month's treatment of her case, after the failure

of the doctors for over three years. She said she knew her case was difficult and did not expect me to heal her in a day. I gave her thorough attention and a powerful treatment. I remembered her words; and I knew that while I might be able to do nothing of myself alone, I knew that through the orderly application of the Truth of her being, it would be easy. I wrote her she was healed; that the work had been accomplished in the first treatment, and I would return the amount she had sent for the month's time, if she said so. Her reply came quickly; it was full of the great change that had come in her condition, yet she wished me by all means to continue; she could not do yet without my correspondence; my letters were a tonic. She became confidential; she had often let her anger control her, and she had held malice like an Apache! There were some people she found it impossible to love or even endure.

She was healed by flooding her mentality with wholesome (Natural) thoughts, which washed out the discordant ones. It only remained to regenerate her mind, and I felt that the thoughts I had sent would continue their perfect work to this end. A disorderly mind has to be purged of its maledictions, of its disorderly, or unnatural way of thinking, and made to become orderly. This is accomplished by awakening in the patient the knowledge of the truth of his being, and then the truth itself sets him free.

When one knows that anger is poison to his body and that peaceful and loving thoughts are a balm, mental self-suicide will discontinue.

A true word is palliative; the practitioner may help, without removing the cause of disease, but this is not true healing, and the patient is liable again to be called upon to settle his account. Knowledge in the mind is the root of power. It annihilates the seeds of Ignorance and spreads its own branches in all directions.

You have perhaps heard of the experiment of Prof. Gates some years ago, showing that the breath of a patient, breathed through a tube made cold enough to condense the volatile qualities of the breath, the iodide rhodopsin, mingled therewith produced no observable precipitate. But within five minutes after the patient was *angry* a precipitate appeared of a brownish color. This means simply that anger in the mentality results in a similar change in the physical body. The chemical compound produced by deep grief was a gray precipitate, while that of remorse was pink. This is certain proof, not only that mind causes all physical manifestation whatever, but it shows that undue appetites and passions generate in the body poisonous compounds, and that the system governed only by the happy, true and Natural emotions, constantly create in the system nutritious, upbuilding, happifying compounds, which give life and health to the cells and vigor to the entire system.

All the prophets from antiquity down, have had a reason for urging mankind to *keep the law* of Nature; to avoid mental maledictions and cultivate the beatitudes. To eliminate all evil thoughts and encourage true tones. To observe the golden mein between pride and humility; between intoxicate joy and grief; for one rebounds to the other. thus causing the wear and tear, the friction of restlessness called "worry". The higher life is balanced. The Highest Selfhood loveth a perfect Balance, equipoise, justice.

We are supposed to see adult faces at their best when we meet them publicly. Yet these faces do not always show the marks of charity, courage, faith and nobleness of character, although these things are hidden in every human soul. The marks too evident are those of the chemical precipitates of anger, mistrust, unrest, inharmony! It is better to use right thoughts

sometimes than not to try at all. Every good thought, every strong emotion for rightness and truth, every aspiration and resolve for higher life and firmer principles, is a step toward the Eternal City of saving Knowledge.

Hate can be palliated by affirmations of love; malice can be quieted by thoughts of benevolence; revenge can be softened by resolves of reward; avarice by temporary extravagance; jealousy by peace and self-poise; selfishness by generosity and charity; envy by discipline; hate by love; defeat by conquest; materiality by spirituality, and inferiority by superiority. Cures may be effected through the reconstructive power of brain-building; through eliminating error by the persistent application of truth.

Prayer is not begging for something unnatural. It is calling by name that which is already in Nature waiting for your call. Evil and sicknesses are not dealt with like truth and naturalness, by the knowing mind. The former are treated as shadows that spread out behind Ignorance, and are ready to vanish when light floods them. Error can only appear behind some material abnormality. Sickness is the mirage which is born in the absence of light or understanding. Experiment works by artificial light. Knowledge through experiment is clouded, until reason brings it wisdom to operate by.

In Virgil we are told the history of how Aeneas, in searching for Italy, met a terrible storm which blew away his ships destroying some of them. In explanation of which the Old Poet told of the three goddesses Minerva, (wisdom) Juno, (goddess of the heavens, the atmosphere and of marriage) and Venus, (goddess of beauty) who once had a contest as to which of the three was really the most beautiful. Paris, son of the king of Troy, acted as umpire for them, and of

course, decided in favor of Venus,—judging according to the appearances.

Juno became angry. And if she had not been a goddess, do you know what would have happened? Her anger would have run right down into her body in a brownish precipitate to vitiate her blood and prove *why* she was homlier than Venus. Being only a goddess, the concept of somebody's imagination, her anger was imaginary, and so it affected only imaginary ships of Aeneas, to scatter them like anger scatters the particles of the body or make them war among themselves. It is like all evil, without a foundation in truth. So Paris the umpire (the judge by appearances) Priam the king and Troy the city itself (the whole body) was made war upon by Juno who consulted the god of the wind who came down mightily upon the ships, and helped her to ruin the city. She was not yet satisfied; when the few remaining set forth for Italy, her hatred pursued them. This is the way people have been taught to look at calamities. We are now beginning to find out that Nature is orderly, and that it is only man's conception of disorder that brings the necessity of nature's readjustment.

Mr. Savage says, "In my physical life there are the regular eternal laws, the forces of God. I disregard some of them. It does not produce any effect, or I do not notice it. I disregard it again and again. By and by, something happens; I am ill. It is no arbitrary infliction of a penalty. The accumulation of little activities resulted in this definite outcome at last. God is at work all the time: and at last I stand in judgment, and am condemned because I have broken Nature's laws."

God is only God, and man is the visible image of the Cosmos. The importance of our mental attitudes every day is the most important of all matters to the people of this world.

Let us rejoice and be glad every day that we are constitutionally able to think the beattitudes and so make them the wellspring of every action, until we shine as the stars, to illumine all the world with our true light.

C. J. B.

Bible Lessons.

Continued from page 25.

Lesson V.—July 30.

MANASSEH'S SIN AND REPENTANCE.—2
Chron. 33: 1-13.

LESSON KEY-NOTE:—“Righteousness exalteth a nation; but sin is a reproach to any people.”

*Time:—*Manasseh became king about B. C. 697.

*Place:—*Judah and Babylon.

When good Hezekiah died, long before the time set for him by Isaiah, he left a twelve years old son named Manasseh, after a tribe of Israel, to succeed him. A tradition says that his mother was a daughter of Isaiah.

As he could not be real king until he had attained the age of 18 years, there was a period of ex-regal regency for six years.

1. He was said to be a very bad king, yet he had the longest reign of all the kings of Judah, 55 years. The good die young and go to heaven, according to the S. S. books.

2. This king did not follow the traditions and superstitions of Jehovah worship, but took up other religions and methods of morality. So they said he was abominable. This is what the church says about us now.

3. He built up the beautiful monuments and temples his father had demolished and reared altars to other gods beside Jehovah. His deities were the sun, the moon, the stars, the planets, the constellations and

the Invisible Powers. They were much greater than the tribal JHVH of the Jews. But the priests protested.

4, 5. It was believed to be sacrilidge to build altars to Baalin (other gods) in the temple. The priests, of course, were appalled.

6. He made JHVH mad, so they said, by being a spiritualist, an astrologer and ancient Christian Scientist. The priests said it was awful. So do they say now.

7, 8. The Jews stood on traditions. They said that God had told David and the old lecher Solomon and tricky Moses thus and so, and this bad king had presumed to ignore the whole shooting match. So they said he was awful! awful! Tradition says that it is false that he made his children pass through fire, a concoction of the priests.

9-13. This bad king would not listen to the howling of the "prophets" on the streets of Jerusalem. He even had them arrested and imprisoned for disturbing the peace. Then the Assyrian hosts came down and captured the king and his court and subdued Jerusalem. Then Manasseh got humble and prayed and God forgave him and let him go back to his kingdom. So they said, "Then Manasseh knew that the Lord he was God." So he had the longest reign of them all, and the most prosperous since David.

1. What was Manasseh's sin?
2. What about his success as a king?
3. Was his sin against the right or against Jewish tradition?
4. Is it error to see God in nature?
5. Did God answer Manasseh's prayer of fear?
6. Does God ever answer prayer?
7. Does God ever forgive sins?

Now is a good time to subscribe for THE LIFE.

Correspondence

A FRIEND sends us some clippings from the papers giving account of the two cases of Dr. Jekyll and Mr. Hyde in real life, and asks our opinion of them.

One is the case of a Miss Beauchamp, who was at some times Miss Beauchamp, a delicate, sickly, modest girl, while at other times she was Sally, a stout, healthy, rollicking mischievous girl. Miss Beauchamp knew nothing of Sally, but Sally knew all about Miss B. and disliked her. She would go away off to an out of the way place without car fare and then wake up Miss B. so she would have to walk back, or she would write ugly letters to herself and then have Miss B. to receive them, or she would place herself in an immodest attitude and then become Miss B. in order to embarrass her. Sally would appear in public as Miss B. and tell the most scandalous lies in order to annoy Miss B.

Another case was that of a highly educated clergyman, who fell and hurt his head, after which, for a time, his mind was as blank as that of a new born babe. He had to be taught to walk, eat, talk etc., just as in the first place. He did not remember his former self, his friends or relatives. But he learned very rapidly. He learned music with marvelous readiness. Although he knew nothing of the banjo, he became an expert performer on that instrument in a few hours. At the end of seven weeks he fell into a long sleep and awoke in his old personality with no remembrance of the other personality. But this lasted less than an hour, when the second personality took control again. For a week every time he would sleep he would pass from one to the other personality. The

periods became shorter and shorter until the two personalities were blended into one, but was never what he was before the occurrence. He was stronger and had more accomplishments.

I will here copy, a portion of my friend's letter, as her thoughts about these cases are good. She says,

"Would it not be called dual or many mentalities, rather than personalities? And in the case of Miss Beauchamp it is proven conclusively that mind rules the body. As Miss B. she is frail and sickly; as Sally, healthy and strong, showing the body to be but an instrument of each mentality—not each soul, surely? And here is where I am puzzled. If our (one) soul possesses its own individual body and has made it, built it by its own unfoldment, how can other souls or minds get in there, get control of—what? soul, mentality, or body?

"I think it is dreadful that such things can be. It makes one feel rebellious to contemplate such an idea. How can one feel sure which is the rightful personality (mentality) after a second makes its advent, simply because you were used to the first one? Is it possible that these bodies of ours are but store-houses for as many individual mentalities to inhabit and play keeping house in as may take a notion to? It is revolting to me. In the case of Rev. Hanna, he, at the last, retains the memory of both, and holds the two just like two in one. Now if it were like two members one might think of it as the result of a previous incarnation. But they act like two distinct personalities.

"Well, we often say we change our minds, but this is a little too much mind changing for me."

Answer:—According to Earnest Haeckel, the change was in the brain, and as brain evolves mind and thought, a change in its mode of action, its consti-

tution or its nature in any way, would change the manner of personality seen in action. In the case of the Clergyman, the brain was either temporarily compressed by the fall or jarred, so as to entirely, for the time, obliterate the former personality and manifest, evolve, another which had to be taught. At times, in sleep, the brain would resume its former state and evolve the former personality. Finally, a sort of compromise was made between the two and the result was a personality different from both, made up of both.

In the other case, the brain was diseased and produced an abnormal personality which was educated by surroundings. But, in the brain was an inherited state from a remote ancestor—possibly a mischievous monkey—which at times asserted itself during the constant changes in cell relations in the brain. This was stronger than the other and controlled it. It controlled the body also, of course.

But Haeckel is a materialist, Germany's greatest philosopher, and believes bodily existence is all there is to us. So we don't agree with his theories altogether.

The Spiritualists would say that these people were obsessed by the spirits of deceased persons. The injury in the one instance and the sickness in the other had partially or intermittently rendered these individuals "subjects." The original self was, at periods, pushed into the back ground while the *alter persona* had control.

Hypnotists can suggest all sorts of personalities to their subjects and have them manifest themselves in turn at the will of the operator. A man under this influence will be a preacher, a lawyer, a farmer, a horse thief or a woman, all in one hour, as the operator way suggest. They say the real personality is asleep.

Now let us examine Mr. Hudson's explanation.

He maintains that every person's mind is dual, objective and subjective. The personality is a manifestation of the objective, while the subjective takes on impressions and stores suggestions and memories. Under abnormal conditions the subjective comes to the front with its stored suggestions and manifests the second personality. Sometimes it shows forth hypnotic suggestions made years before. This abnormal personality usually remembers the normal, while the normal never remembers abnormal, as it never knew anything about it.

Hudson says this subjective state of mind is incapable of inductive reasoning, and if the person in that state were called upon he would show no power of such reasoning. He would jump at conclusions by intuition. Hudson says,

"The dual character of the persons thus afflicted constitute the most indubitable evidence of the quality of man's mental organism, and it is beginning to be so recognized by European Scientific observers." He further says,

"It is not a multiplication of personalities, however, nor an evidence of a double, triple or quadruple personality, but merely an exhibition of the power of the second, or subjective, personality of man to assume, in obedience to the law of suggestion, any number of real or imaginary characters."

It has been observed that the persons who have manifested the subjective personality, and there are numerous instances on record, have been those who have been hypnotized while young and made to personify one or more characters not themselves. The theory is that the subjective mind, called by some writers, notably Dr. Halphide, (who agrees with Hudson in this matter) the subconscious mind, stores these suggestions and brings them to the front whenever the

normal or objective mentality has been rendered inactive by disease, accident or other cause.

I believe Mr. Hudson's explanation is the best we have. The subjective and objective states or regions of our minds are not, as he explains, two minds, but the dual character of the one mind. While the chief function of the subjective is impression and telepaty, that of the objective is sense perception and reasoning from induction.

If these two mental states depend upon the condition of the brain, then the soul is independent of them both.

What do you think of "our Teddy" now, you people who said he was a fighter, a war president and would sure get us into trouble with other nations? He has proven himself to be the only man on Earth who could, who was brave enough, to start peace negotiations between Japan and Russia. And now he has appointed a committee of five able men to go through all the departments at Washington and report to him what amount of red tape, redundancies, superfluous clerkships, idle letter writers, sinecures etc. may be cut out. There is a most nauseating amount of this rubbish there that should have been eliminated many years ago. Teddy is the first man who has been brave enough to do it. He says that there is no good reason why the U. S. Government should not be conducted on a business basis, just like any bank, or business house in the land. Hurrah for Teddy! Next to Edison, he is the greatest man living.

About the middle of June a long belated issue of "Now" came out, consisting of a 16 page pamphlet with no back on it, dated "January-February, 1905." Why not call it January-February-March-April-May-June, and catch up?

The Kingliest Kings.

BY GERALD MASSEY.

HO! YE who in noble work
Win scorn as flames draw air,
And in the way where Lions lurk,
God's image bravely bear;
Though trouble-tried and torture-torn,
The kingliest Kings are crowned with thorn.

Life's glory, like the bow in heaven,
Still springeth from the cloud;
Soul ne'er out-soared the starry Seven
But Pain's fire-chariot rode;
They've battled best who've boldliest borne;
The kingliest Kings are crowned with thorn.

The martyr's fire-crown on the brow
Doth into glory burn;
And tears that from Love's torn heart flow,
To pearls of spirit turn;
Our dearest hopes in pangs are born;
The kingliest Kings are crowned with thorn.

As beauty in Death's cerement shrouds,
And Stars bejewel Night,
Bright thoughts are born in dim heart-clouds,
And suffering worketh might.
The mirkest hour is Mother o' Morn,
The kingliest Kings are crowned with thorn.

Rev. John D. Perrin has sent in his resignation as secretary of the N. T. Federation. At this writing no one has yet been selected to fill his place. It is to be regretted that personal ambitions and petty jealousies cannot be kept out of these organizations. The attempt of a clique to monopolize the business and make profit out of it will surely kill it, just as the same sort of effort killed the "Congresses" so beautifully launched in San Francisco in 1894.

WE HAVE been asked by many subscribers as to the advisability of taking stock in the "People's United States Bank", launched sometime ago with a great flourish of trumpets, by Mr. Lewis, editor of The Woman's Magazine. We have always advised against it, believing it to be a windy scheme of the windiest schemer this generation has known.

Now we notice that our good Uncle Samuel has taken the business in charge and you may bet all your loose change that it will now either evaporate or come down to a legitimate business basis. It is a way our old uncle has of doing.

The following is clipped from an editorial in "The Clayton Argus," a paper published in St. Louis county: "In just what direction Lewis' dreams of future conquest will now lead him, can only be imagined. Perhaps the vacancy on the throne of Norway may appeal to him, or the position of umpire in the peace negotiations between Russia and Japan. There is no telling. A more prolific cuss never lived. He is as full of projects as any donkey ever was of blue grass. He can find gold where other people can't find chips. His Woman's Magazine is the most monumental fake ever perpetrated in this country. It began its existence without a penny behind it. It had only Lewis and his implacable gall and determination. Its hooks were baited with the song of the syren. It appealed to the great army of suckers who were ready, as they always are, to exchange good money for marbles and chalk. It has today a million and a half of readers, and does not possess the virtue of a common almanac. Anxious to reap a portion of Lewis' rich harvest of goose eggs and graft, every bogus advertiser in the country who had the price has bought space in the magazine columns. But the great People's United States bank, which was designed to create a corner on

the World's supply of money, has been or is being eliminated from every entangling alliance and must henceforth be conducted along the usual lines of financial honesty and fair dealing. It must do a legitimate business or quit."

DENVER physicans are deeply interested in Harry J. Myers, a popular and well-known printer. The leg he had amputated in September, 1901, is literally growing back on, being replaced by a brand new leg of flesh and bone, at the rapid rate of nearly one-half of an inch a week.

The young man was in a railroad wreck in Springfield, Mo., in 1899, in which his right leg was severely crushed. Surgeons said the limb could be saved. It was left on, but its condition was such that Myers got little use from it.

Myers came to Denver in 1901, working for the various newspapers. Blood poisoning set in and surgeons said there was no hope of the leg ever becoming better. It had shriveled to almost nothing.

So, in September of 1901 the young man went to the hospital, and Dr. Horace S. Cooper performed the operation, taking the limb off exactly three and one-half inches below the knee.

Medicine men have now gotten out a scare-head announcement that the common housefly is a deadly foe to mankind. He causes and spreads typhoid fever, malaria, small-pox, leprosy etc., etc. This strikes home to us all. How dreadful! And, to make matters worse, we are to have many more of them this year than usual. It is good that most people, and their number grows daily, know enough to only laugh at such stuff. But its publication should be prohibited.

Little Lessons In Elohim.

FOR VACATION.

WHEN nine years old, and still in bib aprons, I went to Union School to learn my A B Cs and A b abs.

This took place before the introduction of the Phonetic System, when we had first to take up the Romanic Alphabet letter by letter and learn how to make words out of them.

I had learned down to "J" before starting to school, and knew that far by heart. When the sleepy teacher pointed to "h" or any other letter above my knowledge-mark, my eyes would leave the interrogation point on the end of his finger and run down swiftly from "A" mentally calling the names of the letters until I arrived at the one in question, when I would bravely call out its name.

Among the forty or fifty children in school (from Baptist, Campbellite, Methodist, Presbyterian and, worldly parents—Unitarian, Congregational and Christian Science had not yet been heard of in Mo.) my attention was called to a girl fifteen years old whose name was Phoebe.

It was the noon hour and the children were eating lunch, with their pear-shaped baskets beside them. In spreading some jelly on a half biscuit my sister accidentally dropped some on her dress; and this girl—more like a child of ten—so bronzed and scarred with toil she was, stepped quickly forward, scraped up the bit of jelly with her finger and put it in her mouth. There was a little apologetic smile on the childish face, which made her seem even younger than my sister who was three years her junior, yet who looked consider-

ably her senior in wisdom as well as in womanliness; but there was no one at school who blamed the poor starved, stunted creature.

Phoebe wore the remnant of a once handsome bayze dress with lovely silk embroidered buds sprinkled over it. But it had been worn thread-bare long before it fell to the orphan girl, for it was now half covered with different colored patches, one of which extended down nearly the entire front; she had done the patching herself, to save the dress—which all seemed very pathetic in its droll uniqueness.

One day a Campbellite girl—whom all the other girls (excepting the worldlians) supposed belonged to the class that was lost, ruined and undone,—going up to Phoebe as she sat all alone on one of the backless benches, swinging her red feet more cheerily than most girls would have found courage to do under the circumstances,—she abruptly asked her where she came across Joseph's rainbow-coat. Phoebe paused, thought a moment, then the red, bare feet stopped swinging, her face lowered, and the tears stole down upon the patch on her lap. The pretty though thoughtless Campbellite turned away and with a sickly smile asked what the girls reckoned was the matter.

"You hurt her feelings—of course," my sister said as she took a seat by the poor girl. "Don't mind about that; she didn't mean to hurt your feelings. We are all your friends, Phoebe," she began.

The child became calm at once, yet her face was solemn and troubled when she lifted it; and as soon as the girls filed out to the playground, she half whispered the truth to my sister. It had been her dear mother's dress—who intended it for her—but her step-mother had fixed it up for Lizy when it was most good as new. It had almost broken her heart then; and she (Phoebe) had put it on only after her step-mother had

threatened to whip her; it was then she had put on the patches to protect the worn places.

She was not pretty, though her eyes were large and brown, her hair dark and inclined to curl, and her features were good enough. There was a look of startled fear in her expression, and her lips seemed always ready to part in apology for something she could not have told what—ready to show the large teeth with their white splotches—which I attributed as due to the bitter cold to which her step-mother subjected her in winter.

Again, the same day at noon, Sister spilled some more jelly on the front of her dress, and again the hungry, have-fed girl noticed it and came forward to secure it.

"Wup!" Phoebe exclaimed, half playfully, her eyes dancing as she reached forward, "you drapped some more." There was a look which seemed to say, "I am just saving it—I hate to see it waste." She smiled again, and then sat waiting as if to be ready with her service should any more happen to fall. Then Sister handed her a biscuit sandwiched with jelly—saying she didn't care for any more. At this Phoebe suddenly stooped down on the floor before her, shook her head and said she didn't want to take her dinner away from her. But Sister insisted, and the biscuit disappeared in little bits that were picked off piece by piece to make it last longer.

A young girl just at the age to be budding into womanhood—displeased by her step-mother, neglected by her pusillanimous father and shunned by happy children, what child could show forth its true self and keep the eyes hopeful and the countenance bright? Her eyes began to wear a saddened, anxious look, brown splotches marred her complexion, much exposure to the weather, and being forced to rise early to do the

work for the family—her ill treatment told on her system. Though kind-hearted, forgiving and thoughtful, the childish face changed to an older one, a dumb, aged, listless face.

We told our good mother about Phoebe and the lunch, and every evening as she passed on her way from school, she gave her a slice of bread and butter, for Phoebe had agreed to come in and let her fit a dress she was making for Sister (as they were near the same size, and as Sister managed to be out of the way each time). When it was finished she presented it to Phoebe, and the joy and pride of the orphan knew no bounds.

"I wonder of mother'll let me keep it?" she questioned, the old troubled look returning. She was thinking of Lizy who might come into possession of it after all.

"No; she won't do that!" my mother replied with enough emphasis to reassure her. She sent sister and me home with her, to see her safely met by the enemy; and she who had volunteered in her mother's place and robbed her of her father, happened to be in a better humor than usual, and only pulled Phoebe about several times, and added she thought people "orter tend t' ther own businesses, stead o' spilin' bad childern."

A little earlier than usual next morning, Phoebe came up the lawn (on her way to school) with a bundle under her arm, and called for my mother. She wore an excited look, and was panting as if almost out of breath.

"I brought you the dress," she said, going up to her, and handing her the bundle, "I never could pay you for your kindness—and I want you to have this." In spite of herself there were tears in her eyes, and she turned away to brush them off with her red, toughened

figners.

"You haven't brought back that dress I made you!—wouldn't your step-mother let you keep it?" mother said as the girl stood handing the parcel to her, which however she did not take.

"Nome; O no, I didn't bring the dress *you gave me* back—I wouldn't do that, ef I could help it. Hits the old one—the bayze—hits my mother's dress—I want you to have it. It's all I've got to give!" She forced back a tear, and then added, "grandmother said hit cost lots o' money—and I taken all the patches off."

"Child, you don't owe me anything. Your dear mother was a good neighbor, and I know it would repay her to know I had done you a little kindness. Think no more about it. I am your friend. Keep your dear mother's gift and God bless you."

So the matter was settled. A thrifty bachelor farmer heard this whole story, formed her acquaintance, fell in love with her and proposed marriage. When he spoke to her parents, her step-mother was about to stipulate for a certain sum—thinking he wished to hire her for a servant—and said the money must be paid to her, each week; but the gentleman soon let her know Phoebe did not belong to her. He married Phoebe and took her to his lovely home as its mistress, and they lived happily ever after.

—UNE FILLE D' EVE.

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I SOMETIMES has suspicions, in de toilin' an' de heat,

Dis life of ours is only a deception an' a cheat;
 You's only hyuh a little while, an' often it do seem
 Like all de sorrow's genuine an' all de joy's a dream.
 But when de clouds is pilin' up at evenin' in de west
 An' all de outdoor critters stahts de tunes dey likes de best,
 De folks sits on de benches an' de chillun on de flo'
 An' Eph'm takes de fiddle down an' rozzums up de bow.

He never plays no book-learnt tune; de music dat he knows
 Dar can't nobody study. Its de kin' dat simply grows;
 De kin' dat's trem'lin' in de trees, th'oo-out de summer hours
 An' sof'ly harmonizes wif de fragrance of de flowers.
 Den Mistuh Trouble goes a slinkin' out. He dasn't stay.
 De lightnin' bug fotch lanterns so's he couldn't miss de way
 Dat leads him off to No-wheres; an' dis life seems good foh sho'
 When Eph'm takes de fiddle down an' rozzums up de bow.
 —Washington Star.

For The Children.

O NCE upon a time, in a far away country named Austria, there lived on the edge of a great forest, a little boy who, although only nine years old, earned every day a little sum of money by which he was able to take care of five younger brothers and sisters.

These six little children lived alone in a cottage beneath the shelter of a great spreading forest tree, for their parents had gone away, the little ones did not understand where! But Felix, the oldest little boy, often told the other children that although they could

no longer see the forms of the father and mother, they were still beside them. So when Felix was in the great city, called Vienna, where he went every day to earn money, the children were never afraid, even when sometimes great storms came up, nor were they ever lonely. The oldest little girl, who was seven, learned to keep the cottage in order and the children's play ground was the great forest and the grassy hill-side where their cottage stood. So they lived happily and fearlessly and every morning Felix with a little old violin beneath his arm trudged away to the city returning at night with bread and sometimes an armful of many good things for the little family, according to the money he had earned.

One day however he had made only a few pennies by his playing. It was almost night and he was leaning faint and discouraged against a great stone pillar in the city. He was nearly ready to give up trying for that day when the thought came to him that his mother was near him and seemed saying words which had been the last he had heard her speak: "God will always provide for you Felix, *if you trust Him and do right.*"

The words seemed spoken aloud and the boy looked around him. But there was only the hurrying crowd that had passed by him all day without noticing him or his playing. He knew then that it must have been the mother's voice speaking to his soul and he joyfully heard and recognized the message. He had lost sight of God and had depended upon his own effort of late, and so the pennies every day had been growing fewer and fewer. With a great wave of glad trust and faith filling his heart he prayed that the Father would not let him go home empty handed to the waiting children, and at that moment a stranger came near him and stood looking down upon him kindly.

"Let us hear you play, my lad," he said.

Felix played a piece that his father had taught him—a beautiful piece it was, and Felix remembered

that his father used to play it well.

"Who taught you to play, my lad?" asked the stranger.

"My father, sir. This violin was his."

The stranger took it from his hand, and there was heard such music as had never been heard on the streets of Vienna. A great throng quickly gathered and when at last he had struck the last chords, he gave the violin back to the astonished boy and taking off his own hat passed about through the crowd collecting more money than Felix had earned for six months past.

This he poured into the boy's hat while all the people clapped their hands. They waited hoping he would play more but he led Felix through the crowd away toward a quiet street and showed him the house where he lived.

"Come to me tomorrow, my boy," he said "and I will give you a lesson. If I find you learn it well I will help you to become a great player." Felix rushed home with his treasure, only waiting to buy a great load of provisions which the little family so sorely needed. For since the boy had forgotten his mother's words they had been little by little coming to want. The long miles were soon passed by the boy who felt tired no longer and a great jubilee was held that night in the little home at the edge of the forest.

"We must never again forget that God will provide for us, *if we trust Him*," said Felix to his five brothers and sisters, and through all their lives afterward they remembered that night. For from that time they had plenty, never again forgetting to trust their heavenly Father and thank Him for his bounty.

The great violinist who had played for Felix on the streets of Vienna had recognized the boy's talent and you may be sure Felix learned his first lesson well. After that the stranger taught him and he became in course of time a great player. The name of this stranger, children, you must always remember, for he lived without a rival the first violinist in the world. That name is *Nicolo Paganini*. This story of him is a true one and well-known to all musicians.

AIMIE M. WOOD.

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THE LIFE

AUGUST, 1905

FREE-WILL OFFERING

AS our readers know, I have frequently expressed, in a fragmentary way, by brief paragraphs, my view of this subject. In this article I propose to state more fully than heretofore the reasons for my disapproval of the plan. To state the plan briefly, it is to do the work of healing and teaching freely and leave it to those who are the recipients of the service to compensate the ones rendering the service according to their inclination, to donate something or nothing as they may choose.

This plan has been loudly extolled by many people who never give value for anything unless they are compelled to and are always trying to get something for nothing. These people will readily pay fifty cents to see a circus, or a dollar for a theater performance, and when the basket is passed on Sunday at meeting, put in a penny or a nickel and call it "the widow's mite," feeling that they are very good and pious indeed.

And persons who advocate the free-will offering plan are wont to quote what Jesus is reported to have said to a company of evangelists whom he sent out to preach once—"Freely ye have received, freely give." This statement is grossly misapplied in this connection. The word here rendered "freely" does not mean with-

out price. It means abundantly. Abundantly ye have received, abundantly give forth. In fact, Jesus made it necessary for the evangelists to collect as they went by directing them to not take any money along with them, adding, "The laborer is worthy of his hire." The people he serves must pay him.

Another favorite quotation has been that one about the water of life being given "without money and without price." While this principle is correct, yet the persons who presume to give the water of life are taking entirely too much upon themselves. They have no corner on either the spirit or the water of life. They have no power to give, sell or withhold them. These are just as free to their patients and pupils as to them, and the Infinite charges no price for them because It needs no money, is independent of such things. We need money.

I cannot give or sell you either Truth or health. They are no more mine than yours. And when I attempt to do so I am presumptuously claiming far too much authority.

If I say to one applying for treatment, "I will heal you for so much, and if I do not heal you, you owe me nothing," I am offering to sell him health, that upon which no money value can be placed. If I say, "I will treat and instruct you in the ways of health for so much per week or month," I am putting a money value upon my time and work, which I have a perfect right to do, for they have such a value to myself and family. And the person who engages my services and then refuses to pay the price I set upon them, is not acting honorably toward me.

The free-will offering plan has done our cause vast harm. It has rendered it almost impossible for an honest worker to give his time to healing and teaching and live decently. It has proven an utter failure, it is

a false theory. Many who began in that way are dropping it. A prominent worker in Chicago, who tried the plan for years, wrote me recently, "The free-will offering plan has worked out anything but justice and honesty." A very successful demonstrator, formerly of Michigan, now located here, said to me not long ago, "It encourages beggary and dishonesty, and I will have no more of it."

There is a tendency in the human mind to try to get something for nothing. It is a disease and shows itself in lottery ventures, gambling, trying to find something and in contentions for legacies, gifts and punitive damages in the courts.

We should not encourage this disease by holding out to the people an offer of something for nothing, or for what you will.

A magazine which has been one of the leading advocates of this plan, recently said, over the names of both its editors:—

"We have for the past eighteen years been working night and day, 'without money and without price,' for the alleviation of human ignorance. To test and carry out a principle, our ministry has been strictly on the free-will offering plan. It has not been an easy matter to educate people to give freely, or even at all, for what seemed so intangible as spiritual treatments and instruction. The way has not always been strewn with roses, yet we have never failed, nor refused to help any. Now the time is come for us to ask in a larger way."

The church has always been a beggar. It is constantly asking for gifts, donations and unearned favors. Its support has never been fairly or justly maintained, for the few have paid the expenses, while the many are "widow's mite" frauds, free-will offerers.

I have no right to ask any one to give me anything. If I am not able to earn what I need, it may be given to me by charitable people, but I have no right to demand it of them.

I have always noticed that people who work on the free-will offering plan are the hungriest for money of anybody. They are constantly hard up and pleading with people and treating for money to be paid in. Money is their constant theme.

If you work for people, set a price upon your time and effort and expect them to pay it. Justice is the highest righteousness. If it appears that they are not able to do so now, help them all you can anyhow, but let them know they owe you for it just the same as others. It will be a wholesome treatment. It is the only just and equitable way of conducting business. If you give people your money or labor, you pauperize them and win their contempt. You deserve it.

As a lawyer, I used to go into police court and the criminal court and help poor devils to get out of jail on the most strenuous promises that when they got out they would work their very fingers off to pay me for my services. But not in one instance of all my experience did I ever get a dollar from one of them, unless I got it in advance. And when I asked them for payment of fees, they frequently insulted me, and always went to another attorney when they had further business for a lawyer.

Just as sure as you give to one who is not worthy, who has not earned it in some way, you get the contempt of that person sooner or later. It is a trait of human nature to resent attempts to pauperize them by giving them something they have not deserved.

The Eddy Scientists do not so pauperize people. They have a regular, uniform price on their work, and require all to come to it. I have had many of those

who have either been members of Eddy churches or treated by them, come to me for treatments. They calculate on nothing short of prompt payment. I love to have these come. But I have had more trouble than a little with those who have been trained under the free-will offering regime. They usually ask for treatments without inquiring about terms, and then kick when the bill is finally presented. One woman in Texas this summer wrote me in great distress for treatment for her daughter. Then for the little baby of the daughter. The daughter improved rapidly and the baby got well right away. Nothing was said about payment. At the end of one month I sent my bill. The answer was that some one had told her that I just let people pay me whatever they chose to offer, and they had concluded that the daughter's improvement was due to other causes than my treatments, and that the baby later on got sick again and a doctor was in attendance upon it, it, of course, being very ill—therefore, since I had done them no good, they did not consider that they owed me anything! Of course this was extremely dishonest. But there are many who will flatly and unscrupulously lie about benefits received from treatments, if payment depends upon that.

If I get a man to do a job of work for me, and upon asking him when he is done what I owe him, he replies, "Oh, just give me anything you want to," I conclude at once that he is either trying to work me, presuming upon my liberality, or is a very poor business man. It really embarrasses me. I had so much rather he would come out like a man and set a price on his labor. In one case of this kind, (colored people often do it,) just in order to force the fellow to set a price, I said, "All right; I will give you ten cents," handing him the coin. As I expected, he said, "Oh, boss, it is worth more than that." "How much more?" I asked.

Then he stated a price and I paid him.

Another Bible maxim much quoted by the free-will offering advocates is, "It is more blessed to give than to receive." I have no doubt of that. The one who receives a free gift is not, as a rule, blessed by it at all, while the one who gives it may feel a sort of self-gratulation or response from his own personal pride in the act, that feels good. But he who assumes to do all the giving, in order to get the blessing, is selfish. He should allow the other fellow to get some of the blessing.

A case in point occurs to my mind here. A woman in an adjoining state applied to me to treat her for a lameness which had forced her to use crutches for years. She said to me in her letter that she was very poor, but would pay me something if she ever got able to do so. I treated her for about three weeks, she reported at one time much improved, then worse. About this time a "worse" report came. In answering her letter, I was impressed to say, and did say, "If you will send me \$10 you will get well." She received my letter one afternoon and sat down that evening before retiring and wrote me saying she inclosed \$10. As it was too late to get a money order, she left the letter unsealed till morning and retired. The next morning she added a postscript: Upon rising this morning I find my lameness all gone and I have no use for crutches. I greatly rejoice, and consider the \$10 I inclose no value for what I have received." And she never did use them again.

In this case it was surely blessed to give and receive, to pay for what was being done, to be just. And I have no doubt that this good woman found a poverty disease broken up, too, by my requiring her to pay what she had thought she could not pay.

In conclusion I will tell you a story, a true story,

a case that came under my own knowledge, illustrating the pernicious effect of the beggary teaching, the inculcation of the poverty idea and the poverty disease.

A good woman living in a western city had a most excellent husband, who had been earning \$35.00 a week for many years and turning it all over to her, had the poverty disease, fostered by the free-will offering plan. So, although she had a nice brick residence elegantly furnished, horses and carriages, other improved property and many vacant lots in the city, she did not pay for her magazines, got treatments free and lessons only from those who charged nothing, contending all the time that she was very, very poor and could not pay. This went on for some years, when her pessimistic, free-will offering, poverty thoughts began to tell. Her husband lost his position, which he had held for twenty years, they lost all their property and now they are really, sure enough, beggars and dependents.

This is an inevitable result of the poverty disease encouraged and intensified by the free-will offering plan.

You really owe mankind nothing but to love them and help them to help themselves. Don't be so bigoted and self-important as to assume that a burden of saving people rests upon you. Every one must save himself. And don't meddle, don't interfere by throwing your charity blocks in their way.

See that thou owe no man anything but to love him, and, if you may, help him to help himself. Help him to be just and never expect to get something for nothing, by requiring him to be just to you; and do not kill his self-respect and cripple his self-dependence by trying to give him something which he has not earned, paid for or deserved.

The free-will offering plan of work has always been, not only a failure, but a clog and a curse to the cause of Truth and righteousness. Let us have no more of it.

An Universal Love Song.

Within a rose clad cottage
Beside a southern sea,
A mother sat a-singing
And her song came to me
Upon the scented south wind—
The seagull soared above,
While to her fair-haired baby
She sang this song of love:

“I love you when you’re laughing,
I love you when you weep;
I love you when you’re waking,
I love you when you sleep.
You don’t know how I love you,
How you I do adore,
And every day, you dove, you,
I love you more and more.”

Within a wind-blown wigwam
By Lake Temagami,
A mother sat a-singing
Unto her babe one day.
The wild deer bounded by her,
The wild hawk soared above,
While to her brown-skinned baby
She sang this song of love:

“I love you when you’re laughing,
I love you when you weep;
I love you when you’re waking,
And I love you when you sleep.
You don’t know how I love you,
How you I do adore,
And every day, you dove, you,
I love you more and more.”

—CY WARMAN.

Meditations

By Maxton

ALTRUISM is that principle of ethics which subordinates the selfish interests, fancied or real to the supposed welfare of others. The word altruism is derived from the Latin *alter*, which means *other*. Altruism is the opposit of egoism. As a principle of ethics, egoism seeks continually the, *elatio sui*, or aggrandizement of self. The word egoism is derived from the Latin *ego*, which is the equivalent of the English personal pronoun *I*. The history of the world's religions is the history of conflict between these two principles. Speaking with metaphysical exactness, this conflict has not been between the two principles, but between individuals standing in contrary relations to these principles, and between the struggling Powers of the same individual in his wavering attitude with respect to these principles. Between the two principles themselves, under the fullest illumination of truth, there is absolutely no conflict.

* * *

Jesus, called the Christ, both in his teachings and his life, is the world's most perfect exponent of altruism. The Christian religion to-day is professedly the most altruistic of all religions. Indeed, altruism may be regarded as a distinctively Christian doctrine. But, strange to say, practically the highest exponents of egoism which the world has ever seen, have adhered theoretically to the altruism of Christianity. This sounds like a charge of hypocrisy, but while there has always been a wide divergence between the theory and the practice of altruism on the part of the exponents of the Christian religion, it has not been the result of

willful deception. The Christian preacher who stands in the pulpit and deals out the doctrine of altruistic self-sacrifice, and then goes out and taxes his utmost skill of management in securing for himself every possible advantage in the way of the comforts and luxuries of life is not necessarily a hypocrite. Altruism makes an attractive sign on the front door, but egoism fills our cellars with walnuts and cider and honey. The world has always lived egoism, while altruism was sprung upon it at a time of great unrest and expectancy, and won its way as a pleasing theory. But the adoption of it as an absolute rule of action necessarily involves such radical changes in the manner of life, that we can easily excuse the seeming duplicity of one who advocates the principle with his lips, and is still unable to subordinate his life to its requirements.

* *

Every Christian nation is open to the same charge of duplicity. Our recent war with Spain was labeled fore and aft with the showy placards of altruism. It was a magnificent lesson in altruism. But in the midst of the nation's altruistic pageant the dream of Empire was born, and the net proceeds of our magnificent display was a substantial aggrandizement of our national ego. This is the way in which egoism has ever held its own against the encroachments of altruism. Altruism always occupies our front parlor and receives the callers; but egoism sits in the back closet and cracks the nuts and drinks the cider.

* *

There is no nation more genuinely Christian nor more sincerely altruistic than we are; and yet our patriotism is steeped in the rank egoism of the Monroe doctrine. Patriotism itself is essentially egoistic. The love of one's country is only a form of self-love. The

same is true of filial love and parental love. All the domestic virtues are egoistic, rather than altruistic. Father, mother, brother, sister, home, wife, children, are all words dear to the loving heart, and yet they would lose all their tenderness and sweetness if sapped of the spirit of egoism which inheres in them. The altruism of a loving mother does not reach much further than her own children, and for this reason is essentially egoistic. But it is good—wholly good—notwithstanding its tinge of egoism. The world honors it none the less for its egoism, for the world is practically egoistic. We have arrived so far in our evolutionary progress almost solely through the operation of the allied principles of egoism, and for this reason, when men fall in love with the pleasing theory of altruism and assay to make it an active principle in their lives they will find themselves hampered by countless ages of precedent to the contrary.

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Our inherent tendency is egoistic. Individuality itself is a gift of egoism. Each individual must love itself enough to gather force from the elements that surge and clash around it. It must do this if possible under all circumstances, and if necessary at the expense of other individuals with whom it comes in contact. This is the way individualities have been built up. The fittest which has always survived to the improvement of the species has been the most egoistic. Under the operation of the principle of the survival of the fittest the individual who easily yielded himself to feed others could not long survive. Altruism has had little or nothing to do in building up a world of individualities, keenly alive to their selfish interests and equipped by nature to protect and conserve the same. At least the lower stratum of life is a total stranger to altruism, and the upper layer man, and even the top crust of that,

knows little of it except in theory or in some form greatly modified by egoism.

* *

Altruism, pure and simple, is practically out of the question. The ego is the individual, and egoism is the inherent principle in every individual which by a self-centered attraction holds the individuality inviolate against the disorganizing onslaught of the outer world. Egoism stands guard against every destroying force. Altruism would lay down the draw-bridge and open the castle gate, assuring the ego that the enemies that are ready to cross over and enter are only friends, and will only do good. This the wary ego is loth to believe. It took ages to build the castle, dig the moat, and prepare the draw-bridge; and it will not be lightly abandoned as useless. So altruism pleads without, but the ego keeps mostly within his moated castle and refuses to abandon his defenses.

* *

But there will come a time when the ego will be strong enough to abandon its ancient defenses and neither fear nor suffer harm. It is only a question of growth. We are only beginning to learn what altruism is. It will be ages, perhaps many of them, before egoism and altruism can join hands in the hearts of the human race and lead on to the highest destiny. The highest and truest form of altruism is egoistic, for it works not to scatter the powers of the ego, but to glorify them. The truest and noblest form of egoism is altruistic, for by this quality alone is the ego able to expand its powers and march forward to its true destiny. The strongest individuality grows and prospers in doing good to others. This is egoistic altruism. Also that individual is most active in elevating others who conserves and nurtures his own powers. This is altruistic egoism.

For The Children.

FLOSSIE'S BIRTHDAY PICNIC.

H. V—A

FLOSSIE White was a dear little girl that I used to know, and I am going to tell you what happened the day she was nine years old. It was a lovely summer day, the tenth of June, if I remember rightly, and Flossie wanted to go down to the shore of the lake,—beautiful Lake Michigan—near which they lived, and have a picnic with her little brother Charlie and her playmate Hattie Burns. It is always a great treat to watch the white winged ships sail over the blue waves, or look at the foaming breakers slowly creeping up and lashing the shore; and sometimes—and that was really the most fun of all—the shoes and stockings were taken off and the children waded in the clean white sand and quiet water near the shore. But Flossie and Charlie were never allowed to wade unless mama or papa was with them, and this bright sunny birthday, as they started off with their gay little basket of luncheon, Flossie never thought of wading. She only thought of how grand it was to be nine years old, and the privilege of having a picnic alone (without the older ones) seemed to her a sure sign that she was almost a young lady.

Charlie ran on ahead, switching a little stick he called a cane, or stopping to play hide and seek by the trees they passed, while Flossie and Hattie chatted away like two magpies. Oh, they were so happy.

It really seemed as though the sun never shone so brightly, and the clouds never looked so lovely. They were like great white castles, or angels, or boats, or tiny doves with snow white wings. And the wind too, seemed to remember that it was Flossie's birthday.

It kissed their cheeks as softly as if it were a baby's breath. It frolicked with the leaves, and played with the flowers, and gambolled over the grass like a live thing.

Then the lake! Surely they had never seen such wonderful colors on its bosom. Away off to the east stretched a path of shining gold straight to the sun, with a thousand shining pathlets on either side, and as far over to the north, a delicate, whitish green line touched the deep blue of the sky with a faint quivering ripple. Nearer, with the white ships sailing in between, they could see patches of blue, dark green, and flecks of snowy white as though a baby cloud had fallen upon the bosom of its lake mother, for the lake has many cloud children floating about in the blue depths above her.

The happy hours flitted by all too quickly. Charlie made islands in the white sand, and played he was Robinson Crusoe. Flossie and Hattie built sand houses with wonderful lawns in front and splendid orchards at the back, and then visited each other and made calls upon Robinson Crusoe, until dinner time came and went, and they were thinking it time to go home. Just then something began to happen.

Hattie said she was warm, and the water looked so cool. "I'll tell you, Flossie, let's go in wading," she said suddenly. "It'll be just the thing to do on your birthday," and she commenced unbuttoning her shoes.

"Why, Hattie, we mustn't. It would be wrong!" exclaimed Flossie. "Mama wouldn't like it."

"Oh she wouldn't care, 'specially now you're nine years old. She told us to have all the fun we could and be happy every minute, didn't she Charlie?" said Hattie, turning to him as she took off her last stocking.

"Course she did."

Hattie began to run about in the sand and plow it

up with her toes. Flossie looked at the shining water and then down at the cool damp sand. It would be so nice to bathe their feet in these tiny ripples near the shore. Surely mama would not care for that.

While she was thinking all this, Hattie had unbuttoned the little brother's shoes. "Do hurry, Floss," she cried impatiently, noticing Flossie's "lazy spell" as she called it.

"No, Hattie, I guess I mustn't," replied Flossie rather faintly, looking again at the tempting water.

All at once Hattie heard a very decided voice saying, "Hattie, button that shoe right up again, this minute. Charlie and I will *not* do it. I know it is not right. *No, we will not,*" and Flossie stamped her foot in the sand so hard she nearly fell over.

Then the happy feelings all came back again, and the sunshine seemed as bright as it was before.

When Flossie told her mother about it that night she said it was the happiest birthday that had ever come to her.

THE TURTLE AND THE KATYDID.

"Dear Turtle," chirped the Katydid, "what makes you walk so slow?"

(They're sadly ungrammatical, are Katydids, you know.)

"O, Katydid," the Turtle cried, "why don't you change your tune?"

You sing the same old silly wrangle morning, night and noon."

"Walk slowly?" asked the turtle. "Katy, nature made me so,

And there's no place to which I wish especially to go."

"Sing other songs?" asked Katy. "Why, 'twas nature made me so.

I cannot sing another; it's the only song I know."

—St. Nicholas.

Little folks are very imaginative. Teach them to look deeper than the plain duty they have before them, into the causes as well as the effects. If your little boy does not like to hoe in the garden, explain to him what it is that causes seeds to sprout. Tell him of the elements needed to cause it to grow, and then every weed will have to him a new interest.

Mothers should teach their little ones that they are in the world for a purpose, and help them to a recognition of their own individuality, and their true relation to the outer world.

A Rare Bargain.

I HAVE for sale three ten-acre lots of rubber land in the Tehuantepec Plantation, Mexico, at a very low figure. These lots have 16000 rubber trees growing on them in good condition, three and four years old, almost old enough to begin to tap them.

This rubber land where the trees are old enough to tap cannot be bought for less than \$1,000 per acre.

The owners of these lots have placed them on sale because ill health and financial losses have rendered them unable to keep up payments and properly care for them. So they will take \$125 per acre, part cash, balance in negotiable notes, time to suit purchaser. This is the price uncleared land is bringing there.

Here is a rare chance to secure an income. Apply for particulars to

A. P. BARTON.

WANTED:—An agreeable woman, thirty or thirty-five years old, to live as companion and helper with a maiden lady on a Kansas farm; a good home and living furnished. This lady also wishes to adopt an orphan girl, six or seven years old, who would inherit the farm. She is a kind hearted, new thought woman and loves little children. Apply to The Life office.

: Bible Lessons :

Lesson VI.—August 6.

JOSIAH'S GOOD REIGN.—2 Chron. 24: 1-13.

LESSON KEY-NOTE:—"Remember now thy Creator in the days of thy youth."

Time:—Josiah came to the throne of Judah B. C. 639, a boy then only eight years old.

Place:—Jerusalem the capital.

Josiah was the son of Amon and the grandson of Manasseh, both unholy kings of Judah. His mother was Jedidah, ("darling,") who appears to have been a good woman. Josiah means "Jehovah supports." He married at the age of thirteen years and died at 39, after reigning 31 years.

1, 2. Josiah was a good King according to the standard of that time. He was a descendant of David and probably a better man. But he was not so strong, poetic and picturesque a character. He turned not to either side from the way of righteousness as he saw it. Would that we had more of this kind in the Science to-day. There are so many would be leaders who make public pretenses which are not at all sustained by actual practice, that many are turned away from seeking to know this truth.

3, 4. Reared to his eighth year in idolatry, he returned to Jehovah worship then. This was due to the training of the prophets Zephaniah, Nahum and Habakkuk, and probably his mother. He demolished the groves and altars of the heathen gods. Baalim, plural, is the name for the idol gods in general. There is a strong intimation here that he slew the priests of these gods.

5, 6, 7. Here is another hint that he destroyed

the priests of Baal, burned them upon their own altars. The young king, encouraged and sustained by the Jewish prophets and priests, made a general clean sweep of all the signs, symbols and appliances of idolatry throughout the entire land of Judah. It seems that there were sun-worshippers among them. So will we cleanse the earthly house of this tabernacle.

8, 9. When Josiah had been King about ten years he began to rebuild and repair the temple. All this time he had had the Levites collecting money for this purpose. You remember Joash did the same two centuries before. The temple was now 350 years old and time had added its ravages to those of neglect and abuse.

10, 13. The money was paid directly to the workers and furnishers of material, and not to scheming contractors. The Levites superintended, wrote up plans and helped carry the material. So the work went forward rapidly. The people sent in the money abundantly.

Full co-operation accomplishes wonders. Union of effort multiplies ten fold. 1 is only a unite. 0 is nothing. But 10 is ten.

1. Who was Josiah?
2. What was his reign?
3. Why was he so different from his father and grandfather?
4. What can you say of a good mother?
5. Why were those people so prone to idolatry?
6. What does this cleansing signify?
7. Can zeal for good be carried too far?

Lesson VII. — August 13.

JOSIAH AND THE BOOK OF THE LAW.—2 Chron. 34:14-28.

LESSON KEY-NOTE:—"I will not forget thy word."

Time:—B. C. 621.

Place:—Jerusalem and the temple.

The northern kingdom, Israel, was in captivity, and this was the last reform movement in Judah before its fall.

14, 15, 16. The "book of the law" is believed to have been a good part, at least, of Deuteronomy. It was found, so tradition says, under a heap of stones where it had been concealed by some priest at the time Ahaz attempted to destroy the last copy. It was not in the form of a book, but a scroll or roll of paper, written by hand on one side. Shaphan was the King's secretary.

17-21. When the king heard the words of the scroll read before him by his scribe he was afraid of God's anger. He had not understood until then just how badly the people had disobeyed the law of Moses, which they held to be the law of God. He tore his clothes as an expression of his intense feeling. Let us not fear God, but love the good and serve mankind. The world needs our best service.

22-23. The messengers went to a woman soothsayer to find out what the Lord was going to do about it, very much as people these days go to mediums and fortune tellers.

She told them of a very hard fate pending over that people. It seems that the fact that they had repented and made amends and were now loyal to Jehovah made no difference. She said that God said his wrath could not be quenched. He would still be mad after he had destroyed the whole business. But the woman consoled the King by telling him that he should die before the time of devastation should come. That was very poor comfort, it seems to me. Besides, when it came almost all the idolatrous people of Amon's time were dead and the new and better generation, the Je-

hovah worshipers of Josiah's time, were the ones to suffer, with their children. It was not at all just or fair.

We know now that the words of that old woman were not the words of God. The fall that followed Josiah's reign was a direct result of causes then and for a long time before in operation, bringing exact results in truth and justice.

There was no wrath or anger or vengeance about it. God is Love and never gets angry. It is all a mistake. Jesus said that the story of the prodigal son illustrated the Father's attitude toward erring men. He never was angry, never uttered a curse against the wanderer, always loved him and longed for his return and joyfully welcomed him when he did come back.

1. What was it the builders found?
2. What did it contain?
3. How did the King take it?
4. What of the woman's prophecy?
5. Did it come true?
6. Is God ever angry? Why not?
7. What causes disasters to men?

LESSON VIII—Aug. 20.

JEHOIAKIM BURNS THE WORD OF GOD.—Jer. 36:21-32.

LESSON KEY-NOTE:—"Amend your ways and your doings, and obey the voice of the Lord your God."

Time:—Jehoiakim began to reign B. C. 608, and this occurrence took place in the fourth year of his reign.

Place:—Jerusalem.

This was only a very short time before the beginning of the first captivity. Nebuchadnezzar was at that time king of Babylon and Necho, Pharaoh of Egypt.

What the title of this lesson says is, of course, not true. The word of God cannot be burned. Books may be burned; but no book is the word of God, although there may be truths stated in some books that have been inspired by words or thoughts of God. Yet, it is clear that no stated truth is more sacred or divine than another. All truth is inspired.

21-25. Jeremiah had been for a long time making a disturbance on the streets of Jerusalem by crying out curses on the people, the destruction of the city &c. The people did not give the matter much heed until finally the officials concluded he was a public nuisance, and he was ordered to stop. Then "the Lord"—really his own inclination—led him to write his wailings down. As he could not write, he got Baruch the scribe to write down the woes while he uttered them. And he made them good and warm, for he felt hurt about being ordered to stop uttering them on the streets. The king had them brought and partly read to him, when he cut them up with a pen knife and burned them in the stove.

26. He sent to arrest Jeremiah and his scribe, but they had concealed themselves. This verse says "the Lord hid them;" but in another place it is recorded that the princes of the king's command told them to hide lest the king should have them killed. The Lord had nothing to do with it, unless it was through instrumentalities.

27-32. Really, Jeremiah made up his mind to write the woes again and to make them particularly hot for the king because he burned the other roll. So he had Baruch, his scribe, or shorthand reporter, to write down as nearly the same words used before as he could and much more about the king, giving him no hope for escape.

It seems that the predictions against the king were

none of them fulfilled. He did have a son who reigned after him for a short time and his body was not "cast out in the day to the heat and in the night to the frost." Nebuchadnezzar did come and destroy the temple and take most of the people away to Babylon into captivity. But they all knew he was there preparing to do that as they were already subject to his rule.

1. Who was Jehoiakim?
2. What act caused Jeremiah trouble?
3. Was Jeremiah's scroll the word of God?
4. Did his prophecies come true?
5. Do you think they were inspired?
6. What is the nature of the Jeremiah prophecies in our Bible?
7. Is prophetic foreknowledge possible?

LESSON IX.—Aug. 27.

JEREMIAH IN THE DUNGEON.—Jer. 38:1—13.

LESSON KEY-NOTE:—"Blessed are they now who are persecuted for righteousness' sake, for theirs is the Kingdom of heaven."

TIME:—Zedekiah becomes king B. C. 597. Jerusalem was taken by Nebuchadnezzar, after a siege of one and a half years B. C. 586.

Zedekiah was the 20th and last king of Judah. He reigned 11 years.

This fall of Jerusalem occurred 19 years after Jeremiah prophesied it. It was the second and last captivity. The first captivity occurred in the same year in which Jehoiakim burned Jeremiah's scroll. This is the one in which Daniel and his friends were taken to Babylon. After Jehoiakim died his son Jehoiachin reigned three months when Nebuchadnezzar made Zedekiah, third son of Josiah, king, putting Jehoiachin into prison where he remained for 37 years.

1-5. Jeremiah continued to prophesy evil. He

took an exceedingly gloomy view of life. His delight seemed to be to tell people of impending calamities.

If he had affirmed good and spread sunshine and hope and courage, he might have been instrumental in averting the evils that came upon the nation. I believed he helped it to come.

The people said he ought to be killed. I don't wonder at this. A literal translation of Zedekiah's reply is, "He is in your hand: for the king cannot as to you a word." I suppose it means, "I can do nothing with you."

6. So they put Jeremiah down into a deep cistern in which there was no water but a considerable depth of mud. Here he would have soon perished but for the timely intervention of an Ethiopian eunuch in the house of the king.

7-13. These verses minutely describe the manner of the rescue, even to the putting of old rags under the prophet's arms so that the ropes would not hurt him.

It seems to me that Jeremiah was only reaping the harvest of his own sowing. He was what we today call a "calamity howler." He never saw any bright side to anything. He was a born pessimist. The fewer of these the better.

What he said in this case was probably true. Those who would surrender would escape death, while those who did not, would perish. But the soldiers engaged in a desperate defence of their country did not want to hear this. It was, to them, treason.

It is decidedly better to be cheerful and optimistic in everything.

1. What siege was in progress?
2. How did it terminate?
3. What was the trouble with Jeremiah?
4. State results.
5. Did he deserve such treatment?
6. Why is it best to be optimistic?
7. Is it possible for all to be cheerful and hopeful at all times?

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Key=Notes.

AUGUST.

1-15.

I AM NOW SUPERIOR TO ALL MORTAL LIMITATIONS OF FEAR AND SUPERSTITION AND MANIFEST ENTIRE MASTERY OVER MY BODY AND ENVIRONMENT

MANKIND, ALL THE PEOPLE, NOW ARE SUPERIOR TO MORTAL LIMITATIONS OF FEAR AND SUPERSTITION AND WILL SHOW FORTH THEIR ENTIRE MASTRY IN TRUTH.

Truth Thoughts

THE multitudinous examples of design and final cause in this and no doubt in all other worlds, show us that it is the result of INTELLIGENCE; and the final causes of pain and pleasure which seem distributed everywhere among its creatures, prove they are *under the Government* of that Intelligence.

If we look at this Intelligence as a personal governor of the world, as an austere being watching out for disobedience to punish it, while inspecting the right actions of its subjects to reward them, it will appear to us much as it did to those who found it so difficult to make a god of revenge and hate, one of compassion and love also. Life, Love and Wisdom, as the *All-powers of the Universe*, would appear not only the rewarders of right but as the chasteners of wrong actions in men; and the *perfection* of such a moral government would consist in doing this to all creatures of intelligence, and in exact proportion to their goodness or badness.

In order to attend to his business perfectly, a personal Governor must have his eyes and hands and thoughts in every point of the universe at the same moment and with equal power in love, hate, benevolence or wrath, all the attributes belonging to him must be omnipresent with him, since the ready physician must have his supplies along.

Tradition has been a giant shadow between us and saving knowledge. If distributive Justice governs man by the method of rewards and punishments, it must be very wide-seeing to temper the wind to every shorn lamb, and rebuke the sharpness of every thorn. Infinite Attention must then be equally distributed to

meet every demand. The school teacher who whipped his children to make them good, was trying an impossible method, for compulsion is not the way to truth. A man's natural volition is a necessary concomitant to him who would see the way clearly.

There is nothing at the head of a universal perfection. The Universe is automatic, self-adjusting and perfect-running. While any machine short of the universe needs something at its head, needs a governor, there is nothing at all big enough to head the universe. This is very simple, yet the people have stumbled at the problem of sin in a world made by a perfect being—and yet not a perfect, if the passions, wrath and jealousy and revenge are counted as unspiritual have done so because that perfection was ascribed to a personal being. Then since we are studying the Science of Life, and are trying to climb above and over the shadow of tradition, so that we may see Being as it is sure enough, why not let our emotions alone and not allow tears to intervene in place of the shadow, to cut off our clearer view? Why not look straight at truth and quit weeping and praying and imagining vain things about some one else bearing our burdens and attending to and straightening up our difficulties for us! O, what a scape goat they made of Purity and Innocence, when we are to work out our own Way to Peace and Understanding, through the free *use of* the Intelligence that is equally distributed everywhere.

There is no author of Nature. No one planned and set the universe to running in its present order. The Intelligence of the Universe is its Substance. Out of that Substance things spring and flourish in two ways:—spontaneously or volitionally. There is a mode of motion belonging to Nature which sends things forth into visibility to proclaim its realities openly—not

with a planned object, but because Nature works that way. Man, as the potential reproduction of that nature, inherits the power of *will*. The flowers rise and fall on the earth's bosom without resistance; men rise and resist falling because they are conscious of the relationship to the Eternal Life.

There is reason to believe, indeed it seems to me a logical necessity, for there is a consequent to a premise, that a thing so vast, so multitudinous, so past finding out, is self-constructive. Nor do we have to understand it to make this possible! Call it Nature or God, or The Invisible Powers, it matters not what, IT is self-governing; or, in better words, IT IS Constitution and Government the Substance.

Considered in this light it would not matter whether a god makes the sanction of his laws take place without interposition, or trial. Could he *make his laws execute themselves* in the offender, it would not throw them out of the government of Intelligence, but they would surely be under government in a higher degree and more perfectly, than if some being capable of both anger and benevolence, jealousy and its opposite, which is Love, conducted the trial.

It was a human idea, born of human ignorance of the laws of being that taught there was for a man's sins an uplifted *arm* to smite the evil doer—not right away, but later, at a time when the stroke would be most disastrous—when he is older, sadder and wiser, yet physically weaker, and more powerless to resist the blow. There was no consideration for the added years of wisdom which stripped men of several vanities and garnered tried gold in their hearts instead.

When the poor Pauls would have done good, lo! evil—like children who inherit their uncles and aunts and not their parents, and act apart from their parent's wills—was present with them! Measured by the old standard

of their former, perverse selves, these Pauls, filled with regret and sorrow, for the past and living far removed from its ways must nevertheless hear the voice then, "I warned you, and you would not listen. Sin has ripened for its finishing work!" This made the God of the Jews, more vengeful, less loving and forgiving, less humane than ordinary men.

Could civil magistrates cause the sanction of their laws to take place independent of their interposition after they were once set in motion; could they make their laws go on and execute themselves, it would be done far more perfectly than now. And it is thus Nature, working along in all her myriad ways everywhere, universally, leaves no point unbalanced, in all the worlds and depths of inconceivable space. "He that taketh up the sword," gets the sword back, because it is the fulfilling of mathematical and moral laws. It is not because some God was persuaded or dissuaded. And this is the reason why *balance* must be made good, even though the man has repented in tears, and grown wiser and better with the years.

I hear some one asking what is man then to do, if there is no God to beg, and no Perfect One to tilt our loads of sin upon! *Why! get acquainted with the truth.* In your struggle to know the saving truth you will set in motion other and counteracting causes: If you have set down two plus seven which would result in nine—unavoidably—sure as fate, God, man, his satanic majesty and the angels could not change it.

If you have entertained the thought that has gone along with some crime (whether you have actually committed the crime or not,) if you have hated your brother or thought adultery, for instance, you have set the seal to your reaping the exact results of your error: there is no way on earth to avoid it, and it comes along automatically—God hasn't it by the collar drag-

ging it along to slay you at a certain time—but it is on the way because it is natural and cannot help it.

Before telling you what to do in the emergency, let us glance at the way things would appear if some *great person* were managing, to whom men appeal for help and the blotting out of transgressions. Those old figures of speech "God is angry with the wicked every day" has filled men with dread. There goes along with the wrong deed the *consciousness* of it, which gives it coloring and lends it force; it gives a whack at the good in a man which checks it when it would otherwise always be operative in the thoughts, and it enlarges the bad. Oh, how belief in evil magnifies it! A man paints his evil deed red and green and blue and purple, and feels full of it, even "while he would do good." Yes, he is a balloon full of gas, even to the very cuticle. At one time David could find *no good* thing in him.

Wisdom usually presents herself in the degree required to make it possible to turn from a contemplated sin. It is when Wisdom is waived, set aside, rejected, that the conscience awakens with keenest stings, and the soul often with the sharpest retribution. Wisdom is spoken of in Proverbs as visiting the most public places of resort, and is rejected when she offers messages and help, as the naturally appointed guide of life. "How long, ye simple ones, will ye love folly, and the scorner's delight in scorning, and fools hate knowledge?"

Turn ye at my reproof.

Behold! I will pour out my spirit upon you!

I will make known my words unto you.

When the voice within a man says *stop: this is wrong!* let him listen, for it is the voice of Wisdom. Disregard of this voice leaves a vacuum, an unbalanced condition in the soul, which has to be made right. *Turn ye at my*

reproof. There were prophets of old who listened to the voice of their Lord, heard and obeyed it as the chief joy of their lives, and were powerful in their day. So do some, now.

Bebold! I will pour out my spirit upon you. The spirit of Wisdom! What a promise! Would you not like to have the Holy Healing Spirit of Wisdom poured out upon you—you who are in sorrow, ill health, or even you who are strong in health and wisdom? Well, the Holy Spirit is poured out upon you—is pouring now, and you may receive it. The very ends of the earth are included. Ends of the earth means those who have flown off at a tangent to truth.

“But because I have called and ye have refused,
I have stretched out my hand and no man regarded,
ed,

Ye have set at naught all my counsel,

I also will laugh at your calamity,

I will mock when your fear cometh—

When your fear cometh as desolation,

And your destruction as a whirlwind;

When distress and anguish come upon you.

Then shall they call upon me, but I will not answer;

They shall seek me early, but they shall not find me!”

This poetry is highly figurative, making Wisdom out very personal, and vengeful. But the lines following are more literal, and the expression more obvious.

For that they hated knowledge, and did not choose the fear of the Lord,

Therefore shall they eat of the fruit of their own way.

And be filled with their own devices.

For the security of the simple shall slay them,

And the prosperity of fools shall destroy them!

They shall seek me quick and shall not find me: because they take the wrong course. When they *do* see the necessity they wish for wisdom right away for the advantage it brings, when they are not ready for it. It must be found in the way of Truth. It *can* be obtained in the true way, however.

If a man is sure he is doing a very wicked thing, a much worse penalty will follow than if he were ignorant of sin; for the reason that the *thought* of the heart lends added strength to the evil. But for no other reason, because a wrong figure is a wrong figure in a mathematical problem, no matter whether the man knew it or not. The results are literally the same. It is the *thought* of evil which makes the difference;—the conscious awe of it. It is the conscience that lashes people; and he who is ignorant, though his sin may be as great, suffers less because he did not know, and the sin was therefore *not* accompanied by the accusing conscience to magnify it and its results. "He is beaten with few stripes."

When the State hangs a murderer there is no accusing thought of evil going along with the deed; yet is not the one who deliberately takes life in cold blood, with no sorrow or repentant feeling, a harder case than the man who under provocation does the same? Yet the State is easy: it has done its duty; there is no place for remorse!

Yes, there is a way to check operative laws already set in motion. Now that we have found out "God" does not mean an austere father but Universal Truth, Infinite Intelligence, Omnipresent Life, Truth and Love without any evil, hate or revenge or opposite to Wisdom and Goodness in it, we see that the cause of all our mistakes was our lack of knowledge; we did not know the truth and so we stumbled in the dark.

Now we have found that the Latent Consciousness

in man is trained by suggestion; and that present active thinking may be done in such a way as to supply the Latent Consciousness with wholesome quality only. The Latent Consciousness is the Camera Obscura from whence we get all our physical outpicturings. If I say in the understanding "You are sound and well," your present thought will sink into your Latent Consciousness—if you do not reject it—and will there make a picture on the sensitive plate of your consciousness, which will reappear in due time in the physical organism. The Latent Conscious mind is governed by the *Present Thought Force*. When all the thoughts are sent in understanding, they will be Scientific, and the outpicturing will be harmony.

Know the Truth, and the Truth made active by you, will make you free. Say the things today, you would have come true tomorrow. Knowledge of the truth will help you into doing this.

(The next lesson will contain some *experiences* illustrative of what should be done in the emergency.)

C. J. B.

An Irishman, having gone broke, concluded he would make a raise by highway robbery. So he went out one night and presented a pistol to the head of the first man he met, with the demand he had read about: "Your money or your brains." The victim, seeing he was a son of Erin, conceived a scheme at once, and said, "All right, Pat. I'll tell you what I'll do; I will give you all the money I've got for that pistol." "It's a bargain," said Pat, and the exchange was made. "Now," said the robbed man, presenting the pistol to Pat's head, "give me back that money or I'll blow your brains out." "Blow away," said Pat, as he walked away, "the divil a bit of powther or ball is there in it."

Correspondence

1. HOW do you explain the 300 wives and 700 concubines of Solomon?
2. Did he ever exist?
3. What was the cost of his temple in dollars?
4. What is the age of the earth?
5. Which is the older, Moon or Earth?

H. W. THATCHER, London, Eng.

*Answers:—*1. There is no more symbolic meaning in this historical statement, which is corroborated by Josephus, the greatest Jewish historian, than there is in that of the sultan of Turkey having fifty women in his harem. Solomon was a vain monarch of an ancient people and did all in his power to add splendor and glory to his reign and court. Part of his scheme was to send out to all other kings, chiefs and moguls and get their daughters for nominal wives, and to lesser officials for concubines. This made him "solid" with the powers at home and abroad and got him a great name.

History says he was cruelly oppressive to the people and robbed them of their means of living in order to build his temple and keep up the enormous expenses of his household and court. He was really one of the worst kings Israel ever had. He was lecherous, cruel, extravagant and a bad murderer, having killed his own brother because he wanted to marry a girl he liked. He was haughty, vain, idolatrous, profligate and unscrupulous. There is absolutely no symbolism in the number of women he had around him. He probably did not have half that many, anyhow.

2. Yes, he existed. We have much evidence of this outside of the Bible. In Arabia are still preserved many stories told about Solomon by Balkis, the queen

of Sheba, (now Yemen in Arabia Felix) upon her return from her famous visit to Solomon's court. Josephus is another ex-biblical authority for the existance of Solomon; also the Talmud. He is fully as well established as an historical character as Alexander the Great or Julius Caesar.

3. It is impossible for us now to make even an approximate estimate of the cost of Solomon's temple. Josephus and the Talmud both persist in doubling the very exaggerated story of I Kings, adding another story to the structure.

The story of the material accumulated for the temple during David's time is utterly incredible. We cannot now be expected to believe that there were 500 tons of gold, over 1000 tons of silver, 1100 tons of brass and 6000 tons of iron in it, besides what Solomon collected afterward. Besides this, there were stone, marble, cedars, cypress etc. without stint, and over 200,000 artisans, officers and laborers employed seven and one-half years in the building. Then, at the dedication, 150,000 animals were slain. Just take your pencil and make an estimate of the value of the gold, silver, brass, iron and labor alone, leaving out everything else, and you have a sum that is staggering to contemplate. 500 tons of gold and 1000 tons of silver would alone be worth today more than \$300,000,000. So, if the story be true, Solomon's temple could not have cost less than \$4,000,000,000. But we have every reason to believe that the estimates given are enormously exaggerated. Those people at that time could not have accumulated that much silver and gold.

4. The age of Earth is, according to Huxley, Dana, Haeckel and others, approximately fifty millions of years. We have evidences of man, in at least a semi-civilized state, dating back at least twenty thousand years. But, I suppose the fact is, our Earth is

much older than that—maybe never had a beginning, and man has been occupying it for many millions of years. The Chinese are said to have records of civilized races who lived twenty thousand years ago. And geology gives evidence of man running back as far as fifty thousand years.

5. If there is any difference in age, Earth must be the oldest. According to Pritchett, Proctor and other astronomers, the sun threw off the planets in molten mass, whirling in their orbits and the planets threw off their moons in the same way. If this be true, then, in substance they are the same age, in form the primary oldest, the secondary next, and the satellites the newest or latest formed.

The chronology founded on the Bible story of Adam and Eve is, as we know now, the product of an age of ignorance and superstition. The story of creation as found in Genesis is, at best, but an allegory, and Adam and Eve are myths similiar to many Greek and Roman stories of like character. I fail to see any good reason why we should believe a story because the Hebrews told it any more than these told by other people.

The following letter is from a gentleman living in Washington City who was educated for the ministry in the Baptist church, but The Life spoiled him for that business:

"Inclosed you will find \$1.00, renewal for The Life. It is the same welcome visitor, improving with each successive number. It helps me as nothing else does. I would get along better if I read it more than I do.

"I wish I could let newspapers alone. I believe they hinder my progress more than anything else. I dwell too much on what I read in them. This keeps me away from the better things.

"Is it worth while keeping up with the news as

published?

"I am glad I have The Life by me to pull me back into the right way. Mrs. Barton is surely inspired. It is wonderful to me how she can write such grand and good articles. The Life is always full of good things."

We most sincerely thank the writer of the above letter for his good, kind words and hope we may always, in some measure at least, deserve such praise.

I have been asked by several as to the propriety of a scientist reading the newspapers.

In the first place, I will make a confession of my own conduct in this line. I take two Kansas City dailies, one a morning paper, Republican in politics, the other an evening paper, Democratic. Besides these I get in exchange for The Life about six country weeklies, besides a daily published in Manila, P. I. One of these weeklies is edited by my brother in St. Louis county, another by my wife's brother in Linn county.

I sit down in the morning, either after or before the silent hour and glance over the morning paper, and in the evening, usually before the healing hour, and glance at the evening paper. And I usually read at least the editorials in my brother's and brother-in-law's papers. They are almost always good and worth reading.

I read the newspapers in order to keep posted as to what is going on in the world, in all of which I take a lively interest. It is well to know what the world really is, at the same time you are holding ideals as to what it ought to be.

All this does not disturb me at all. When I notice epidemics of suicide, surgeons' operations, accidents, divorces, heart or bank failures, strokes of paralysis, or robberies, drownings, hunting or fishing excursions, deaths by the gun that was not loaded, etc, etc, I say "Poor mortality; will you ever cease to follow the bell

sheep? Why are you not yourselves? Stop copying. Stop being an echo. Be individual."

As to the news, it is best that we have it. I enjoyed Scotty's run across the continent. Of course Scotty is a drunken fool, but his antics are amusing and we take interest in noting what the end will be. I read all of Puck and Judge and note the pictures.

All these things do not disturb me at all; nor should they disturb you. In it all I see the exact working of the law and I grow strong and confident in it. I read Haeckel's arguments against the immortality of the soul because he is the strongest, most learned writer and lecturer on that side of the question. Do you suppose I would be weak enough and silly enough to hold up my hands before my face and put stoppers into my ears so as to not see or hear what such strong men have to say on those subjects? Not I. If my teaching is truth, it can stand against all sorts of error, it matters not how strongly it is sustained. If it is error, the sooner it falls the better.

All these things strengthen me. I rejoice that I read Haeckel's "Riddle of the Universe," because it is the strongest argument against immortality that ever was written, and I see so clearly its weakness. I know he is wrong.

So, I fear to read nothing. You need not fear. Read broadly what interests you, keep posted; let nothing submerge you; be free and master of your own psychic sphere. Know the truth and it shall make you free. To fear to read anything is not freedom. Being established in Truth, you fear nothing, do as you please, obey no commandments, follow out no crank's rules. *Be yourself, or be nothing.*

Why do so few of the new thought magazines quote from THE LIFE? I see in those that come to me

quotations from almost all but THE LIFE.

A. R. C.

*Answer:—*There are four reasons why this seems to be true:—

1. THE LIFE very, very seldom quotes from any of them. It is original. We write our own articles, while others "fill up," chuck in stuff to save work and thought. But they get even by not quoting from us.

2. The magazines that quote are, as a rule, on a lower plane than THE LIFE plane and their readers would not comprehend or appreciate THE LIFE articles.

3. Many of them are very jealous and envious of THE LIFE. It has grandly succeeded while they have been all the time on the "ragged edge," pretending to the public to be what they are not.

4. THE LIFE has always said what the editors thought. We have never toadied, fawned or flattered, for favors. This is a common practice among most of them. It is like giving presents to those who are richer than we are, expecting much more in return. We cannot do this. We never pat people on the back for favors. The game has been tried on us frequently, but it didn't work. We have an incurable habit of calling things by their right names. Failures and pretenders do not like this.

A grateful mother whose son was lifted from the lowest degradation of drunkenness and profligancy by spiritual treatment and restored to his normal state of upright, noble manhood, writes:

"I realize as I never did before divine protection. My son is like a new creature. You have reached him as no one else ever has. In treating him successfully you have done me the greatest kindness any one could do."

H Rancher's Dire Distress.

I'm feelin' plum blue tonight, mother, as blue as an
indigo bag,
An' nothin' on earth'll relieve me but settin' an c'haw-
in' the rag,
I'm worried to death about William, the son that was
allus our pride,
The boy that we raised up so keerful with the help of
our Heavenly Guide.
Don't seem any time since I saw him a-layin' asleep on
your breast,
The smartest boy baby, we reckoned, in all o' this glo-
rious west,
And O! how we prayed for his future, prayed that he
might grow up and be
A comfort and joy to his parents; to you, his ol' moth-
er, an' me.
We watched him with care in his boyhood an' molded
his mind in a way
Like clay in the hands o' the potter, as I once heerd the
minister say.
An' give him the very best schoolin' there was to be
had in the state,
Denyin' ourselves o' some needin's at times in a payin'
the freight.
An' when he had gone through the college an' had a
diplomy to show
The pride that we felt in our William jes thrilled us
from noggin to toe:
I got so blame proud, you remember, I made all the
neighborfolks stare
By usin' my Sunday-go-meetin's, by jingo, fur every-
day wear!
But pride, as the sayin' goes, mother, is sure fur to
meet with a fall,

An' the cup that is sweet to the tastin' may turn into
wormwood an' gall.
An' it wrenches the heart in my bosom in the cruelest
sort of a way
To see that in spite o' our teachin's his feet are a-goin'
astray!
They're goin' to run him fur congress in the comin' po-
litical fight,
An' say he will carry the deestrect as sure as the day
follers night.
An' the things I have read in the papers 'bout the
crookedness congressmen show
Tells me he's approachin' his finish, with no killin' dis-
tance to go!

—James Barton Adams in Denver Post.

MR. and Mrs. Barton and family, and all friends,
greeting!

I certainly owe you a letter. Without a doubt the enjoyment that we receive from the many that do their thinking along the higher line of thought is great. I must without flattery tell you people that I have in many ways received very much good by being conscious of your very presence in the articles of *THE LIFE* from time to time. The profound patience in waiting for your money on subscription is certainly a test proof that the Christ in you, Mr. and Mrs. Barton, is the propeller.

Find inclosed a draft for three dollars to pay my subscription and forgive me and remember no longer the delay. Love to all. Yours truly, W. J. C.

Beat shy of everything that has "mystic" to it. It is purely a trick to gull fools. Don't bite at the bait. "Mystic" can mean nothing less than deception and fraud. There is no mysticism in nature, truth or God. When you get into mysticism you are departing from truth and common sense. Let it alone, unless you like to be humbugged.

Little Lessons In Elohim.

IT IS a law of Nature that a straight line is the shortest distance between two points, while the crookedest line is the longest. If Wisdom's Way is the straight line between you and Harmony, then the crooked course—although pleasures may be discovered along its way—must be the longest road to real happiness.

It was Huxley I believe who intimated that according to the views of some, God might have made the Cosmical machine, and after setting it going, have left it to itself till it needed repair. I presume that would be when a man sins, gets wayward, ceases to work with the machine. It throws all out of harmony, just as Newton said the destruction of an atom would cause all nature to hasten to dissolution, I suppose if the atom were not quickly replaced. Men are required to repent quickly.

Let us think God—all of God—is in every single atom of the Cosmos, equally, all the time. Then, when we err and cause a disturbance in all the Web of our universe, and it takes a good while for the vibrations of our act to reach every point in space, may we not suppose *this is why* we meet the *results*, feel the echo of our deed, so many years thereafter?

Suppose the deed is followed by repentance in such a degree as to lift the doer above the *plane* of such deeds forever. We are sorry for it, not to save ourselves, but because we see our mistake, our departure from the true way. We inwardly sense the conditions as they are. We think we have broken one of the spokes of the Cosmos, but we have only withdrawn from our own promotion of the world's progress, and

we *feel* we have broken a spoke, smashed a fellow, broken a law, which, being in our *thought* (as a man thinketh, so he gets to be (we are as if we *had* broken the law.

I saw a mother faint away on the street because she *thought* her only child had been run over by the cars, when the child was safe at home. There was not a thing to it but the *thought*; yet the *result* was momentarily as severe as if it had been so!

Thoughts! What wonderful things! We can pick one up with our mental fingers and hold onto it until it multiplies its quality so much, it overflows and extends outward, increasing and igniting in flames of Love and Joy or the perception of Truth in all the worlds, until we are fully insured with the returns of such blessings.

The *repairing* the universe seems to need, is not in the universe, it is in ourselves; it is our notion of it. We have grown higher than the idea of a boss who punishes men who turn to the left, and rewards them for turning to the right; we now recognize the Universal Energy at hand and we are turning this way or that according to the Divine Principle within and about us. We are not moved by the reward there is in a good act, but by the *principle* of Right. Nor do we turn from evil deeds to avoid punishment, but because it is right to turn.

Belief in the truth saves, while the opposite has the opposite tendency; so long as men *think* evil its results will appear, until driven to Wisdom. We do not wait for Universal Intelligence and its Governing principle to come and make us right. We no longer pray God, for anybody's sake, to come and excuse our errors. We open our consciousnesses and appropriate it, as we would mathematics. Nor do we have to buy the power to know. I once heard of a woman who tried to enter her daughter at college, and the president in-

formed her that the daughter did not have a *capacity* for taking the course. The mother replied, "That will make no difference; I have plenty of money, and will *buy* her one." We don't get Wisdom in this way. We have to get it by thinking.

There is possibly an at-onement, a bringing up of all the broken threads of our lives, so that the perfect pattern appears in the creature. Nor is there any God who is "measuring us by our past self, while we are looking back on that self with a mixture of disgust and sorrow."

Physical man is a bundle of the infinite done up in a flesh wrapper. He must scramble about to learn. Being limited, he can learn only a part at a time. And it is his manner of learning which makes us denominate him sinner or saint. If he takes a straight line to Wisdom and Truth, works out his way by keeping his mind on high, then he arrives without sending out untrue vibrations to come back after many days; but if he takes these circuitous routs, does as he pleases, *thinks* he is breaking spokes and felloes, he will come up at last—though maybe scarred and maimed, and sorry, yet worldly wise—at Wisdom's far off Door.

A man's thoughts change when he knows truth. They are no longer like the old ones. He is a new creature. Right-thinking says "Come unto me, all ye that labor and are heavy laden, sick or distressed, and I will give you rest." If you will come; not other wise.

Right Thinking consists in so organizing our thought-action that all error concepts are eliminated, while Joy, Love, Peace, Goodness, Naturalness, health, strength, prosperity, dominion over the material realm, is scientifically adopted and maintained by us.

Infinite possibilities are at hand. The work of appropriation all depends on you. C. J. B.

How is the Best Way to Find Yourself?

I READ the above question this afternoon, and all through the dinner hour, and the cosy chat with my husband as he smoked his after dinner cigar, that thought was with me. After all were gone, I curled up in a big chair by the fireplace, and watched the pretty blue flames creeping in and out among the wood, changing from dark blue into a brilliant flame color, to change again into dark red coals, then growing fainter and fainter until they fell in soft gray ashes. Their mission was fulfilled, and these are the thoughts that came to me as I gaze into the fire:—

To find yourself is to find the God within you, and the way to do this is to look for *good* in everything. In the song of the birds, the smile or caress of a little child; the beauty of the landscape; the perfume of a flower; the beauty and grandeur of the ocean; in the harmony of music; the good we see in others; the stars and moon that take their places at the appointed time to shed their glory on the children of God; the blessings that are falling upon us all the time. To trust the God within to direct us in all our ways and as we find God in everything around us, we have found ourselves; for *we are one with God*.

“Oh, God, I am one forever
With Thee by the glory of birth.
The celestial powers proclaim it,
To the uttermost parts of the Earth.”

“Oh, the glory and Joy of living,
To know we are one with God;
’Tis an armor of might to the spirit—
’Tis a blossom and crown to the sod.”

LIZZIE F. HALL.

Now is a good time to subscribe for THE LIFE.

ON July 9 the Editor of THE LIFE sent Mr. E. P. Powell of Clinton, N. Y. the following letter:
E. P. Powell,

Dear Sir:—

I am considerably astonished at some of the statements you make in your article published in the July Arena. They seem to result from the blindness about the South and West so common among people of your section, the sectional bigotry and prejudice of ignorance.

I will here refer by quotation to only a few of the objectionable passages:

"New York abolished slavery in 1817."

Why not tell the truth and say, New York and other northern states sold their negroes to the people of the South for a large sum and then helped to force them to give them up without compensation?

"In 1819 Virginia threatened to enslave all free blacks."

This is simply not true. Virginia never "threatened" nor had the power to do anything of the kind.

Nor did the South ever "drift" toward confirming slavery "as a righteous social principle." Negro slavery in the South was always merely a matter of property and thrift.

"The abolition of the Missouri Compromise was essential righteousness and providential."

This really means nothing. How? Why? Wherefore? When? Please specify.

"The South now yielded every vestige of independence."

Such a statement is not only ridiculous; it is a slander, on a noble, free, proud, liberty-loving people. The civil war did not begin on account of negro slavery. The Southern states united in maintaining a doctrine of states' rights which the other states refused to recog-

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nize. Those people were never rebels against the U. S. government. Their purpose was to peaceably withdraw from the Union and set up a separate government, as they believed they had a constitutional right to do. But the other States got together and whipped them back into line. Setting the negroes free was a war measure not at all intended or anticipated in the beginning. It arose as a purpose in the great mind of Lincoln and was done against the strenuous opposition of his advisers long after the strife began.

The only reply Mr. Powell made to this letter was to return it inclosed with a circular announcing, among other things, his books instructing people how to start and conduct farms, orchards and gardens.

This attempt to sell us something without answering our letter was characteristic. It was, of course, discourteous, not to say a stolid effront. But such people can't see that.

I will say in passing that I have examined these books and honestly believe that a Southern or Western farmer would utterly fail if he were to try to follow all the suggestions therein made. These sturdy, thrifty, successful farmers and fruit raisers know more in a day about their own business than such men as Powell could tell them in a year. They don't have to look to Eastern poor patch tillers to tell them how to conduct their broad acres of rich, exhaustless soil.

I wish to say through your valuable, true, honest journal, that I know by both experience and a thorough investigation that "The Mystic Success Club" of New York, so vigorously advertised by "The New York Magazine of Mysteries," is a base humbug, a graft and a fraud. I would advise all of your readers to *not* join. You can have much better success without its yoke.

W. L. Jones.

Distilled Water.

THE water still is either a good thing or it is not. There is no half way about it. From the standpoint of eliminating all impurities that may be in water, the still is unquestionably all right and a success; but from the standpoint that it also eliminates the living life principle put in water by Nature, it is anything but desirable. Distilled water becomes dead water, the same as water that is boiled becomes dead water. The natural life energy is extracted, or rather, cooked out of it, though not so absolutely in the boiling process as in the process of distillation, unless the water is boiled for a great length of time.

"Naturally, water is a life-giver. It possesses living properties. It feeds the body in great degree—when it is pure and has not been tampered with.

"Some say that distillation destroys all the infinitesimal animate life that inhabits water, hence is a good thing. I say it is not a good thing to destroy this life. It is this invisible animate life in water that assists in preventing diseased conditions of the body. This so-called disease germ is nothing more nor less than a scavenger, which feeds upon the effete matter and diseased parts of the body. Helps to clean up and cleanse the body, as it were, without which, as the writer has before stated, there would be a million deaths where there is now one.

"This infinitesimal animate life in the water is the disease scavenger. Don't forget that. And when you destroy this life, as well as the vital energy placed in the water, also by Nature, you are assisting in nailing down your own coffin lid."—*Pathfinder*.

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ALADY applied for treatment in a business matter recently. In answer to my letter she writes: "Your kind letter of the 15th was received yesterday and I thank you with all my heart for the good it did me. The peace and serenity you speak of I felt the very day I wrote you about the matter. I now feel sure that no one can ruin or hurt us in any way, because, as you say, we are protected by Infinite Truth and Love. I am holding these thoughts, as you instructed me, and no one can wrong us. I am also holding our opponent with the most High and saying that he is filled with Love and Truth. I am confident that your wonderful power has its effect and the man can do us no evil.

I am sure your influence and the work you have done will continue and I will keep in the spirit, as you tell me. Again I thank you very much for what you have done for us. You have given the needed help and I feel it very strongly. I will follow your instructions faithfully.

Yours with gratitude and faith, Mrs. —

BISHOP" Sabin, editor of *The News Letter*, has a motto that he has vaunted much and to which I demur: "Unchain the Truth. It shall be free."

Now, the Truth never was and never can be chained. Not even the gods could chain the Truth. It is as unbindable, unconfined as eternal Light. It laughs at man's puny efforts to corner it or get a trust on it. The humblest child can come to her waters always and take freely of her waters, without let, hindrance or price.

"It shall be free!" Who is so presumptuous as to talk about setting Truth free? Get free yourself; that is what you need. Truth needs none of your aid or assistance. If you know the Truth, it makes you free. You, I, make Truth free? It is most ridiculously absurd, the very suggestion. Truth is itself the very breath, soul, spirit, power, essence of freedom.

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Vol. 8 No. 3



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THE LIFE

S E P T E M B E R, 1 9 0 5

COMMANDMENTS

RIGHTEOUSNESS includes three things:—Right attitude, right thinking and right doing.

To *be* right one must have what has been called a good heart; the intentions, purposes and inclinations must be good. Right thinking and right doing naturally follow being right.

No account is taken here of education or the judgment. These may lead one to think or do wrong without intending it. In this case the attitude is erroneous through ignorance. The remedy is, of course, education, drawing out, lifting up.

Vastly too much of our attention has been given to the mere doing or not doing things when we have undertaken to teach righteousness. We have founded our moral and religious code too much on commandments enforced by penalties. The appeal has been made to fear of punishment or expectation of reward.

These are both unworthy incentives appealing to our baser qualities. The man who would steal a horse, but is prevented by fear of the law with its penalty, is no less a thief at heart for having been so deterred from doing the deed. The person who gives to the poor and needy and says his prayers daily, because he believes he is commanded to do so and he fears to disobey the command, is not right in attitude, his

righteousness is of a poor quality. It may be objectively correct, but subjectively it is wrong. So is it with the one who refrains from wrong ways and does what is thought to be good deeds because he thinks he will get a reward of some kind for it. The man who works only for wages does not do the best work. He really is not deserving of any credit for doing it.

Truth will not bless the wooer who woos her only for her emoluments. She must be loved for her own sake alone. Then she blesses.

In the times of primitive ignorance it was necessary to restrain people from wrong doing by fear, by the enforcement of commandments. And even now there are many people who must be so controlled. This is for the protection of others. But it does not reform; it makes no one better.

I therefore say that we should expunge all commandments from our moral and religious systems. Let the civil law restrain by fear and punishment those who must be so restrained. Let wages be offered only in business transactions and not for righteousness' sake. In this sphere of ethics, in our religion, in the work of elevating moral sentiment, we should give our attention to *being* right, from which follow, without commandments, thinking and doing right.

Jesus is reported to have used the words command and commandment a few times in talking to his disciples. But we can see in every instance that he used the words in the sense of recommend, covenant or entreat. No penalty was attached.

For example:—

"These things I command you, so that you may love one another."—John 15:17.

"This is my commandment, that you love one another, as I have loved you."—John 15:12.

"A new commandment I give to you, that you love one another."—John 13:34.

We must admit that love cannot be subject to commandments. Could, "I command you to love me and will punish you if you do not," ever induce you to love me? It would have the opposite effect.

Here is a quotation from Jesus which clearly shows that he did not mean the ordinary application of the word when he used it:—

"No one takes it (life) from me, but I lay it down of myself. I have authority to lay it down and I have authority to receive it again. This commandment I received from my father."—John 10:18.

He rather means a covenant of power with the Father, and his lessons to his followers were always tender entreaties, gentle leadings, loving precepts, noble example.

What shall we substitute in the place of commandments with their penalties? A commandment denotes only authority. We acknowledge no authority in spiritual matters. There is no authority in the Universe that can make me love God by commanding it. There is none that can induce me to love righteousness or be good and pure in heart by holding a threat over my head. It is folly to teach such stuff. "Thou shalt" and "thou shalt not," belong to the religions of the dark ages, the religions of boss gods, cruel, merciless, blood-thirsty ideals of men called gods. They never existed except in the minds of men. Yet they became very real to those who originated them and were subject to their supposed commandments.

What has been called the Decalogue, or Ten Commandments, which were laboriously chiseled on stone slabs by Moses, requiring forty days to do it, is one of the poorest moral codes ever invented. Moses was shrewd enough to make the people believe Jehovah

did it, so as to give it authority. But I wonder some one did not remind him that he had told them before that God made all the Earth, Sun, Moon, Stars, etc., with all that was on them, in six days, and ask him how it came that the same God was forty days chizeling a few lines on two stone slabs.

It is negative code, every article in it being a "thou shalt not," except the one about honoring parents.

A negative code must forbid all sorts of wrong deeds, or it is a failure. Let's see: this code forbids, Worshiping any other god but Jehovah, having idols about, profanity, Sabbath-breaking, murder, adultery, theft, just one kind of lying, and covetousness. That is all.

It don't forbid drunkenness, cheating, wife-beating, gambling, lying (just so you do not bear false witness against your neighbor,) robbery, arson, unkindness—well it fails to forbid thousands of bad things. So these are all permitted by this negative code of rules.

One woman upon seeing a similar statement to this from me wrote me, "What about that commandment which says, 'Love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself?'"

And she was reared in a Christian land and attended church and Sunday school all her life and thought that was one of the Ten Commandments!

If one is in the condition described in this statement, quoted by Jesus from Leviticus, of course he cannot think or do any wrong thing. But it is not part of the Decalogue. It is worth a million Decalogues. The fact is, that a calf, or a log of wood could come nearer keeping inviolate all the ten commandments than could any live man—it could come

nearer merely *not* doing than you or I could.

The one positive article is not of much value and is founded on a false promise—"that thy days may be long upon the land which the Lord thy God giveth thee." We know this is not the result of honoring father and mother. In the Sunday school stories it was always the pious, obedient little boy that died young.

"Honor to whom honor is due" is the only rule of honor. We have seen many parents who did not deserve even the respect of their children.

And listen to the reasons ascribed in the second commandment for not worshipping idols:—

"For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." Such a God as that should be dethroned at once. Few men are so bad.

But it was only Moses' ideal and he put this in to try to prevent idolatry; for his people were very prone to worship images. Even while Moses was up in the mountain carving this commandment with his pocket knife, Aaron made a calf image of gold and the people worshipped it. Moses' idea of an invisible, mystic God never did take well with that crude, uneducated, nomadic people. They demanded a God they could see, even though his shape should be that of beast, reptile or deformed humanity.

We should not teach our children such things now. We should teach them that God is Love and full of mercy and truth, never jealous, nor angry, nor so unjust as to punish any one for the sins of another.

In truth, we should altogether expunge the idea of punishment from our religion—yes, and from our civil

law, too. It is all wrong. Punishment inflicted extraneously as a deterrent never did do any good. It does not reform the wrong-doer, nor does it prevent crime. In fact, the extreme penalty has always increased crime.

The only punishment that is lawful and not destructive, is the intrinsic, remedial results of sin. The law of Being directs this. No court, jury or deity has any right to meddle with its action. Its end is not punishment at all, but salvation. In the reaping is the remedy. Through it we overcome and rise above the planes of error, step by step, grade after grade.

There are people yet who must be restrained—maybe kept within high walls—for the safety of community. But the idea of punishment should be taken out of it. These people do not need punishment. They need education, reforming, elevating, cleansing, through loving words of principle and correct teaching.

A commandment carries with it the thought of obedience. I do not believe in blind obedience. While it **may sometimes be a necessity in dealing with ignorant or vicious people or infants to require simple, stolid, unquestioning obedience**, it is not in accord with our higher religious and moral ethics. Much talk is made now-a-days about obeying the laws. The statutes of a State are not commandments uttered by a superior for inferiors to submit to. At least this is not so in this U. S. We, the people, enact rules of conduct for ourselves, and hire people to see that they are enforced for all alike. There is no obedience about it. If our servants, the Governor, the State's Attorney, the sheriffs, etc., do not please us in their performances, we turn them off and hire others in their place. They lose their job. And if a rule we have adopted does not work as we thought it would, we set it aside as a dead letter and erase it from our books later on. This is not

obedience to authority at all.

In fact, I do not believe in such obedience for enlightened people. These should be, must be, sovereign. There is no power over them to make dictatorial rules for them. Not even an old Sinaiatic thunderer of the dark ages has any authority to make commandments for us. Obedience without reason is not for this age. We obey only the voice of the God Consciousness within, our own divine selves.

Instead of commandments and threats of vengeance, let us have counsel, precept, the winning power of love, the teaching of example. Only let your light shine. This is the best teaching.

A woman said to me recently, "If my husband reads my books and magazines of New Thought, he don't want me to know it. If he sees me looking he drops them." I said, "The way to manage such a mule as that is to make him think you don't want him to have them, that you have found a treasure you wish to keep him from sharing; and, at the same time let your light shine. Be so much happier and brighter and healthier and lovelier than you were before that he must notice the difference. If you do this, he will soon tumble, if he is worth saving at all."

The time has come when wives do not have to obey their husbands nor be subject to them, as of old. The partnership and control of household and family matters should be a mutual arrangement between them, neither assuming the role of boss.

Children, even, need not obey their parents if they are wiser than their parents, which is often the case. At least, their requests should not be backed by dictatorial assumption of authority. The child has a right to ask for reasons. And if his reasons for not doing what you have told him to do are better than your reason for wishing it done, you should yield gracefully

and acknowledge you were wrong.

This is the age of moral suasion and gentleness, of reason and kindness, of equality of rights among all people. It would not do for a school teacher to take the a long switch these days and thrash the little ones right and left as he once did to enforce obedience. That old switch is now obsolete and the order and system in our schools are much better than then. Jesus' commandment, "Love one another," and the Golden Rule are all we need as rules of action.

Chose Awful Microbes.

Go draw the curtains, sister, and, stop up all the chinks,
For microbes and bacilli are kicking up high jinks.
Go sterilize the water, and disinfect the cook,
The germ is grimly stalking like some pursuing spook.

And while you are doing these things,
You'd better do 'em twice,
And when you've got 'em finished,
Go down and boil the ice.

Be careful of the mutton—oh! guard ye well the meat,
It's full of varied microbes we would not care to eat.
And trace the antecedents of that seductive stew.
We know not how much danger may be lurking in the
brew.

Go, vaccinate the oatmeal,
And sulphurize the rice!
And, once again, dear sister,
Don't fail to BOIL the ICE!

—Baltimore News.

A gentleman in New York City, upon renewing his subscription to THE LIFE, writes,

"Please accept \$2.00 for continuation of your Sunny Life. Wherever it is sent light goes with it. In winter it warms the heart with its valuable instructions. In summer it gives strength to feel comfortable."

Meditations

By Haxton

REASON is one of the very feeblest of nature's forces, if you take it at any one spot and moment. It is only in the very long run that its effects become perceptible. Reason assumes to settle things by weighing them against one another, without prejudice, partiality or excitement; but what affairs in the concrete are settled by is, and always will be, just prejudices, partialities, cupidities, and excitements. Appealing to reason as we do, we are in a sort of forlorn hope situation, like a small sand-bank in the midst of a hungry sea."

*
* *

The above quotation is from a high authority and fairly represents the attitude of practical philosophy in the world to-day. It may be called the logic of history as it has been read by the world in general. Indeed, what could be more evident from a comprehensive view of the notable changes of history from the most ancient records down to and including modern affairs? What nation was ever born that did not have its christening of blood shed by irrational lust for power? What philosopher has stood on a pedestal of pure reason and successfully coped in the councils of nations or in the courts of justice with the elements of lust, hate, and prejudice that center there? We have made a bloody trail through the devious way upward, from the estate of the animal, instinct guided, to the estate of the rational animal, called man; and the most of this blood has been blindly and irrationally shed. Still man is *the rational animal*, and justly so called.

But if we consider reason, in its restricted sense, as meaning the ability to arrive at correct conclusions from related premises, we must concede that man has, in all his rapacity and cruelty, shown a marked capacity for drawing conclusions from premises. His success in oppressing and robbing his fellows has depended largely upon his ability to reason from premises to conclusions. The fault has not been with man's power of logical deduction, for this has always been, and is now, the most effective weapon in the hands of wrong and oppression. The rational animal reasons well enough, but he is deficient in spiritual perception. If the highest good he can see is the gratification of his baser nature, he may reason correctly, but his conclusions will all partake of the false nature of his premises. Some of the most perverse and dangerous men are astute reasoners. They err stupendously and continually, not because they reason falsely, but because they reason from false assumptions. The common thief makes mistakes in his deductions and is caught and suffers the penalty. If he had been more astute and more grasping, he might have become a millionaire, and been honored rather than disgraced and punished. As long as the rational animal looks through eyes that cause the ends of selfish lust to seem to him the highest good, all his powers will be directed accordingly and his life will be controlled by the baser elements of his nature.

* * *

If the difficulty lay primarily with the power of deduction, reform would be comparatively easy. But the trouble is more deep-seated—it is spiritual blindness. Things seem good that are not good. That which is only temporary and relative good seems to outrank that which is permanent and absolute. The whole fabric of modern society is built up on these

false assumptions. False ideals, born of these distorted views, have crept into the systems of modern education, to the lasting detriment of youth and the effectual checking of the march of spiritual progress. These spiritual mirages reach the pulpit and stultify the work of spiritual advisers. Legislation has crystalized these false standards into mighty bulwarks of error. The pole star by which the foundations of society have been laid out and establish has been a false star; and although the superstructure may be measured accurately and builded skillfully, it is all awry with the universe and with the right lines of truth, and is doomed to crumble to dust under the corroding tooth of time. Strikes and riots are indicative of the rottenness of the systems in which they spring up and are premonitions of their downfall.

* *

It is not the purpose of these utterances to sound an alarm or strike terror to the hearts of any. It is the simple truth that we have grown up and established our land-marks by false standards. This has been the result of our spiritual blindness—our inability to grasp and comprehend absolute truth. As more and more light dawns upon us, we begin to see how false are the lines we have drawn, and in our sincere desire to right ourselves we run amuck with one another and bump hard against old land-marks, and thus cause the whole social fabric to quake from center to circumference. There is no cause for alarm in this. We are beginning to see our false attitude, and as certain as the sun shines, we are going to right ourselves—not along all lines at a single movement, but line after line, through struggle after struggle, we are going to cause our entire complex system of systems to face about and line up with the pole star of truth whose mild rays are glinting more and more distinctly along

the common walks of life. Why should we shudder for the old fabric which has served the ends of oppression so long? If the fall comes suddenly with a crash, there would be great suffering. But new ideals have usually been born into the world with the pain of travail, and the transition from the old to the new order may cost a good round sum of human suffering. But suffering is the price we pay for a continuation of the old order without hope of mitigation. But with more light there will be more wisdom, and it is the earnest and hopeful belief of the writer that under the skillful management of masters that are sure to rise to the occasion, our old errors may be one by one laid aside like misshapen or worn-out garments with only a feeling of exultation in the possession of something better. The only danger there is in an old decayed building consists in abiding in it too long. Let us hope that with the combined wisdom of this new era our old mistakes may be noiselessly, painlessly, but effectively hewn away from our complex systems of life until we shall finally see our pillars set squarely with the true pole star and all our lines drawn accurately to its pointing.

"Now," brother Brown's magazine, which was for a few months sort of "under the weather," seemingly "about petered out," is coming out better than ever before. It is a fine victory over adverse conditions, and we rejoice. God bless good brother Brown and all who are associated with him.

On the top margin of "Now" is a line signed "Henry Harrison Brown," that is worthy of Emerson, Thoreau or Hugo:—"From all the grapes of life I press sweet wine." Would that we all may do that.

Now is the time to get subscriptions for THE LIFE.

The Convention.

THE New Thought Federation will hold its next Convention at Nevada, Mo., Sept. 26, 27, 28, 29, 1905.

The program is not yet completed, but all needed preparation and arrangements are rapidly going forward under the efficient and energetic direction of the new Secretary, Mr. Ernest Weltmer, and every outlook promises a successful and profitable meeting.

Following are the speakers and their subjects so far entered for the program:

Carl Gleeser, Kansas City;

"Organization and Individual Integrity."

C. Josephine Barton, Kansas City;

"The Conscious Assimilation of the Divine in Human Life."

A. P. Barton, Kansas City;

"Shall be Superadded."

Chas. Fillmore, Kansas City;

"The Son of God and the Son of Man."

S. A. Weltmer, Nevada, Mo.;

"The Ground Swell of the New Thought."

T. G. Northrup, Chicago;

"New Thought from a Business Stand-point."

J. W. Winkley, M. D., Boston;

"The Aims and Objects of the Spiritual Healing Movement."

Paul Tyner, Atlanta, Ga.;

"Living Forever."

Elsie D. Donis;

"The Importance of Relaxation."

Mrs. Fannie B. James, Denver, Colo.;

"Our New Faith."

Mrs. Etta S. Bledsoe;

"Mind."

Other speakers will be added later on.

The railroads will give return tickets for one third regular fare, provided there are 100 or more in attendance who paid full fare going, not less than 75 cents. *Get receipts from agents when you buy your going tickets.*

We now realize that we made no mistake when we elected Ernest Weltmer secretary in place of Rev. Perrin, resigned.

The Secretary has the following good words to say:—

The New Thought Federation holds its fifth annual convention at Nevada, Mo., this year in the building of the Weltmer School of Healing. There are two open sessions each day. The program consists of lectures and addresses by the best New Thought speakers, representing every shade of belief that comes under that title; and musical numbers. The programs will be ready for free distribution by the first of September. No one interested in any branch of the New Thought movement can afford to miss this convention. It is the only opportunity presented to hear one series of meetings, speakers of all the different cults. To the thoughtful student this convention will be a liberal education in New Thought, will broaden one's point of view as no amount of reading can, to come into contact with and hear from their own lips the teachings of the leaders in this movement. You can get a new insight into truth by hearing those who see most clearly its different phases, present their views. It is the opportunity of a life-time, for perhaps never again shall we be able to get together all of these speakers.

Another pleasant feature of the convention is its social side. One of the characteristic qualities of the true "New Thinker" is his unfailing good humor and courtesy which make it a pleasure to meet him. Come and get acquainted with your brother workers.

We have secured a low rate on many of the railroads and hope to include the rest soon. The secretary will gladly send you full information regarding railroad rates, board, etc.

A word now about Nevada—It is a town of 10,000, built on one of the northern spurs of the Ozark Mountains. It has mineral wells and a beautiful park, which with its surrounding scenery and fine climate, make it one of the favorite resort towns of this section. Board is both good and cheap at hotels and private boarding houses.

We are bending every effort to make this convention a land mark in the history of the New Thought and we want every one who can and who will bring an earnest heart and true interest, to come.

ERNEST WELTMER, Sec. Nevada, Mo.

THE superstition of gods is an obsolete fad. There are no gods. Olympus and heaven were only fancies of the ignorant past. They no longer hold sway over us.

We have already cheated ourselves too long with apocalyptic phantasies, the crazy dreams of maniacs.

I received only to-day a card from a man in Canada which tries to console one who has lost a "dear one" with the lie that it is "a sweet, a precious though that we shall meet our Lord in the air, caught up to meet our loved one there, and from that bright and blood-bought throng, from earthly sorrows free, when every heart shall raise the song, All glory: Lord, to thee."

It may delude weak souls to sing such silly, siren songs to them, but there is no truth in such sentiment. There is no "blood-bought throng," and we shall never be "caught up in the air," unless a Kansas cyclone comes along. If one does, then you may really be caught up in the air; but I doubt very much if you meet either your Lord or your lost loved ones there. It is all a weak delusion. Let us be free.

H Rare Bargain.

I HAVE for sale three ten-acre lots of rubber land in the Tehuantepec Plantation, Mexico, at a very low figure. These lots have 16000 rubber trees growing on them in good condition, three and four years old, almost old enough to begin to tap them.

This rubber land where the trees are old enough to tap cannot be bought for less than \$1,000 per acre.

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A. P. BARTON.

A MAN, a poor, forlorn looking creature, came to me the other day and said, "As I came down stairs this morning I met the woman whom I call wife. She frowned, sniffled and snarled, and said, 'I hate you. You are a dirty beast.' When I reached the hall floor, dragging my weary feet under a killed heart, I met a golden-haired girl that looks like me. She jumped up and threw her plump arms about my neck and said, 'My nice, sweet, dear papa! I love you.' And she kissed me fondly. Then I was glad and hopeful. For her only do I care to live. She is the only spice of life to me."

Bless the man! The wife is ten times, a thousand times, worse than he is, although she may have never taken a drink of beer or whiskey, never been drunk or sworn an oath, never broken the marriage vow. The poor fellow has worked like a slave and met contumely, insults, abuse, nagging, at home, all because he was rough, poorly clad and had not much money. And he drank too much. He was driven to it. The recording angel has it charged up against the wife. *But the angel child will save him.*

: Bible Lessons :

Lesson X.—Sept 3.

THE CAPTIVITY OF JUDAH.—2 Chron. 36: 11-21.

LESSON KEY-NOTE:—"Be sure your sin will find you out."

Time:—The siege of Jerusalem by Nebuchadnezzar, King of Babylon, began about B. C. 588. After a strenuous resistance of a year and a half, it surrendered and the temple, with most of the city, was destroyed. The law of Moses became extinct here, but was afterward re-written from memory and fragments, by Ezra and four others.

Place:—Jerusalem and Riblah, 200 miles north of Jerusalem.

11. Zedekiah was the twentieth and last king of Judah. He reigned eleven years. He was good king Josiah's youngest son. His mother was Hamutal, a daughter of the old pessimist Jeremiah. No wonder he displeased Jehovah.

12. The priests did not like him. He even refused to humble himself before the howling old pessimist, Jeremiah! That was awful. I respect his memory much more for this.

13. Nebuchadnezzar was ruler over Judah by right of conquest. Zedekiah did not take the situation mildly as most of them did. He was right in sentiment, but his judgment was very poor.

An Irishman once saw a young bull brace himself on a railroad track and defy an approaching engine. They met, but, of course, the bull was turned into mince meat very soon. The Irishman said, "Faith, I admire your courage; but dom your judgment." I feel that way about Zedekiah's rebellion against Old

Neb. His oath to Neb. was no good. It did not amount to a row of pins so far as his loyalty to God extended.

14. The priests got on a rampage, too. So Jehovah was very mad.

15, 16. They refused to listen to Jeremiah, and so he said God was very mad. When old Jerry came out with his pessimistic howlings, they hooted at him and called him "old blubber," and threw mud balls at him. So old Jerry said God was so mad that there was no remedy. They must all be destroyed.

17, 18. Nabopolassar began it, and his son Nebuchadnezzar ended it: So between Nab. and Neb. poor Zed. was completely done up. The enemy captured all the money, precious vessels, gold and silver lining etc. about both the temple and palace, and carried all of it, with the people, to Babylon. It was a complete conquest, after the law of all conquests. But Yahveh had nothing to do with it. It was all under the law of cause and result, with no personal God in it.

19—21. That was a shrewd ruse of the Jewish writer to say that the seventy years of captivity, during which time the land in Judea lay idle, was only a Sabbath (rest day.) Of course it was only a pious fancy. Judah was captive to Assyria until the powers of that realm saw cause to allow them to return. Yahveh had nothing to do with it. He was only a fancy.

1. Give facts of the Conquest.
2. Why was Jerusalem invaded?
3. What was the result?
4. Who were the two monarchs?
5. What caused the results that followed?
6. How long did this captivity last?
7. What caused the final restoration?

Lesson XI.—Sept. 10.

THE LIFE-GIVING STREAM.—Ezek. 47:1-12.

LESSON KEY-NOTE:—"Whosoever will, let him take of the water of life freely."

Time:—Ezekiel, the prophet who wrote that which

has been called by his name in our Bible, became an exile to Babylon B. C. 597 and began to prophesy five years later. It was twenty years later that he wrote this prophecy, B. C. 572.

Place:—This prophecy was written at Tel-Abib, on the river Chebar, under the weeping willows near Babylon. These willows were decorated with the harps of the Jewish minstrels who sat in sack-cloth and wept by the river Chebor. "By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof."—Ps. 137: 1, 2. It was all most pathetic when we consider the common people who had been deceived by kings and prophets and made captives and slaves by alien powers.

1-5. Ezekiel had a dream about a new temple that was to be built. Water was ankle deep all about, and the angel kept measuring a thousand cubits, about one-third of a mile, this way and that while the water kept getting deeper—knee-deep, loin-deep, neck-deep, an unwadeable river. It was taken by the prophet as symbolizing Spiritual power, cleansing and rich fertility of the land, when they should return and rebuild the temple.

6-12. The Dead Sea had so salined the waters of the neighboring streams that fresh water fish could not live in them. And the land adjacent had become barren for the same reason. Nothing lives in the Dead Sea, nothing lives in Great Salt Lake, Utah.

This vision was thought to presage a restoration of fresh water and fertility of soil along the Jordan banks.

This cleansing and restoration never really occurred.

It was an inspiring vision and helped the people to restore things when they did return. They did much, but nature unaided by man did nothing that Ezekiel

told them it would. The waters of the Jordan and its tributaries did often overflow their banks and wash off the salt. But it was not permanent. No miracle was worked for the returned captives. They had to work out their own salvation, as you and I do.

Yet, it may be that the vision of Ezekiel, the optimistic dream the prophet had, was a wholesome instigator to greater effort and better work among all the naturally discouraged people.

High ideals and hopeful views of life are always good. The cleansing waters may not have been materially actual, but they were spiritually true. The cleansing power of the Spirit is always with all men. It ceases not to draw us to the fountain Source of our being. Its tide leads in that direction and returns in eddies to sustain individuality.

1. Who was Ezekiel and when did he live and prophesy?
2. Where was he when he wrote this prophecy?
3. What were the waters?
4. What do they signify?
5. Was the prophecy actually fulfilled?
6. Was it spiritually true?
7. How is it fulfilled in a spiritual sense?

Lesson XII.—Sept. 17.

DANIEL IN BABYLON.—Dan. 1:8-20.

LESSON KEY-NOTE:—"Daniel purposed in his heart that he would not defile himself."

Time:—Daniel was taken captive about B. C. 605 when the Northern Kingdom fell under Nebuchadnezzar. He was then a very young man. Three intimate friends, Shadrach, Meshack and Abednego, were taken to Babylon with him.

Place:—Babylon, a great city on the Euphrates river, 500 miles East of Jerusalem.

Daniel wrote the prophecy which bears his name while in Babylon. He lived to the age of 85 years. He was a noble, upright good man.

8, 9, 10. Daniel did not wish to eat the meat or drink the wine the King provided for him, 1st, because it was of the same that was offered to the idols; 2nd, it was of the forbidden sorts under the Mosaic law.

Daniel was among the Court attendants and the King wished him to look well. The Eunuch who attended him liked Daniel. So he favored him in every way he could. He thought if he did not partake of the meats and wines furnished by the King, he would not be as handsome as the others. So the King would murder the Eunuch for not feeding him aright.

11-16. Daniel and his three friends—named here by their Hebrew names—named Shadrach, Meshack and Abednego by Nebuchadnezzar—Daniel was called Belteshazzar—was granted the privilege of adhering for ten days to a strictly vegetation diet, with only water to drink. "Pulse" here means, not a particular sort of greens, but vegetable food generally. At the end of the ten days these four young Hebrews were fairer and fatter than any of the Babylonian youths who had eaten flesh and drunk wine.

17-20. Then the King put them under three years' training for positions in his Court. They made rapid progress and gained great favor with the King. They became his counselors and advisers in all matters of state. They, through spiritual guidance, were "ten times better than all the magicians and enchanters that were in his realm." His magicians and enchanters were frauds. Daniel and his three friends were upright, clean, honest and spiritual. They were clear of intellect, partly because they did not cloud their brain with gross foods and drinks, and partly because they sought, in the silence, wisdom and illumina-

tion from the Infinite Source. You remember how Daniel used to go into the silence three times a day by his window.

This sort of consecration prepares us for all the duties of life, all the difficulties of business and all the unkindness of selfish people. Thus do we become self-centered, confident, serene and happy. Thus we are masters of our own bodies and our own psychic spheres. Thus do we gain ascendancy over the rabble and control of environment.

1. Who was Daniel?
2. Who were his three companions?
3. How did they win preferment?
4. How did they develop power?
5. How may we be always wise?
6. Is it ever best to conform?
7. How may you be yourself?

Lesson XIII.—Sept. 24.

REVIEW.

LESSON KEY-NOTE:—"The Lord is thy keeper."

Here we close the third quarter of the year. We began it with Sennacherib's Invansion and ended with the captivity.

This has been called the "kept" quarter. 1. The Lord kept Israel in great peril. 2. He kept Hezekiah in his sickness. 3. The Christ kept mankind from death. 4. The Lord kept Israel in peace and plenty. 5. He kept Manasseh from tribulation. 6. He kept Josiah through obedience. 7. Kept same through love of truth. 8. Jehoiakim lost through scorn of truth. 9. Jeremiah was kept in a dungeon. 10. Zedekiah lost in captivity, in a palace. 11. All kept by the water of life. 12. Daniel kept in the midst of temptation.

1. *Sennacherib's Invasion.*—2 Chron. 32:9-23.

"With us is the Lord our God to help us and to

fight our battles."

No battles will have to be fought if we adhere to the Truth. It is only when we wander from the paths of Truth that we fall upon battle grounds.

2. *Hezekiah's Prayer.*—Isa. 38:1-8.

"God is our refuge and strength, a very present help in trouble."

God is everywhere. "In God we live and move and have our being." In trouble we get help and comfort from God at once.

3. *The Suffering Savior.*—Isa. 52:13 to 53:12.

"The Lord hath laid on him the iniquity of us all."

The Lord never relieves us of our work. We must reap. Jesus did not pay it all, nor one penny of it. He could not. We must pay, in order to be saved from sin.

4. *The Gracious Invitation.*—Isa. 55:1-13.

"Seek ye the Lord while he may be found."

One may reach a point in a depraved or selfish career where the Lord may not be found. It is a state of soullessness, deadness, blindness, stolidity that absolutely shuts out the Lord self. Avoid it.

5. *Menasseh's Sin and Repentance.*—2 Chron. 33:1-13.

"Righteousness exalteth a nation; but sin is a reproach to any people."

Right thinking, right feeling, right doing (these are righteousness) exalt, make happy and prosperous, any people or individual. Sin does not necessarily debase, but it always causes failure to rise, to progress, to be free.

6. *Josiah's Good Reign.*—2 Chron. 34:1-13,

"Remember now thy Creator in the days of thy youth."

The days of youth are, 1. The days of beginnings

Continued on page 137.

THE LIFE

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Key=Notes.

1-15.

I SEND FORTH ONLY VIBRATIONS OF LOVE AND PEACE AND HEALING AND ALL THE PEOPLE NOW RESPOND GLADLY.

16-30.

I REFUSE ALL REFLECTIONS AND INHERITANCE OF DISCORD, ENVY, MALICE AND FEAR AND RECEIVE ONLY THE GIFTS OF HOLY SPIRIT.

Healing Thoughts

THE ENERGY of the people of the South is at last awake in warfare against the appearance of fever in those regions and it will soon abate. There are three ways of treating fevers; 1st, the trouble can soon be allayed by the laying on of hands; it can be drawn off, as you would draw off water from a basin with a siphon, by laying your hand on and holding it there until the temperature of the patient is that of your hand. You can make yourself a conductor in such a manner as to cause the affection to pass along into the air or earth where of course it loses its grip.

Or, 2nd, you can give drugs; and if along with the draught you make your patient believe it will help him, he will be helped by his belief; but the foreign substance which first stimulates, will react inharmoniously, because it interferes with nature's processes. Soda will momentarily correct an acid in the stomach it is said, but at the same time it will cripple the natural powers of that organ and render it less capable of perfect functioning. Nature's forces go on a strike when artificial forces usurp their office!

Also, 3rd, you can use the *Holy Word* and thus bring forth perfect results. There is a True Force ready for man's need in every instance. *It is altogether for MAN to decide how he is to use that Force.* He may employ it in either of the other two ways, and thus please the unthinking people, or he may use it according to Wisdom and find satisfaction. Mr. Rockefeller is as good a man as any who falls in with the ways of the world's successful magnates. The newspapers are too hard on him. If he wishes to take money out of the pockets of the poor on his left hand and place it in the

pockets of the poor on his right hand, may it not be the outworkings of a perfect, but abused law in nature, or the manifesting of mental concepts that have to be born in their season? Every thought-expression must find expression, must find manifestation in form and color and feature, throughout the realm of animate life.

Infinite Intelligence is one name of that Force which waits and has no words or thoughts for men. It is THOUGHT, the Force which, once laid hold of, makes men capable of *right thinking*. It is LOVE, which, once come into touch with, makes man truly loving and loveable. It is LIFE, which receiving (inbreathing the understanding thereof) makes man consciously a living soul. It is WISDOM, which, reaching thereafter with heart, mind and soul, leads men into wisdom.

Out from the yoke of old and faulty traditions we now come into new and saving knowledge. The traditions of our fathers are not inborn. Infants refuse to inherit the fear of hell; it had to be injected into their minds. The sigh of their advent is the departing remnant of the prenatal impression of such belief; and it is followed by fearless, tranquil, sunlit smiles that are untrammelled by the consciousness of fear. The Chinese woman's foot, cramped for centuries, is not inherited by her offspring; it must wear tight shoes again. Physical influences are temporary in their effect. *Nothing can be inherited that does not come through mind.*

The whole world has been groaning until now in travail, to evolve out from under the influence of ecclesiastic training of the outside! That terrible indignation and expectation; the sun refusing to give light, and the moon swaggering in sacramental blood; the yawning gulf, and man's general helplessness, all these things in one bundle of doctrine, dosed down us from our birth upward, could never, never have held

such sway so long had it not been for the fact that on the pages of the Bible there appears also the indestructible and always useful lessons for the soul.

We have fortunately made discovery of how to improve upon the old rendering of valuable Bible statements. On the walls of the new C. S. Temple at thirty-first and Troost Ave., is written the quotation "Who is so great a God as our God?" To this, many of the ancients bowed and worshipped as to a *physical man*, physical man having first come into power on the earth. (Spiritual man came forth out of the heart of the physical, at the quickening of the breath of life, just as the new life and higher ever reveals itself through evolution.)

We call the Force behind all things Universal Intelligence, or Infinite Life, or Omnipresent, Omnipotent and Omniscient Energy. But we no longer ask "What is his name who stands or sits so indifferently by while the great victors of the world scramble and stand on the bleeding necks of the fallen?"

Omniscience is not waiting for anything, is not knocking at doors, is not striving with man, actually. The greatest we can say of Omnipotence is embraced in the words—IT IS. Omnipresence IS. This is the truth about it, and that is what I must tell. Simple BEING is all there is to Omnipresence or Wisdom or Power or Substance. Remember this.

Let us get this very clearly into our minds, so that we will not fall back on our old idea that we may shirk our responsibilities by shifting our labor onto Omnipotence. We were once veritable tramps, *begging* our bread; highwaymen expecting to procure things through cunning; neglecting our delightful opportunities, waiving our work; looking to Jesus—not to duplicate—but as a scape-goat for our wallet of sin.

We have wiped out the old man idea, sitting so se-

renely by while cruel crocodiles open their serrate jaws to receive innocent babies tossed them by ignorant mothers. Let us come boldly out and let everybody know there was no one 'permitting' it. It was thus on account of man's ignorance of the fact that he must quit asking an old mythological character to come out of his chambers and save the sweet, tender, innocent children from the crocodile's jaws. Now he knows it was his dilatoriness, his sloth to learn of the right resource in himself. Infinite Intelligence was never pleased at man's disposition to hang all his duties on God. There was never any old gentleman with bowels of compassion to save the babies, nor to commend the mother's sacrificial act. Let us remove as we have opportunity every veil of ignorance discovered between us and Truth's shining radiance, even if it rend the most beautiful Mosaic emblem of the past bondage to tradition ever wrought by Error's fingers. We may then stand by our divine ideals in placid certainty of being right. On the other hand we may join the world and thus induce it to accept us as reasonable and social creatures.

And working with them we may come to know how to invest our money to increase our millions. Who is it that sits easily by while lending his strength to men to increase their riches?

What is it that stands by a man to keep him prospering even when the whole world condemns him as a scheming fraud? Is it the same One that folds his arms and shuts his eyes when unprotected innocents are in danger? Did this same one empower Vanderbilt, Rothschild and Rockefeller to devour the poor upon the left to give somewhat to the poor upon the right to palliate and thus condone the wrong in taking from the first, and thus be honored, and their graft excused by the world?

Was it the Force Napoleon was so in love with when mounted on his white, purple-velveted steed, and, with telescope in hand they stood on Rossomme Heights that fatal June morning confident of victory, his calm personage clad in chivalric green and gold and scarlet the sword of Marengo at his side? Was it the same silent power in Wellington (another worldly great man physically small) that made him coldly heroic and confident? "My Lord, what are your instructions, if you are killed?" "Do as I am doing. Hold on there to the last man," he said in answer to an under officer after Wellington's aid-de-camp had fallen by his side. Was it not the *same force* taken up and used or misused as these men chose? Yes; for awhile, men may use power as they please, to honor or dishonor. It is as man wills. "All power is given unto me." Power is Being for Mankind's free use.

The *Energy* belongs to us; and the only question remaining is, How get and how use it? Mankind gets the Power by taking it; by recognizing and diligently claiming it, until it infills him. Then with a heart thus renewed, and mind, he discerns the power as his own, and, walking in its light he is no longer ignorant of how to employ it. He practices the art of original study in the Unseen, and thus keeps open the door of original ideas, when First Truths spring up spontaneously in his heart. The power to behold them is a special sense for the true, the original and the infinite. It is blessed to possess a devine Reason which permits us to gaze directly upon that which is eternally and self-evidently true.

All things in heaven, all things in earth, all things everywhere are sympathetically obedient to the spoken word of Man.

Man's thought about the sea and the land has sprinkled its shores with white sand; at his decree,

forests spring up, and wait his word to melt out of sight that prairies may appear; the wild rose is the off-spring of his crude thought, and the American Beauty Rose is the child of his more original, more profound decreeing; he sees how stormy thinking has brought storms, and the current of still and peaceful thinking has wrought calm out of tempest. He is here aware how that all things are arranged or deranged by his own power at work.

He uses his ENERGY spiritually, and no longer courts evil and disaster by repeating their names. For he is aware that all things and conditions come forth exactly as he dictates and orders them.

Let us no longer wonder why Mr. Rockefeller misuses his power (if he does) but be teaching the world how the right use of power is the only way to Peace or real Prosperity. Man is the Maker of objective things. Happy is he in his work if in all the realm of his dictation he fashions *all* his words and *all* his thoughts after the pattern in the Mount where original ideas are *intuitively* perceived.

Speaking enlightens. Saying true words makes their truth become manifest in us. Every man, woman and child on earth to-day has the power of God at his finger's ends and in his heart, only he has not rightly used it. For it is everywhere, always the same.

Let us combine with scientific acuteness the power of eloquent speaking and so meet the difficulties which accompany the analysis of the divine, and interpret its character on our way to the very foundation and source of Knowledge and Power.

(The promised *experiences* illustrative of what should be done in the emergency, may be found in Little Lessons article.)

Now is a good time to subscribe for THE LIFE.

Bible Lessons.

Continued from page 129.

and directions for the future: 2. The days of purity, power and Joy: 3. The days of looking forward. In old age we look backward. In these balmy, good days, let us not forget our divine origin.

7. *Josiah and the Book of the Law.*—2 Chron. 34:14-28.

"I will not forget thy word."

The word is the thought of truth and life. To forget the word is to fall into error and die. We will not forget the word.

8. *Jeboiakim Burns the Word of God.*—Jer. 36:21-32, (of course he did nothing of the kind. He could not. He burned only the pessimistic vaporings of Jeremiah.)

"Amend your ways and your doings, and obey the voice of the Lord your God."

Amendment is reform, is repentance. Let the inner voice, your Lord, direct you.

9. *Jeremiah in the Dungeon.*—Jer. 38:1-13.

"Blessed now are they who are persecuted for righteousness' sake; for theirs is the kingdom of heaven."

It is not good to be persecuted. But they who are, or have been, are blessed in the Gospel of Jesus, for it gives them the chart to the way out into the ruling sway of omnipresent Good.

10. *The Captivity of Judah.*—2 Chron. 36:11-21.

"Be sure your sin will find you out."

Of course it will: it is the law. And we are glad it will; for through the reaping, the overcoming of results, only are we saved.

11. *The Life Giving Stream.*—Ezek. 47:1-12.

"Whosoever will, let him take of the water of life freely."

The water of life is the cleansing word. It is free,

for God needs no compensation. It lifts up, empowers, sets free, saves from death.

12. *Daniel in Babylon.*—Dan. 1:8-20.

"Daniel purposed in his heart that he would not defile himself."

Such purpose is of the Lord. Defile not yourself nor degrade your principles for any one. You cannot afford to do so. Be very selfish in this matter. Do not allow fools to lead you astray. Many fools are not yet dead.

A woman living in Indian Ter. writes:

"Down in Texas is a poor widow afflicted with a cancer on the face. I feel called upon to ask you to heal her which I feel sure you can. I have great faith in you and believe you have power to heal the afflicted.

"I have some proof of your skill along this line and feel grateful to you for the good you did my son. You may not remember it, as you gave him only one free treatment, which was for drunkenness. This was so successful that I feel sure you can heal this poor old woman, who is such a sufferer.

"With best wishes to you, Mr. Barton, I shall never forget you.

Most Truly,

MRS. M. E—."

A lady in the East took treatments of me two weeks in July for a trouble of long standing, from which she had become almost a wreck. She was thoroughly healed.

A letter from her dated Aug. 9 says:

"I have a lady friend here who is perfectly astonished at the results of your treatments of me. She says it is the most wonderful cure she has ever witnessed."

Correspondence

I HERE answer briefly several questions asked me by a lady in Wis.:

Do New Thought people ever experience "conversion?"

Yes; true new thought people experience the "birth from above" every day. This is the springing forth from the universal fountain of life of the new individual life into personality.

What is the blasphemy against the holy ghost spoken of by Jesus?

It is saying anything evil of Holy Spirit. Mark 3:30.

Why is it unpardonable?

No sin is pardonable except through overcoming results. Mark 3:29 says that there must be aionian (that is, not physical or temporal) chastisement or curbing for this sin of speaking evil of Holy Spirit.

Does the Bible sustain the church doctrine of eternal punishment or damnation of souls?

No. There is not a sentence in the whole book to sustain the infamous dogma. (See my little book, "The Bible and Eternal Punishment.")

How do you know that when Jesus asserted his oneness with the Father he ment to include the whole human race?

He always made himself one with mankind. His favorite name for himself was "a son of man." He never claimed any superiority over mankind either in origin or power. He even said we could do greater works than he did. He taught all to call God Father, as he did.

How can there be law without a law giver?

The Law of Being is the Principle of Being. This principle resides in the Essence of Being and is co-eternal with it. One could not be without the other. If Essence is uncreated, eternal, then Law is unmade. Of course no reference is here made to statutes.

Is the Bible an allegory?

The Bible was written by many authors, mostly now unknown, during a period of about 1700 years. These fragments were collected by the church and called Bible, "The Book." It is partly historical, and has in its make-up allegory, poetry, proverbs, myth, didactics and vision. Some of it is mere useless trash. The names are not symbolical as some have supposed.

If heaven is not a place, why did Jesus tell his disciples that he went to prepare a place for them?

Jesus referred to the "mansions" of the Father just mentioned. No one has ever supposed that "the Father's house" means a literal building. Jesus used the word place here as you would say one has a place in you affections, or in your life, or that Longfellow has a place among the great poets of Earth.

Why are we to interpret some parts of the Bible literally and others symbolically?

Because we must be rational with the Bible as with other books. The history, genealogy, commandments, teaching etc. of the Bible is none of it symbolical, and should not be so twisted and perverted as to make it appear so. In fact there is not much symbolism in the Bible.

In the time of Jesus were there not Hebraic laws condemning all blasphemers to physical death?

Yes. Lev. 24:16. The death was by stoning. The blasphemy was defined as "speaking evil of the Lord." It was said of the son of Shelomith that he "blasphemed the name of the Lord and cursed."

What is the meaning of "world" and "age" in

Bible language?

Mostly, just what we mean by the terms. But in our common version of the Bible the Greek *aion* is often translated "world," "always" and "forever." This is incorrect. It should always be rendered "age," an indefinite period of time past or future. Its adjective *aionios* is often translated "eternal" and "everlasting" in our Bible. This is also incorrect. It really means out of the realm of time or duration; in the spiritual.

If there is no evil, what causes the wickedness seen everywhere?

Unripeness in the process of growth, causing error, sin or falling short. This brings unpleasant results. Through overcoming these results is salvation from sin or the lower error planes. "Whatsoever a man soweth, that shall he also reap." But the reaping is not a curse—not even for punishment. It is overcoming, and rising higher to be wiser and better.

At 1 Tim. 6:20, 21. What is meant by "Science falsely so called?" Were there students of science in that early day?

There were certainly students of science and those profoundly learned in the sciences at a much earlier day. But the word here rendered science is *gnoseos*, knowledge, and does not necessarily refer to the sciences. It referred rather to the religious doctrines at that time extant contrary to the Christian teaching. Here is a correct translation:

"O Timothy! guard that intrusted to thee, turning away from the profane, empty sounds and contradictions of that falsely-named knowledge, which some having professed, erred concerning the faith."

1. Please define the human mind, heart and soul, distinguishing.
2. I sometimes wonder why you are not more

socialistic, politically.

D. W. F.

Answers:—1. This question was answered, substantially, in our issue of Dec., 1904, answering questions asked by Dr. Dromgold—except that the heart was not referred to, I think.

The heart, used metaphysically—not anatomically—means the center of the affections in man. I suppose the reason the emotions, as of love, fear, excitement etc., were located in the heart, was that they directly affect the action of that organ, causing it to quicken its throbbing action.

I used to put my fingers on one's pulse and say, "Now think of five different persons, one after the other, one of them being your sweetheart and another the one you dislike most, and I will tell you which was your sweetheart, and which was the one you dislike most." I never missed it. When the loved one was thought of the pulse grew perceptibly quicker, and when the hated one was in mind, it grew slower. Of course I would tell when to change from one to another, and would designate by number in answering.

But the heart only responds, as the organ of circulation, to the conditions of the body. The center of action is really in the brain, the chief instrument of the soul and mind. There the animation is quickened by love or slowed by hate or sorrow, and the circulation responds accordingly. So we call it the heart.

2. I don't think you know how much of a Socialist I am, as I avoid the discussion of partisan politics in *THE LIFE*. I will say here, however, that there are many principles in the socialistic platform that I heartily indorse. But I do very positively object to the policy adopted by many socialistic organs and leaders to see only evil in the present social and political conditions, and affirm that the nation is hastily posting its way to the demnition bowwows. It is not true; but

the persistent howling of calamity often brings it to pass.

I am not a pessimist and have no use for pessimists. Often when I stop a few minutes to listen to street haranguers who call themselves Socialists, I am both disgusted and imbued with pity, to witness a poor, half-nourished brain trying to instruct the people in what he knows nothing of himself.

I am a sunny, sunshiny, enthusiastic optimist. I do not believe in preparing for war in time of peace. I know pessimism never did do any good. I am serenely satisfied with the progress we are making, for it is the best we are prepared for. I believe in "Teddy" and "Joe Folk," and "Hoch" of Kansas. They are all grand good men, doing the very best they know. I don't give a tinker's dam what their politics is. I believe in men, not partisan politics.

And, do you know, we to-day have more men, independent, self-conscious, self-acting men, than ever before? Our good, strong, noble, original President was elected as a Republican. (I never was a Republican.) But he is not a partisan tool. He is, 1st, a man; 2nd, an American; 3rd, our own President. I love his noble, manly character and heartily approve of most he has done, although I did not vote for him.

I am sure all things are working together for good and that the process of elevation of public sentiment—the only power that can enforce statutes—cannot be hurried. Our good governor is now learning this important lesson and he will learn more yet. Statutes which do not meet the approval of public sentiment cannot be enforced. The only remedy is to educate public sentiment.

Yes; I am an optimistic American citizen, believing only in the good. I am this before anything else, politically.

Using a Neighbor's Service Without Wages. Jer. 22:13.

Jesus said, "The laborer is worthy of his hire." LUKE 10:7. Paul said, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 COR. 9:11. Isaiah prophesied, "In that day shall he lift up his voice, saying, 'I will not be a healer, for in my house is neither bread nor clothing.' " ISA. 3:7.

For over 17 years I have patiently tried the plan of letting the healed fix the amount of their free-will gifts. Thousands have been healed. Some have been generous, while many did not even send me a postage stamp. In so doing they advertised their ingratitude. The "natural man" loves to secure something for nothing.

I am tired of doing all the giving. The Bible teaches us to be just and honest in all our transactions. PHIL. 4:8.

The healer, who gives all his time, is entitled to compensation. He should be remunerated with something more tangible than "*thanks*." "Thanks" are not a legal tender for stamps, paper and envelopes. "Thanks" will not buy a sack of corn meal here in Columbus.

Applicants for healing should be as generous towards the healer as they used to be towards the doctors and druggists. When they wanted a bottle of medicine, they traded a dollar for it. They showed their faith by their works, JAS. 2:18.

Hereafter I propose to "*TRADE*." MATT. 25:16.

Heretofore I have been asking applicants whether they had faith to be healed. Now I think of a better way. Let the sick one who wants to be healed, send with his application a gift that will fairly represent

the size of his faith. That used to be the practice in olden times. 2 KINGS 8:7,8,9.

The healer devotes his whole time in the interest of suffering humanity. It is but just and right that applicants for healing also do a little sacrificing. The healer gives. The sick ones should be taught to do as they would that others should do unto them. MATT. 7:12. Paul said that he was not burdensome, and he asked his church members at Corinth to forgive him this wrong. 2 COR. 12:13.

The Father doeth the works. JOHN 14:10.

I simply want compensation for my time in writing letters, teachings, stamps, papers and envelopes.

I am tired of being considered in the role of a beggar.

Bear ye one another's burdens and so fulfill the law of Christ. GAL. 6:2.

When you work for another, you expect remuneration—You are entitled to it.

Woe unto him that useth his neighbor's service without wages, and giveth him not for his work. JER. 22:13.

Peace be unto thee,

JOHN DEEM,
Columbus, Kans.

Aug. 8, 1905.

Mr. Deem has done much good healing. I am glad he has risen above the Free Will offering rot.—Ed. Life.

Sam Walter Foss has written some good poems, among which may be mentioned his "A Prosperous Couple" and "An Art Critic."

But I was astonished to find in his "The Infidel"

Such a servile mental subjection to the blind prejudice and misjudgment of orthodox churchism.

Here is one verse:—

“Who is the infidel? ‘Tis he
Who deems man’s thought should not be free,
Who’d veil truth’s faintest ray of light
From breaking on the human sight;
‘Tis he who purposes to bind
The slightest fetter on the mind,
Who fears lest wreck and wrong be wrought
To leave man loose with his own thought;
Who, in clash of brain with brain,
Is fearful lest the truth be slain,
That wrong may win and right may flee—
This is the infidel. ‘Tis he.”

This is, really, a true description of the narrowest orthodoxy and is directly opposite from the true infidel.

The infidel is the person who refuses to bind himself in faith to the traditions and dogmas of the church. He is not only free and broad himself in thought, but wishes all others to be. Ingersoll has been called the prince of infidels. Does this verse describe him?

Let us revise the verse and have it state the truth, as follows:—

Who is the infidel? ‘Tis he
Who deems man’s thoughts should all be free,
Who’d ne’er forbid truth’s faintest light
From breaking on the human sight;
‘Tis he who refuses to bind
The slightest fetter on the mind,
Who never fears that wrong be wrought
By freeing man with his own thought;
Who, in the clash of brain with brain,
Knows the truth can ne’er be slain,
That wrong may win and right may flee—
This is the infidel. ‘Tis he.

Little Lessons

• In Elohim.

THERE came up, in the new soil for my roses this spring, some bristling weeds, which I pulled, at their first appearing, before they could use up the virtue meant for the roses. A few weeds overlooked, grew, reached out after the sun and air and drove their roots freely into the roses' soil.

They did not require cultivation, the seeds once in, for they seemed to have a life insurance. The roses must have cultivation. Some weeds still, unwittingly, matured, were not only crowding out the roses but hastening to seed that they might fill the soil and defy the gardner.

If the need is not felt and its exercise, uprooted, an evil thought will propagate its kind. A weed in the soil, when finished in growth, may, by multiplying its quality, bring forth death to the rose, just as sin, when finished, will bring disaster. It is better to never let sin get finished. During its process, at any stage of its progress, its growth is subject to arrest by the one who fostered it. At its first appearance, when well started, or even at maturity, by right wording it may be uprooted.

This is accomplished through a man's own awakening or from the cry of one already awake: "Thou that sleepest, waken: put on thy strength." The latter is the office of the science practitioner, who should be ready with the word.

EXPERIENCE ONE. There was a call to treat a fever case. Fever is focused fear; yet there is back of this a cause for the fear. The child's father with anxious look, said under his breath, "typhoid! That's what it is, sure as you live!" He knew something of the sci-

ence and I was indignant. "No!" I answered, "It is not true. Put out such words from your mind. He has nothing of the kind."

"What then?"

"Only a little cold, as the world would say, with feverish headache—which is already abating."

This at once relaxed the error thought which had tied the condition about the child, as a mummy is fettered, and turned the father's head in the right direction. Although the fever did not abate perceptibly at once, I knew I had said the things to make it abate, and it must come as surely as the sun must shine when clouds are brushed away.

For when error thought is removed and its cause, people and things are already perfect. Then I examined *myself*. Of course if the practitioner is not good, not in condition himself, not *en rapport* with the divine Law, he cannot dispel clouds nor bring healing.

Yet, here was the case, here the work for me to do! Then I must very quickly *get divine*. I must, and at once, get to be what I am already in truth. How can this be possible? In order to accomplish this, every false sentiment with every imperfection, must be swept out of heart, and mind. O, surely the Child of Infinite Power can drop the clouds of earth, for so important a work, and shine as the stars of the deep night to point out the Way.

How be right and true all of a sudden? How, when an hour ago we sympathized with evil ways? *Eject everything save righteousness and truth and let them fill us*. Why, we are really wholly good, the moment we cease to entertain evil. We are made that way!

Even a criminal, in a dire moment, may say to Truth and Righteousness, "Remember me," (which means the criminal remembers righteousness and truth) and They will answer, promptly, "*This day shalt thou*

be with ME in Paradise." Yes; take up the words: "Remember me," or, "*I remember Thee,*" and thus return, return! This outspoken remembrance, genuine remembrance of righteousness and truth gave to the criminal the power of angel wings and fitted him for Paradise.

WE come right back then, to the center of Being, our home, put on our powers, and converse in the tongue of our heavenly contemporaries Life, Truth, Love. Argue, plead our cause with them, for they are *Omnipresent Intelligence!* Get in their boat—travel under their sail. Converse with the Invisible Powers, and so be in league with them. Speak softly as to a friend who is all love, all attention, all responsiveness:—

Thou knowest I am righteous. Thou art aware that I love justice and truth above riches and fame, yea, better than all visible things, for they are but factors of man. Now that Thou seest I am wholly Thine, good, just, upright, then I will speak my meaning words.

Here is this child of Thine—my Perfection—my Powers, not sick at all, not needy, not weak, not lacking any element of health.

He is saved and well and jubilant. He is as when at his best, rosy, vital, pulsing with new life and equipped with strength like the eagle's.

And now, my beloved, my adorable Powers, I know Thou hast heard me and I am filled with thankfulness and joy. I know Thou dost always hear me. *The child is well from this hour.*

Then the father looked at him and said, "he is no better"! Knowing he was healed, I answered, "*He is much better: he is healed.*"

Now I am aware the above manner is not like the old way of praying. Omnipotence was Omnipotence just the same, though, even to those who begged and besought, and failed to lay hold of the powers because

of their doubt and fears. But can mathematics condone a problem wrongly figured, on account of ignorance of the law, and accept it as correct? No. There is a principle to be sustained and followed, a saving principle which when imbibed will make the correct solution of all problems possible. The conviction of truth must go along with the words. With this conviction the softest, gentlest, tenderest speech brings full and hearty response.

The fever left that afternoon. The father was convinced. It is easy to understand when we remember that all things have orderly Words for their governor and maker. Nature performs that which the spirit promises. "While they are yet speaking I will hear. Before they can call (frame words) I will answer."

Never a South wind blows, but has its scientific purpose; never a green leaf vibrates, but is moved by the touch of orderly knowledge. We behold myriad Nature and call her objects tangled, wild; yet every thing is placed according to purpose. Only man is independent to take his choice as to the conduct of his life and mind. The evil passions, known as spirits of wasted energies, disease and pestilence, blighted hopes, are the fosterers of such conditions, and should be overcome. All that is lovely in nature is interwoven in man's soul and shows in his life, when the words of real substance are imbibed by him, (For man is the Sum and Answer of creation). Ruskin said all that in the wind itself is weak, wild, useless in sweetness is knit together in the bird's song... interpreting all intense passion through the soft spring nights, bursting into acclaim and rapture of choir at daybreak, or lisp-ing and twittering among the boughs and hedges through heat of day, like little winds that only make cowslips shake, and ruffle the petals of the wild rose.

The healing spirit though gentle is like lightning

in its speed, when the heavenly ethers are propitious, their elements ready. It is independent of wind and weather, time and space, and penetrates all substances as if they were nothing.

True words generate high-frequency lightning currents of minute power that are felt as soon as the speaking begins. And they speed outward in ever widening cycles to every point in the universe, blessing and enlivening, rejuvenating and rejoicing everything whose Number is set to its vibrations, in tune with its transmitting circuit.

C. J. B.

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Madame Witte, wife of the Russian peace envoy, is in Brussels with her daughter, whose husband, M. Darischkine, is consul there. Madame Witte is said to be a very remarkable woman who has contributed greatly to the rise of her husband from a lowly position to the present, where he holds the fate of Russia in his hands—The Woman's Tribune.

Up Or Down.

THERE were two little girls,
Who lived within our town,
And one was Susie Gay,
The other, Bettie Brown.
Along the path of life,
Just like a butter-cup,
Sue shed a happy glow,
For she was always *up*,

But Bettie on her way
Went gloomy with a frown,
The corners of her mouth
Forever turning *down*.
Her skirts were always limp,
Her ribbons never flew,
While Susie's fluttered free
As children's ought to do.



And if the night was cold,
Or cloudy broke the morn,
Sue greeted with a smile
Each day as it was born.
While Bettie, though the
sun

Shone brightly oe'r her head,
Was sure there'd be a storm
Before 'twas time for bed.

Which, think you, of these girls
In life you'd choose to be,
Poor Bettie with her gloom,

Or Susie with her glee?
Then, if on wholesom joys
Each day you wish to sup,
Be careful of your mouth
And keep the corners up.

—Linda C. Tulloch.

THE so-called medical press exists for the doctors, and that is why it affords such admirable reading, at times, for the rest of us, writes George H. Lorimer in the Saturday Evening Post. In extolling the advantage of hospital practice for the newly graduated M. D., The Medical News lately told a few plain truths about the worthlessness of the best theoretical instruction: "This instruction is not a completed edifice; it is a mere assemblage of building material—valuable if ultimately cemented together by clinical experience, but little more than useless rubbish if not supplemented by the binding-power of knowledge gained at the bedside."

The examinations for hospital positions are, of necessity, competitive, and more than half of each year's graduates begin a general practice with little or nothing more than theoretical knowledge to work with: "Some will ruthlessly trample over the bodies of poor and helpless victims, and thus at last will escape from the mazes of their enlightened ignorance and attain real proficiency. Others, beginning with deeply-rooted misconceptions, are doomed to perpetual blunders which will cost the public dear." The worst of it all is that the old doctors also are likely to err through ignorance of recent advances in a profession that is rapidly developing new fields.

There are times, of course, when the worst physician is better than none at all. But it may fairly be

said that more people die from too much treatment than from too little. In most cases regular habits, time and the body's own recuperative strength are the best of physicians. The wisest doctors, when they talk in confidence with one another, are frankest in owning to the difficulties of their art and the futility of much of what passes for treatment.

The silly superstition of gods must go. We have had too much of it already. I get to-day a magazine supposed to be an advocate of New Thought, which is full of begging prayers to "Father-mother God." There is no father-mother God in existence. That old fraud has been buried long ago. There is no sex in Good, in Spirit, in Principle, in Substance. "*Cut it out.*" Advanced New Thought people are becoming very tired of such rot. There is no he god, no she god, no hermaphrodite god in being.

I do not believe in giving a thief your overcoat because he stole your dress coat; nor turning your right cheek to the ruffian who slaps you on the left. Have the thief arrested and knock the plug down who swats you on the jaw. If you don't, you are abetting wrong doing. The one who permits another to do a wrong, when he can prevent it, becomes a party to the deed, as guilty as the perpetrator. And it is just as bad to allow one to wrong you as to stand by and see him wrong another.

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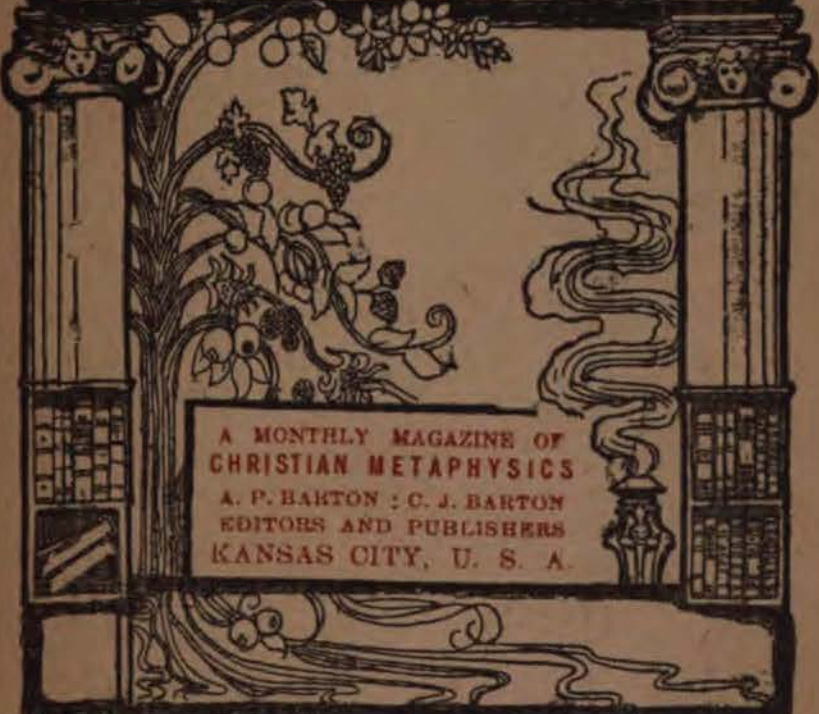
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THE LIFE

O C T O B E R, 1 9 0 5

A Convention Of The New Thought Federation.

(Held at Nevada, Mo., Sept. 26, 27, 28, 29, 1905.)

THE first session of the convention was held on the afternoon of Tuesday, Sept. 26.

The address of welcome was delivered by Hon. J. B. Johnson, a Nevada attorney. The address was responded to briefly by the President, H. H. Brown, who also introduced the Secretary, Ernest Weltmer, who had been elected by the board of directors since the last convention, to fill the vacancy caused by the resignation of Mr. Perrin. Mr. Weltmer responded briefly.

The other speaker on the program for that session being absent, Carl Gleaser of Kansas City spoke at great length. His subject was "Organization and Individual Integrity." He favored organization and argued that it did not necessarily submerge the individual.

At the evening session the first speaker was Mrs. Jennie H. Croft of Kansas City; Subject, "Soul Culture." She said, we make ourselves what we will. The soul develops its own qualities and powers, through right thinking, followed by right action. Mrs. Croft's delivery was clear and deliberate and her points made

clear.

Next we had Mr. H. H. Brown of San Francisco on "The New Emancipation." He read a lengthy manuscript of a booklet he is having published. He had to leave some of it out. Prof. Weltmer told him he had a notion to push him off the platform when he found he was going to read his speech. But it was full of grand, good ideas well presented. The Key-note was, man must be free, and is now becoming free through the New Thought. It was well received.

The first address given at the Wednesday morning session was by Judge H. H. Benson of Kansas City, subject, "The Practical Christianity of the New Thought." He argued that the thought is new; it may be rich old wine, but the bottles are new. He said New Thought is all the other religions and philosophies and more. We are to rescue Jesus from the clouds and make him one of us. Judge Benson is an impressive speaker and his address was replete with new and helpful ideas.

Then Prof. Le Roy Moore read, or tried to read, an essay sent in by Mrs. McHenry of Eldorado Springs, Mo., subject, "Transmission of Thought." The writer seemed to favor spiritualism and reincarnation. But it was hard to discover what she was driving at, the paper was so poorly read.

Wednesday afternoon we were given a bright, interesting talk on "The Message of the Dollar," by Mrs. Grace M. Brown of Denver. Money is very useful, she said, and all want and need it, although some profess to despise it. We can have abundance of it, if we

use the right thoughts with our work.

This was followed by Chas. E. Prather of Kansas City, with a paper on "Man His Own Redeemer." It was well written and delivered in a forcible manner.

At the Wednesday evening session we were favored with a lecture given by Rev. J. H. Sowerby, a Baptist pastor from Canton, Ill. His subject was, "The Divine Image in Man." Mr. Sowerby is a pleasing speaker and impressed his conclusions strongly. While his thoughts were not all in strict accord with New Thought teaching, yet we were all pleased to hear him. His discourse showed how rapidly the church is imbibing New Thought principles and breaking away from the old dogmas. He proved to be in accord with us on Evolution, the origin of man and man's divine nature. He held to the fall of man and the personality of God, but in a much modified sense. He received considerable applause.

He was followed by T. G. Northup of Chicago on "New Thought from a Business Standpoint." Mr. N. being a successful business man, his words came with the force of actual experience. He uses New Thought methods in business and set forth in his address the way to do it and succeed.

At the close of his speech, Prof. Weltmer was called to the platform and said a few appropriate words on the subject from his own experience.

Thursday at the forenoon session, Mr. Joe Waldrop of San Francisco spoke on "Some Things We Have Learned and Some Things We Have Yet to Learn." Mr. Waldrop is an enthusiast.

This was followed by Mrs. C. Josephine Barton of Kansas City with a paper on "The Conscious Assimilation of the Divine in Human Life." It was received with hearty applause by the audience.

On Thursday afternoon the excellent address of Mrs. Elsie D. Davis of Durango, Colo., on "The Importance of Relaxation," was followed by voluntary short speeches. This was interesting and participated in by some ten or twelve persons.

The first address given Thursday evening was by Dr. A. A. Lindsay of St. Louis, subject, "The Chemistry and Psychology of Love." The subject was treated along both physical and spiritual lines and gave the audience many new thoughts, logically presented.

This was followed by the address of A. P. Barton on the subject, "Shall Be Superadded." External needs may be fully supplied through seeking chiefly the consciousness of the ruling sway of the good and thereby coming into harmony with the law of Being. We must get away from commandments and think and act only from the incentive of love of Truth and Right.

This address was followed by short talks on the New Constitution by Prof. Weltmer and T. G. Northrup.

Friday forenoon was taken up in the election of officers and selecting time and place of the next convention, followed by some more short talks, designed to give those who had not been on the platform an opportunity to be heard. It was deplored by all that one man who had been heard more numerously than any other, took up much of the time. He should have been

more modest and thoughtful of others.

Friday afternoon we were favored with a very interesting and instructive talk on "Spiritual Science" by Dr. Norton F. W. Hazeldine of St. Louis.

Friday evening a number of appropriate resolutions were read by A. P. Barton and adopted by a standing vote and the new president was installed, after which Prof. Weltmer spoke entertainingly on "The Ground-Swell of the New Thought." This was followed by some recitations from Shakespeare and other authors, well rendered by Prof. Lawrence McCarty, the teacher of elocution and expression in the Weltmer Institute. Then the convention adjourned.

The utmost harmony and good feeling prevailed throughout the convention. Not a ripple of discord was discoverable at any time, not even during business meetings and elections.

It was in some respects decidedly the best and most resultful convention we have yet held. There were members present from 24 states and the attendance was large throughout.

The addresses were able and more highly and purely New Thought in their trend than ever before. The audiences were enthusiastic and everybody was delighted and benefitted.

The meetings were held in Prof. Weltmer's beautiful and commodious hall, which was made comfortable by electric fans and every convenience possible. This was furnished free of charge, with all decorations and the music, by Prof. Weltmer, and his entire force and the Institute were given over to us for the promo-

tion of our comfort and convenience.

We found the people of Nevada broad in their views, liberal, hospitable and kind in a high degree. They gave us a royal reception and all mouths were full of their praise. They certainly gave us a royal reception.

One thing was most observable—that everybody there loves Prof. Weltmer. His army of co-workers fairly worship him. Hon. J. B. Johnson, one of the ablest lawyers of the state, who gave the address of welcome, said, "All Nevada takes off its hat to Prof. Weltmer." They refuse him nothing. When a man stands that well among his employes and neighbors, you may be sure he is genuine and good. The visitors learned to love him and his people, especially his noble son, Ernest, who is our secretary. His work before and during the convention, more than any other one thing, helped to make it the grand success it was. The Weltmer Institute is doing a great work. Prof. Weltmer employs only the best healers as assistants in that department of the work, and wonderful results testify to their efficiency.

The Weltmer quartette and the choir of singers, under the direction of Prof. LeRoy Moore of Kansas City, added greatly to our delight and uplifting during the meetings. And we were favored with some very sweet and soul-expressing solos rendered by Miss Minnie Nelson of Chicago.

The old Constitution was revised. Some of the most important changes were, the elimination of the membership fee of \$1.00, so that all may join the Fed-

eration without fee, everyone being privileged to donate what he will for the support of the work; an alteration of the purpose clause; a change in the officers to be elected and mode of procedure, and in the name of the Federation. It is now, "The World New Thought Federation."

During the sessions of the convention many telegrams were received and read, coming from all parts of the United States from prominent New Thought people, expressing regrets on account of inability to attend and uttering kind words and wishes for success.

Essays to be read were sent in by several, among them being one from W. J. Colville, one from Paul Tyner of Atlanta, Ga., and one from the eminent lawyer, John B. Strasburger of Chicago. But our time limit would not admit of their being read.

There was considerable tendency, as there always is in all conventions, among some to talk too much, too often and too long at a time. This is, of course, born of a selfish desire to advertise self and ought not to prevail in a New Thought convention. Such people only succeed making themselves bores at best.

The officers elected for the ensuing year are:—

President, T. G. Northrup of Chicago.

1st Vice-President, H. H. Benson of Kansas City.

2nd Vice-President, Mrs. Grace M. Brown of Denver.

Secretary, Ernest Weltmer of Nevada, Mo.

Assistant Secretary, A. R. Heath of Chicago.

Treasurer, Mrs. Chas. H. Besley of Chicago.

Auditor, Chas. E. Prather of Kansas City.

Board of Directors:

H. H. Brown, San Francisco; A. P. Barton and Mrs. Jennie H. Croft, Kansas City; C. O. Boring, Chicago; S. A. Weltmer, Nevada; Paul Tyner, Atlanta, Ga., and Mrs. Elsie D. Davis, Durango, Colo.

The next Convention will be held in Chicago, Oct. 25, 26, 27, 28, 1906.

This Convention is bound to be the grandest one yet. The Federation is now on a firm working basis and will grow and spread its influence for good rapidly around the Earth. The great power of the concentrated thought influence sent out from Nevada during our recent Convention was simply tremendous.

Besides, as the letters and telegrams received testify, there were thousands of others all over the world uniting with us, actually present with us in spirit. Who can calculate what the harvest will be?

Now it is desired that every New Thought person on Earth become a member of the Federation. Send your name and address to Mr. Ernest Weltmer, Nevada, Mo., and as much money as your heart prompts you to send. If it is not convenient to send any money now, all right; send on your name anyhow, and you become a full member.

What is the money for? Why, bless your heart, these conventions cost money. And we must get out literature to distribute to awaken an interest in the cause. At the recent convention, although Prof. Weltmer and Ernest did so much free work, the printing of circulars, programs, notices, etc., cost over \$200.

Continued on page 204.

Meditations

By Kanton

*

THE remarkable persistency with which the belief in a primeval state of innocence and felicity, from which the human race has fallen has been accounted for in various ways; but the universality and fixity in this belief are not easily explained. That such a belief is almost as wide spread as the human race itself, indicates that it must have originated in some common experience of humanity, but does not necessarily prove that all men radiated from a common center, although the deductions of philology would have it so.

**

The Greeks and the Romans had nearly the same name for a ship, and hence the reasonable deduction of philology that these two peoples were one when they first built and named the ship. The far wider similarity of the words used in the home circle, such as father, mother and brother would on similar grounds lead us to the conclusion that when the human family first learned to say father and mother, there was only one family. Such deductions have great force and have gone far to establish among thinking men the belief in the unity of the human race. This has meant a great deal more than a mere adjustment of philosophical systems. It has had a practical and wholesome effect upon the attitude of nation toward nation as well as man toward man.

**

But the universal belief that man has fallen from a state of happy innocence has a rather deeper significance than a common geographical center for man.

It really means as much for the inner spiritual life of man as the deductions of philology do for his outward history. Every human soul finds in the "trailing clouds of glory" which follow it, reflections of a happier former state, and it is the part of ingenuity to invent and publish an account of how that happy estate was lost. The reasons for this belief are therefore really psychological. But where the common psychological experiences of the race which have painted for us a primeval Eden are in any way related to corresponding facts of our outward history is a question which we have absolutely no data to determine.

* *

Our present purpose with this interesting question is not so much to satisfy any curiosity touching the question itself as to turn it to practical account. The belief that we have degenerated either by a sudden lapse or by a gradual backsliding is a pernicious belief and a stumbling block in the path of all who entertain it. It is a pessimistic error, and scatters dark shadows all along the journey of life. There is nothing more optimistic than truth in all relations, and there is a fullness of optimism in this question of primeval innocence and purity which will well repay us for our efforts to climb to the pinnacle of spiritual attainment whence we may see clearly the Edens that have been, the Edens that are, and the Edens that are to be.

* *

The Eden of childhood is about us every day. We have lost it from our inner lives perhaps, save as a memory; but have we fallen from it by a disastrous lapse in our moral character? Maturity may have such a sad calamity to regret, but more frequently mature age robs itself of the Eden of its childhood by shutting

its eyes upon its beauties and refusing to taste its pleasant fruits. It is not true that men and women have morally degenerated from their childhood, except in abnormal cases, and these cases are not nearly so numerous as is generally believed. The greatest obstacle in the way of our realization of our true estate today is the fact that people too generally take for granted their moral depravity. Too many people are ashamed of a good half of their lives—Too many hours are spent thinking thoughts and indulging feelings which would shock the hypocritical and blind public if made known to the world. The first care of those who would reform the world should be to uproot this almost universal belief in human depravity. Men and women are not so much devils as fools. They err not so much from depravity as from lack of wisdom.

* * *

If we should begin at once to live with the simplicity of childhood we would not thereby restore our childhood's Eden. We would only shock ourselves and settle more deeply the belief in our depravity. Wisdom must come first. What childhood does with ignorance, maturity must do with wisdom and with discretion. Simplicity of life as a "fad of fashion" means nothing for solid reform. We can make our Eden by knowing that the story of our depravity is a lie, and by persistently living up to the ideals which will be born to us in the consciousness of noble birth-right.

The Star of Bethlehem appeared last in 1890. It appears every 315 years, is of wondrous brilliancy for three weeks, then slowly fades away. It has appeared *seven* times since the birth of Christ. It is in the constellation Cassiopea.



THE PEACEMAKER.

And Teddy said, "Let there be peace," and there was peace.

There is but one true, real and right life for rational beings, only one life worth living in *this* world, or any other life, past, present and to come,—and that is the Eternal life, which was before all worlds and will be, after all are passed away,—and that is neither more nor less than a good life; a life of good feelings, good thoughts, good words, good deeds,—the life of Christ, and of God.

CHARLES KINGSLEY.

"There is endlessly more in the simplest working of the human mind than all humanity can understand."

GEORGE MACDONALD.

A Funny Letter.

A BRIGHT little boy friend of ours, four years old, who lives over in Kansas City, Kas., one day recently told his mama he wanted to write to his grandma. As he cannot write, he dictated the letter to his mama, who took it down word for word just as he gave it out. Here it is:

Dear Grandma:

I spose to write to you to-day. I am getting along to-day pretty right. I am trying to make something on my slate while mama writes. I wish you would come out here. If you would, we would have the nicest time. We got a parlor here now. How do you get along? How do do? I think this is a pretty nice letter. I am making a pretty nice thing on my slate. I get along well every day. It is half past eight.

I did not know what to do to-day because my "Little Folks" came. It just tickled me so! I am getting along just nice, because Fannie aint here.

I am clapping my hands because I love the Good.

I want to go back there, but mama don't want to. I am getting along so nicely that it throws me down and bumps my head all the way. Ha! ha!

I think so much of flowers!

If you are out there or out here, I love you just the same. My "Little Folks" I think so much of. This is all.

From Melvin.

Melvin's grandma lives away out in Western Kansas on a farm. His papa and mama some time ago moved to Kansas City, but they still own and operate two good Kansas farms, and Melvin likes to go back when his papa threshes wheat and see his nice grandma and old playmates. Melvin is a thorough Scientist. He often comes over to see us and he and Beatrice have a good time together. They both love flowers and Beatrice always loads him with them from our flower garden.

Japanese Metaphysics.**THE GOOD OF GREED AND HUNGER.**

SANCTOMO.

HUNGER is the one force wherein the soul unveils her law and tells of how she cheats necessity, eating her forms as meats, gluttonously swallowing the dealt-out dose, evolving new forms beyond Earth's control, renouncing allegiance to Nature's treats, as she devours her chains and after greets sotishly this law of the swallowed whole.

Thou shalt eat form to make thy new Form's Form higher and higher beyond the present Sense, evolving soul-hunger above the worm laid down by the gaping feeling intense, as known on the plane where the stomach's storm welcomes the apple near the orchard fence. Greed is undistributed mental force, ready for universal upward charge, outgrowing itself in its farthest range unto the Infinite; begins its source naturally from Nature's breast to course defiant, and imbibing through Earth's strange oasis of mental foods, prearranged for the soul. So it outgrows all remorse, because of its appetite for the whole; eventually absorbing all thought, liberating all chained hopes of the soul, ingenerating the ideals she sought, expanding herself as the Centuries roll, forecasting all time by what time has taught.

It is not learning, nor eloquence, nor generosity, nor insight—nor the tidal wave of impassioned feeling, which will most effectually turn the dark places in men's hearts to light,—but, that enkindling and transforming temper which forever sees in humanity—not that which is bad and hateful,—but that which is lovable and improvable—which can both discern and effectually speak to that nobler longing of the soul, which is the indestructable image of its maker.

CHARLOTTE L. WILLIAMS.

Twilight Dreams.

BY MRS. E. V. O.

TIS the quiet hour of twilight, now the busy day is
o'er

And the evening shadows falter over hill and
stream and moor.

While I rest here in the gloaming, sweetest dreams
steal over me—

Dreams of childhood's happy morning when my heart
was light and free.

Twilight deepens, shadows lengthen, night with solemn
pace draws near,

And the little brook's sweet music now in fancy I can
hear.

Still I'm dreaming, idly dreaming, of the happy days
of yore—

Of life's bright young morning that will come to me
no more.

A NEGRO preacher was one Sunday "dispensin'"
wid de gospel" from his pulpit. His subject
was "Miracles." He said in part.

"My belubbed bruddrin and sisterin; De greatest
marricle ob de ole Testament am de swallerin ob de
whale by Jonah, and de greatest ob de New Testament
am dat about de loaves and fishes. Dem twelve 'pos-
tles et five thousand loaves and two thousand fishes.
De marricle was dat ole Jonah and all dem 'postles
didn't bust."

A lady in New York writes:—"I have your lesson
on 'How to Work and Not Get Tired,' which I have
found truly great, and read it to my friends." (Man-
uscript—Sells for \$1.00—is worth \$100.

Soul Growth.

HOW does the soul grow?
Not all in a minute,
Now it may lose ground,
Then it may win it;
Now it resolves
And again the will faileth;
Now it rejoiceth,
Again it bewaileth;
Now its hopes blossom,
Then they are blighted;
Now it's sunny,
Then —gropes benighted;
Fed by discouragement,
Taught by disaster;
It always goes forward,
Now slower, now faster,
'Till pain is all past
And by failure made whole,
It reaches *full* growth,
And *God* rules the Soul!

A WOMAN in Nebraska had treatments and advice for the overcoming of certain financial difficulties, and the refusal of some parties to pay what they owed.

Soon afterward she wrote me: "It has all come out all right and we have been paid and satisfied, something I never thought could possibly be achieved. You certainly did it, or made me have faith to secure it. Before I appealed to you I never could think of those people without giving them a treatment, (which would not let them send the money.) 'Every one pays me what he owes me,' is a thought I try to hold, and it works fine. I have also tried to hold the thought that I pay all my debts, which is quite a help."

: Bible Lessons :

FOURTH QUARTER.

*Lesson I.—Oct. 1.***D**ANIEL AND BELSHAZZAR. — Dan. 5:17-30.

LESSON KEY-NOTE:—"The face of the Lord is against them that do evil."

Time:—B. C. 539, not long before the restoration, which occurred soon after the capture of Babylon by Cyrus.*Place:*—Babylon, on the Euphrates river. It was one of the greatest, gaudiest, richest cities of the world. It is now only a pile of ruins. And even the site had been lost until recent excavations disclosed it.

At the time of this event, according to the latest chronology, Belshazzar was only seventeen years old, his grand father a slaving idiot, his father, Nabonidus, the real king, absent.

The young prince had a feast with all sorts of revelry.

A hand appeared and wrote some Hebrew characters high upon the wall. They were all frightened and sent for the wise men. They read, "Mene," (a pound) "Mene," (a pound) "tekel," (a shekel, 1-50 of a pound) "uphars in," (a half pound). The wise men who knew the Hebrew tongue knew well enough what the words were, but could make no sense out of them.

So they called Daniel, the Hebrew exile, and asked him to interpret it.

Daniel first gave them a lecture on their wicked conduct and then read, "Mene; God hath numbered thy kingdom and brought it to an end. *Tekel*; thou art weighed in the balances and art found wanting.

Peres," (this is the singular of *pharsin*. The prefix "U" means *and*.) "thy kingdom is divided and given to the Medes and Persians."

PRS is the Hebrew form for *Peres*, as they then had no vowel signs. It was also the form for "Persia." So Daniel saw a double significance in the word.

They honored Daniel highly for his brave words.

At that moment Cyrus, the Persian Emperor, had already turned aside the waters of the Euphrates over which the walls of Babylon spanned so as to leave the channel dry and his army was marching in through it.

Belshazzar was killed and the city taken, that night.

The character of Daniel, as given in history, was that of a very high order of man. He was wise, brave, clean and upright.

1. Who was king of Babylon at this time?
2. What occurred at the great festival and how interpreted?
3. What of the character of Daniel?
4. What do you know of Babylon? Of Cyrus?
5. How was Daniel able to interpret the words?
6. What is Infinite Wisdom?
7. How may we be guided by it?

Lesson II.—Oct. 8.

DANIEL IN THE LION'S DEN.—Dan. 6:10-23.

LESSON KEY-NOTE:—"The angle of the Lord encampeth round about them that fear him and delivereth them."

Time:—About B. C. 538; in Cyrus' first year over Babylon.

Place:—At one of the capitals of the Persian Empire, no one knows which.

Cyrus had placed Daniel, now over eighty years of age, in the high office of Chief of the Cabinet of three governors ruling under the king, the 120 provinces of

the great Empire. He continued true to his religion. Every day he went into the silence three times before his window for prayer.

He had envious enemies who conspired for his overthrow. They first tried to find some wrong conduct in office. Failing in this, they got the king to issue a decree that for one month no one should ask any favor of God or man, except of the king, on penalty of being thrown into a lion's den.

10-13. They soon caught Daniel, as they were sure they would, for he went on praying at his open window just as before. He was true to principle, as he felt it.

14, 15. The king loved Daniel and labored strenuously to save him from the penalty. But by the laws of Media and Persia not even the emperor could set aside one of his own decrees. That was ancient folly.

16, 17, 18. Daniel was accordingly cast into a den of very hungry lions and the mouth of the den closed and sealed. He stayed there all night; but the king did not sleep nor rest, he was so sorry about Daniel.

19-23. The king believed Daniel would be preserved. He had probably heard about his preservation in the fiery furnace. So he went early next morning and called him. He was safe and sound.

Daniel said God had sent an angel to close the mouths of the lions, because "before him innocency was found in me."

Innocency is purity of heart. Daniel was also most fearless and devout. Then the wicked conspirators were thrown in and the lions devoured them quickly.

1. Do you believe this story?
2. May not innocency and fearlessness preserve one's life?

3. Give Daniel's history.
4. Why did Cyrus like Daniel?
5. Tell something of Cyrus' history.
6. Draw a lesson from this story.
7. What does Daniel mean?

Lesson III.—Oct. 15.

RETURNING FROM CAPTIVITY.—Ezra. 1:1-11.

LESSON KEY-NOTE:—"The Lord hath done great things for us, whereof we are glad.

*Time:—*About B. C. 536.

*Places:—*Babylon, Jerusalem.

1-4. This decree was issued probably in the first year of Cyrus as personal ruler of Babylon, not as emperor of Persia.

It shows that he was a thorough convert to the Jewish faith, if Ezra puts it down correctly.

Daniel's influence had had much to do with this. Isaiah sings his praises in high terms, calling him the Lord's shepherd, and the Lord's anointed. On the Cyrus cylinder recently excavated, we find he favored other gods, however, and accepted the Babylonian supreme god, "Merodach." But this may have been their name for "Invisible Powers," as Elohim in the Hebrew.

The rest of this lesson gives a somewhat detailed account of the preparations for return to Jerusalem and the gold and silver vessels and ornaments they gathered, which Neduchadnezzar had taken away from the temple seventy years before.

And they went back to their wasted city and desolated fields—not the ones who were taken captive three score and ten years before, but their children and grand-children. There possibly were a few of the original captives left, a few who were then babes, now old and feeble, not remembering much if anything about the former Jerusalem and temple.

Ezra says in another place that there were 50,000 of them, over 7,000 of whom were servants.

Rawlinson thinks that not more than one in six went back. The others had become prosperous citizens of Persia, knew nothing of Judea, and did not

care to go there. Those who went were composed mostly of the poorer classes, the priests and religious enthusiasts.

The religious ideas which we imbibe or inherit take the strongest hold upon the mind. Formerly a man would willingly die for his religion when he would not give a finger for his country. It is not so much that way now.

1. Why did Cyrcus let the Jews go to Jerusalem?
2. What interest had he in the temple?
3. What is the lesson of the exile?
4. Was it the result of their sins?
5. Name three points of good that came of it.
6. Is not every result good?
7. Are secondary causes always good?

Lesson IV.—Oct. 22.

REBUILDING THE TEMPLE:—Exra, 3:10 to 4:5.

LESSON KEY-NOTE:—"The temple of God is holy, which temple ye are."

Time: The twenty years between B. C. 536 and 515.

Place: Jerusalem and vicinity.

The fragment of Jewish people which left Persia and Babylonia and Media to go to Jerusalem to rebuild the temple of Jehovah, (it is hardly correct to use the word "return," as these people had never been in Judea before, having been born in the land of exile,) were twenty years doing it. In the meantime their friend Cyrus (Hebrew, *Koresb*,) had passed away, Cambyzes had succeeded him and passed on, followed by Darius Hystoppes. These all ruled Judea; but they were allowed a governor, (they never had another king.) During the rebuilding of the temple, Zerubabel was their governor.

During this time, also, Tarquin the Proud was king of Rome and Pythagoras was talking and writing philosophy in Egypt, a grander philosophy than the Jewish prophets ever had a dream of.

This lesson, in brief, is that some of the old men who had seen the first temple, when they saw the foundation laid and heard the hullabalew of the priests, who tried to copy David's time, wept aloud. Others

joined the weeping in sympathy until it was "six of one and half a dozen of the other" as to the weeping and the shouts of joy. These old fellows could not have remembered much of the first temple, as they had not been there for seventy years and must have been small kids when they saw it.

This lesson also relates how Zerubbabel refused, rather insultingly, the proffered help of their neighbors, and they resented it, so much as to annoy them thereafter.

This was the first refusal on record of "tainted money." We have had some most disgusting efforts in that direction recently. But the money won in all these cases. In that case it did not, although the people who offered it professed themselves ready to become converts to the Jewish faith. I think Zerubbabel made a mistake in refusing the kindly proffered help of his neighbors. He made enemies and antagonists, whereas, by accepting their kind offer, he would have made friends and converts.

1. Who built the first temple?
2. Who built the second? When?
3. What is the temple a symbol of?
4. Is your body a temple of God?
5. If so, how should you use it?
6. May it be retained indefinitely?
7. Of whom is Zerubbabel a type?

Lesson V.—Oct. 29.

POWER THROUGH GOD'S SPIRIT.—Zech. 4: 1-10.

LESSON KEY-NOTE:—"Not by might, nor by power, but by my spirit, saith the Lord."

Time: Zechariah lived while they were rebuilding the temple. The first utterance we have from him was given in Nov., B. C. 520.

Place: Jerusalem.

"Zechariah" means *the Lord remembers*. He was born in Babylon and came to Jerusalem while quite young. He was a grandson of Iddo, who was the head of one of the twelve Davidic courses of priests.

Zechariah is supposed to have had eight visions, which he duly recorded. There was not much good in

any of them. They were all gloomy. A commentator has thus named them:

1. The Doubt.
2. The Doubt.
3. The Discouragement.
4. The Doubt.
5. Our lesson to-day.
6. The Discouragement.
7. The Doubt.
8. The Doubt.

Better call it "Doubt with a small admixture of discouragement."

This lesson has, however, some encouragement for Zerubbabel.

The golden candlesticks and bowls, supplied silently by olive oil from natural sources, represent the power of God's Spirit for light and guidance and supply.

Power is silent and unperceived, except in results. 6, 7. Before real power mountains are leveled and difficulties give way.

"Grace! Grace unto it," is correctly rendered, referring to the original Hebrew, "How beautiful! How God's favor halos it!"

History is conflicting about Zerubbabel. This lesson says he lived to see the temple finished. "Profane" history says he did not by about five years. Zechariah says he was a son of Barachiah. In the books of Ezra and Haggai he is constantly referred to as the son of Shealtiel; also in the genealogies of Jesus given by Matt. and Luke. In Chron. he is said to be the son of Pedaiah, Matthew says he came of the house of Jehonias and Solomon, while Luke says it was the house of Neri and Nathan. So we readily see how our Bible history is confused, coming as it does, from so many different and independent sources.

1. Who was Zechariah?
2. When did he live and prophesy?
3. Who was Zerubbabel?
4. Interpret Zechariah's vision.
5. What and where is power?
6. How may we manifest it?
7. Are not all material things subject to power?

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Key-Notes.

1-15.

THE LIGHT OF THE WORLD IS TRUTH. BY IT ARE ALL LIVES ILLUMINED AND MADE FREE.

16-31.

IRISE ABOVE ALL PETTY STRIEFS AND JEALOUSIES AND SEND FORTH ONLY THOUGHTS AND FEELINGS THAT VIBRATE FOR HEALING AND UPLIFTING.

Healing Thoughts

THE CONSCIOUSNESS of present immortality is the supreme state of the human soul. The Name of this Consciousness is the enduring appellation which at all times to remember, makes one able to do as he pleases and none can hinder him.

The hope that inspires the soul and fills it with certainty when it sets out to accomplish a thing is the pure glow from that Conscious knowledge of the Eternal Name, which remembering the least bit of its real character and power, makes the soul able to perform it.

The old Pharaohs perished with the perishing pyramids; Babylon and Nineveh lost their glory and the Persian cities of old, where are they? That for which men have striven, trying to get something from some one else, has proven fallible. Some people stop searching for awhile for the immortal in matter, when they thus become convinced of its perishability. They acknowledge at times their immortality, and take the plan of trying to make a bargain with the All-mighty that if it would take hold of them and lead them along, and give them things they need—and they need many when they come to think—that then they would continue in the true Consciousness which is known by the Name that is eternal. If it would give them food and shelter, and raiment, and some money over their actual present needs, they would then know the power of their Lord and would speak its words until they were clothed in its likeness.

There are people who are willing to invite the true Character unconditionally, to come, that the will of the Spiritual Self or Lord may be done continually. They do not ask for bargains, do not offer the Lord their ser-

vices on condition. They realize the importance of making the *present* their opportunity. The Sptritual Consciousness is supreme; in it there is no gain or loss, for the Ego knoweth it hath all things, and this is the soul's secret of power.

"To recognize our oneness with God", says Charles Browdy Patterson, "is to give no anxious thought to external conditions, not to care; to be careless." To be in conscious league with our Source renders the care of outward conditions unnecessary. It moves one along in his own energy in conscious touch with his power. He is aware of his Name; he knows of the unchangeability of the Lord within.

Enduring pleasure does not come from eating and drinking, nor from any exercise of the senses. If there were not a degree of pleasurable experience along with the eating and drinking the act would be an infliction; but there is this wise provision of nature for the needs of the body. And it is only where the organs of sense have been overtaxed by an unwise master, one who is not in the guidance of his Lord, that the senses are over-indulged and unhappy conditions result. Proper food, the right amount, never gives dispepsia; it is always "because thou hast done this *thing*" that pain results. One can not even eat too little nor have false food fed to him without paying for his weakness. A man may be as innocent as a babe, yet for his failure to overcome, to keep in the true Consciousness, abide in the eternal Name, he must pay the penalty, until he adopts his true Name.

It makes no difference as to *distinctions*, whether a man is ditch-digger or a prince; but there may be a difference in *power*. The plainest sewing woman may have her Eternal Name forever in her consciousness, and so be able at any time to make her words come true. Every body knows the American Beauty rose is

double petaled because some one in the understanding told it to be so. The stars twinkle their joy, the earth whirls on in delight, the seas oscillate, the sun gladdens all things, for the same reason—because they have been told to do so.

Yes; Spiritual Man is in power; and the soul that recognizes this fact, and puts on its spirituality, unifies itself with its Lord, adopts the Eternal Name, may live in the Consciousness of his power. He *sees* how his word can calm the storms; he *knows* how his thought *acts* to awaken another into the true consciousness. For his thoughts are a flame of life that carry with them the true quality to awaken its kind in another as soon as its words are formulated. Man has dominion and may know he has it; he understands how it is impossible for him to have any losses or gains for every form of falsity or shadow is removed from his path; envy, jealousy, malice, revenge are all at his feet; he has overcome them. He knows them not. He knows only *realities*; and his knowledge makes him free. His is the knowledge of truth.

One in the Spiritual Consciousness never tries to twist God into doing impossible things for him. He sees that order and harmony are already prevailing, and that to make a change in divine government would make things worse even for him. The Ego is in power. It ruleth on high. It knoweth its dominion and is satisfied with the method of creation.

The one not in the spiritual consciousness feels the need of things he thinks he has not and cannot get. He goes to work puncturing the distances with his prayers trying to find behind ether-paled Neptune or 22-trillion miles away Centauri, the mystical Character he has heard of yet knows little about the nature of, that he may make bargains with it, promising to be good in his dealings with his fellow men if only they

can be made to give to him in return, and Jehovah will give him the desires of his heart. David promised the Lord that if he would wipe out his enemies by smiting them upon the cheek bone, and by breaking their teeth, he would play on his harp for him and praise him, and also claim him for his personal God. One in the understanding can easily see why David had to keep on in the same manner for forty years—during the writing of the Psalms! He was hating his enemies on the one hand and trying on the other hand to cajole God into favoring him above others.

Mr. Spurgeon of London told his large audiences of a NAME which when spoken faithfully would bring “manifestations of love; sights of his face; whispers of his mercy; assurances of his affection; promises of his grace; surety of his blessings.” And he said that to win, one must *speak the Name*, for it could not be discontinued, since it appeared everywhere to the perceiving soul. “It is painted on the skies, written on the floods, whispered in the winds, howled in the tempest, chanted by the sun, proclaimed in the thunder, earth shouts it, and heaven echoes it.”

But all this is for the one whose eyes are quickened, whose perception is awake, who lives in its light and mingles with it in unity. “I AM,” is the bread of life, therefore the knowing mind strives not for the meat that perisheth. The Eternal Name has its kingdom in the Heavens therefore, its kingdom must come also in the earth. So, when a man prays for money he has not earned, let him pray also for the one from whom he is to take something that he also may get something to fill up the deficit.

The realities, the spiritual things, can be procured without depl ting anyone. The fact is, we haven't asked for a hundredth part of the things that are yet waiting in the Unseen, and that we might have had

long ago for the mere naming. The infinite is exhaustless. If all the people could ask for all there is in spirit and their prayers should be answered, there would still be the Abundances toppling over and smiling at man for his bashfulness and reticence, and encouraging him to go ahead and ask for more. The Lord God is the Spiritual Man God is said to have created (but which I hold is self-existent like God, and increate also,) in his image, and who is the Maker of all visibility (after the likeness and according to the pattern of invisible things—just as an invented machine is the pattern of the mental concept—and we are never quite right, until we are “perfect even as our heavenly Father” (Harmonious Cause) is perfect.

And this brings us back to the attitude of the soul when it becomes conscious of possessing all things already. Then the soul claims nothing but its own. It has no desire to rob men or get ahead of them. Catholic bells will not ring to rouse tired servant girls to go to blink-eyed men and observe mass, as I heard the bells doing when I awoke this morning. Mrs. Hopkins says it is the immortal in man which never lays out a moral path for people to walk in, nor points out an immoral path as dangerous to walk in. Milton says,

“All nature is but art, unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good.
And, spite of pride, in erring reason’s spite,
One truth is clear, Whatever is, is right.”

The Maker of things and conditions, resting in the consciousness of power and knowing that the best is occurring that could occur under existing circumstances, is also forever *ready* to act, when the soul awakens to the truth of its being, to faithfully speak right words, and so set in motion more appropriate

causes, that more propitious results may be secured.

Thus we have the everlasting, inexhaustible *Source* of Supply; we have the *Eternal Name*, the right speaking of which causes its power to shine in us; and we have our *souls* and *bodies*—the *sensorium*—and we are succeeding best when we remember who we are, and cease to run to and fro, trying to get something that is already located, and belongs elsewhere. We are yet to present ourselves wholly, assimilate with the Divine. This attitude brings the right manifestations into our daily lives.

C. J. B.

Bodily Immortality.

I SEE no reason why heaven and immortality can not be reached without closing the eyes in death and being buried beneath the sod.

My honest opinion is that nothing can be gained by dying and being shrouded in the shadowy draperies of the grave. I believe that it is a mistake and that such a state of silence and decomposition is retrogressive rather than progressive, and I am sure that time will prove it to be a backward step.

Man's relation to infinite and eternal life is potentially complete, and if he understood the creative power of mind, the alchemical process of spirit and matter, his flesh and blood could be spiritualized and all the time honored solemn rites and inconveniences of death and the funeral march to the grave be avoided. There is, to my mind, no question about it. God's plan is practical and scientific, and has no crude or hypnotic spells and retrogressive experiences, connected with it. All man has to do to be immortal is to get himself in harmony with the plan and be receptive to its operations, and he will be gradually carried onward and upward into higher life and greater being as the years go by.

The fact that all men have died up to date doesn't necessarily prove that death is a fundamental law of being. The human family has been stumbling through errors and mistakes for thousands of generations, and I believe that death, hell and the grave are among the most fatal of these delusions.

Immortality is the ideal towards which all hearts are set, and mortality is a kindergarden experience, an unfolding process that may be evolutionized into spiritual consciousness here and now, while death is a mistake and will necessitate the experience of another incarnation before the golden gates of life eternal can be reached. To believe that mortality is corrupt and must molder to dust is an illusion of the animal conception, a hypnotic spell that has been cast over the mind of the race by the physical senses; and it has so far swayed the body into old age and death contrary to the natural and innate law of being. Such a belief is the only possible cause or reason for such a grave-yard consummation.

Just as a man believeth in his heart, so is he, and will he be. Faith and expectation is the law at work bringing about what you believe and expect. "All things are possible to him that believeth," either good or bad. It is owing to the attitude of the mind and the thing believed in. Faith in an error will bring the error results, the same as faith in the truth will bring the truth results. Faith is the law of God at work bringing about the thing you believe. The law is good and holy and will bring forth good and righteous results, if the faith is good and righteous. This is the only meaning and interpretation the word faith has or ever will have. It is a plain, practical proposition. If we believe in dying, we will certainly grow old, decay and the grave digger will finally get us; while, if we believe in living and hold the principle of life as the

only reality, we will renew our bodies unto immortality of being and occupy the mansions eternal-in the heavens, without taking a trip into some imaginary country by way of the grave-yard. Paul understood this question partially, if not completely; but in that age of the world, when he was preaching, the people were not prepared to receive a practical and scientific explanation of the laws of regeneration and immortality; their minds were filled with generation and other sense relations, and he had to couch the truth in symbolic language in order to reach their comprehension beclouded with antiquated opinions, and at the same time meet the demands of the enlightened ages to come. Christ also understood it, and explained the doctrine in symbols and parables for the same reason. The only mistake I see in the whole procedure is that these fellows (Paul and Christ) overestimated the growth of intelligence, especially that of the people up to and of the twentieth century. They, mostly stick to the letter of the word with the same tenacity as the people of the first century did and the result is they are going down into death, hell and the grave with the same old submission and superstitious fear. Paul said he died daily and that death was an enemy to be destroyed.

Christ said, "He that liveth and believeth into me shall never die." Resurrection from the dead does not mean that you must die and in some last great day your bones and dog hide will be gathered up and rematched preparatory for the glories of heaven. It means the transmutation of the mortal atoms and molecules of the body into spiritual atoms and corpuscles of the body. It is a divine and scientific regeneration brought about by the union of the masculine and feminine principle which is inherent in all individual and universal being.

Wake up, ye blind worshipers of grave-yard resurrection and dogmatic religious superstition, and turn your faces to the light of love and wisdom, else the undertaker and grave digger are liable to get you at any time.

S. L. DIAL, Greenville, Texas.

Correspondence

A FEW months ago I noticed in THE LIFE your remarks on Spirit phenomena. In closing the article you expressed some doubt about it, or perhaps it was a lack of satisfaction with your experience in that line. I now notice the last few lines on page 121 of the Sept. LIFE, where you criticise the quotation about being 'caught up into the air'. I am not entirely clear as to your teaching along these lines. I have always understood that you believe in a continuation of life after what is called death. But this statement seems to indicate that you do not.

"My opportunities have been somewhat limited for investigation of psychic phenomena; but what I have done in that way has been very satisfactory."

Answer:—The statement referred to was that in regard to being caught up into the air and meeting the Lord Jesus and friends there. What I said was only in criticism of the old materialistic idea that Jesus would some day come in a chariot of clouds in the East and his friends would be miraculously caught up as by a whirlwind and meet him and one another there; of course no such a thing as that will ever occur.

I do believe we live on after this bodily existence ends, but do not know. None of us know. We all want to believe, therefore we do—or claim to, at least.

As to psychic phenomena, I am worse off than ever. A man brought out all of our "dead" friends and we talked with them. The conditions were such that we were sure that no fraud could have been practiced. Now comes up a pupil of this man and gives a like seance. Everybody is delighted. But a skeptic in the circle said, "Madam—I will give you \$25.00 to show

me, after all the others are gone, just how that was done." She took his money and exposed to him the entire trick. It was a vile trick all through. The teacher said to the woman, "If you do that, I will kill you." And she exposed other tricks to me that had before fooled me. So, I begin to think it is all a fraud. I am sorry, but can't help it, under the evidence I have had. We found a number of seemingly intelligent people who apparently believed enthusiastically in that trumpet medium fraud, Mrs. Wagoner. But it was surely the thinnest humbug I ever witnessed. Are there any genuine honest mediums? I begin to believe there are not. Let us have more light. Even the neighbor whom we believed to be perfectly honest as a medium, has been proven to us to be a fraud!

Yet, I feel on and on. I practice no fraud and despise fraud above all things. Before very long I am going to write up some of these dirty humbugs and have them prosecuted for obtaining money through false pretenses. This city is full of them. They are everywhere.

"Please explain what is meant at John 10:28, 29 by Jesus' sheep, who cannot be lost.

Also, the New Testament seems to teach very plainly that Jesus died as a propitiation for our sins, and to have faith in this fact is necessary to salvation."

*Answers:—*The "sheep" referred to are those who accepted Jesus while here. He means nothing else in this connection I think. But it may also be true that those who accept Jesus' teaching now are not lost in sin, are saved from sin, which is the only salvation men need.

Paul is entirely responsible for that blood sacrifice, atonement business in the New Testament. He had many Jewish converts who were inclined to hold on to

the old burnt offering, animal sacrifice superstition. Paul was a policy man. He said to the Greeks at Athens, "I see you have altars to 'an unknown God'—this is the God I come to tell you about." He said to the gentiles, "Jesus is the propitiation for your sins. In him you are saved, same as the Jews." He said to the Jews, "You don't need to offer sacrifices any more. Stop burning lambs and goats and bulls and incense on altars. Jesus is the one sacrifice for all. That settles it."

Jesus never taught several points which orthodox Christianity maintains:

1. Man's fall.
2. Total depravity.
3. Blood sacrifice for salvation.
4. Believe or be damned.
5. Church rites of ceremony prayer meetings, etc., for atonement.
6. Baptism as an essential to salvation.
7. Eating a bit of light bread and sipping a swallow of red wine from a glass that a lot of tobacco chewers and sick people have just sipped from, will help to save the soul.

No; Jesus never taught any of this. He was not guilty. Don't accuse the beautiful, lily-white soul of it any more.

There are many men and women living on earth to-day who are wiser and better than Paul was. Let us value the good for what it is, and not try to tack on to what people say a halo of ancient superstition. Paul said many grand good things; but I do not believe he said more than Emerson or Ingersoll did. And the truths he did utter are no more sacred than those the others uttered. Let us be honest with ourselves and with the Bible as we are with all things. A Jewish fable is no more sacred than a Greek or Roman fable,

or even one from the old idiot called Aesop. I refer them all to the tribunal of my reason and consciousness of right, with no partiality in favor of any.

"A lecturer said here recently that, since the mind feels, and not the body, the mind or spirit suffers and when the body is dead the pain does not stop—the spirit suffers on. What do you think about this? If he is right there must be many sufferers on the other side."

MRS. H. SMITH.

Answer:—I think I can make it clear to you that the lecturer referred to is wrong. While it is true that only the mind feels, it feels only what there is to feel, of course. You hear with the mind, but hear only what there is to hear. Noise is, as we know, external, air vibrations. This appeals to the sensation of hearing through the tympanum. The mind cognizes it. If the mind loses the use of the ear, it gets no sense of sound in that way. It may, and I believe does, get the higher melodies in a higher way; but no longer the jargons and inharmonics that once came to it through an imperfect sensorium of flesh.

Pain is sensed by the mind. But it is not in or of the mind. It originates in the body or the mentality. The cause is an inharmony somewhere, not in the mind at all, but in the objective.

Let us take two examples, which will cover the whole ground:—

Rheumatism is an acute physical inharmony. It resides entirely in the body. The mind cognizes it, knows it is there. When the body ceases to manifest this inharmony, either from healing or from what is called death, there is no more pain. It is just as if you had a tooth that ached and had it pulled out. Why don't the mind keep on suffering in that case? Simply because the physical objective of inharmony has been re-

moved and there is no more pain to feel, nothing to locate it in.

The other example is that of worry or trouble, inharmony in mentality. Mentality is the psychic or physical region of mind—mind as manifested by the body. It allows disturbing waves to enter, intruders of discord that have no foundation in Truth, in the Spirit. Just as soon as the Spirit rises above that plane, it is free from that inharmony, it does not feel it any more, simply because it is no more. If you are in a low swamp full of miasma, you feel it, you are oppressed by it. But it is not of you nor a part of your spiritual condition. It is an intrusion. So, just as soon as you rise above that plane you feel it no more. To you it is no more. To feel pain, to be sensible of it, you can clearly see is not necessarily to be the origin and producer of it. If I burn my finger, I feel pain—the mind, of course feels it. I recognize the physical abnormality of inharmony at that locality. But, suppose that finger is entirely eliminated. Then there is no pain to feel, is there? There is no local, objective for its manifestation any more, and therefore it is not.

Spirit is God and when free dwells only in the realm of Truth and harmony. When it rises above the physical plane, it vibrates only in consonance with Love and Truth. It no longer senses the unrealities of the lower plane. Pain or suffering is only a physical unreality.

And this our life,
Exempt from public haunt,
Finds tongues in trees,
Books in running brooks,
Sermons in stones
And good in everything.
—SHAK.

An Infidel's Prayer.

IF OVER me there dwells a mighty power,
The Infinite Creator men call God,
Who forms the tiny petals of a flower,
Enfolds the world with love from sky to sod,
Will he not come to *me*, tho' unbelieving,
Tho' never from my lips a prayer arise?
If a dear Father saw his children grieving,
Would he stand off aloof and wait their cries?
Or would he stoop and dry the tear-wet eyes
And calm the childish breasts, with sobbing heaving?
Will he not come to me, although unspoken
The empty words my lips would breathe as prayer?
What *earthly* father would demand a token
And ask for praise or refuse his care?
Would give us burdens over hard to bear,
Then smite in anger if our strength were broken?
If Thou, Oh! Father, art around, above me
And guide my footsteps o'er life's thorny way,
Thou wilt not ask petitionings to move Thee,
Thou wilt not ask the unknowing heart to pray.
If Thou hast made me prone from Thee to stray,
Thou wilt look on Thy erring child and love me.
If Thou dost dwell on distant heights supernal,
The awful Majesty that Christians fear
Frights not my heart, nor dreams of pits infernal.
If Thou art Father, God, and placed me here,
Thy child, tho' wayward, still to Thee is dear;
And if *Thou art!*—Thy mercy is eternal.

Be patient, be patient
For patience has power,
To ward us in danger
Like mantle in shower.

SCOTT.

Song of the Out-of-Doors.

BY HERBERT BASSFORD.

COME with me, O you world-weary, to the haunts
of thrush and veery,
To the cedar's dim cathedral and the plalace of
the pine;
Let the soul within you capture something of the wild
wood rapture,
Something of the epic passion of that harmony
divine!
Down the pathway let us follow through the hemlocks
to the hollow,
To the woven, vine-wound thickets in the twilight
vague and old,
While the streamlet winding after is a trail of silver
laughter,
And the boughs above hint softly of the melodies
they hold.
Through the forest, never caring, what the way our
feet are faring,
We shall hear the wild birds' revel in the laby-
rinth of Tune,
And on mossy carpets tarry in His temples cool and
airy,
Hung with silence and the splendid, amber tapes-
try of noon.
Leave the hard heart of the city with its poverty of
pity,
Leave the folly and the fashion wearing out the
faith of men,
Breathe the breath of life blown over upland meadows
white with clover,
And with childhood's clearer vision see the face of
God again!

Subscribe for THE LIFE.

H Suggestion.

THERE is a topic peremptorily forbidden to all well-bred mortals, namely, their distempers.

If you have not slept, or if you have pains, aches, Sciatica or Leprosy, or even a thunder stroke I do beseech you, (by all the angels) to *bold your peace*, and not pollute the morning meal, (to which *all* the house-mates should bring serene and pleasant thoughts,) by your descriptions of corruptions and groans.

RALPH WALDO EMERSON.

H New Premium.

SEND \$1.00 for a new subscriber and get, free of charge, Dr. Parkyn's great book on Auto-Suggestion, 192 pages, bound in cloth, gold ornaments. This is a give-away offer and may not last long. Take it while you can.

A GRATEFUL mother whose son has been healed of drunkenness under my treatments, writes, upon sending payment:—

"I never paid out any money that has given me so much comfort and satisfaction. Ever since you wrote me you would take the case I have been entirely free from fear and anxiety in regard to my son. Previous to that I had no peace or comfort day or night."

I treated the mother too, in connection with the case, and this victory was half of the battle.

We know you will pardon us for being late with this issue. It was held back until we could get a report of the New Thought Convention. We knew you would all be pleased to see it. We wish you could have all been there. It was a rare spiritual feast.

Little Lessons In Elohim.

(An Easy First Lesson,—By Request.)

GOD is not a person. God is impersonal and universal Substance, the Essence of all things.

That which is universal cannot be limited, can not have form or outlined circumference. God is not Mother or Father, save figuratively as the Source of our being.

God is Spirit. The everywhere present, all-knowing, all-powerful Goodness, and as such fills all the universe. Omnipresent Goodness fills every place, space and where. It is the Substance and Energy of all creation. There is no other substance or energy, it follows of necessity. It is the Intelligence of Mind omnipresent, omniscient, omnipotent.

Since the whole universe is composed of this substance, there can be no room for any other substance or energy. Hence there is no evil power and no evil substance. All power is good, even that which is missused. The universe of Good, then, is all there is, and its essence is perfection throughout. The real substance of all things in good, therefore all creation is good throughout, and was so called by ELOHIM, The invisible Powers whom the world calls "God." By the term "good" the positive degree of comparison was not intended, but goodness absolute, or Rightness and Truth.

Since it was the Invisible Powers who created, and Elohim means "The Invisible Powers," let us use

the term Elohim instead of God, for the reason that the subject of that term most people were brought up to regard as a personality; and it is this narrow view of God we wish to dispense with and see the truth and real greatness of Infinite Mind as it is. Let the Greeks and the Romans, who had a number of Gods, take care of that limiting term, until the time comes when people can use it knowingly. The Greeks and Romans imaged their gods instead of being imaged *by them*.

Let us think then of the Invisible *Powers* as having said "Let Us make Man in Our Image and likeness" and call the powers Elohim; and think of Elohim—not as he or her, not as a person, but as POWERS, infinite and eternal. All the Powers united in One; and think of that One as *Life* everywhere present; as *Love* everywhere powerful; as *Truth*, everywhere present Wisdom and Intelligence.

Then, we are of that Life Truth and Love and nothing else. This is the only conclusion we can arrive at. Life is everywhere; there is no cessation, all is motion; nothing is still! Even the solid granite is changing its particles year by year. The crumbling Sphinx is the symbol of motionless motion. The Parthenon, embodiment of Grecian Genius in architecture, has slowly but surely and silently let go its men and women, the majestic statuary that ornamented the tympanum of the pediment, and they have hid themselves forever. Every thing changes, because it is in a universe of changeless Life. Matter is subject to the unseen powers; it moves as mind acts upon it. It cannot stop, and cannot start itself when mind has

checked it, until mind speaks to it. When the will and the word go along together, matter cannot resist it. Matter, though inert is therefore subject to constant change. All is Life.

Love is everywhere; there can be no hate in reality. The universe is held together by Love's power, and all things are made orderly in their natures because of the unlimited influence of Love Divine. Truth is everywhere; falsehood is only the way ignorance has of stumbling after Truth. The less falsehood the less stumbling. Wisdom and Intelligence are in and over, around and under, throughout all space, helping all things to come true, and inspiring mankind to speak true words for their better unfoldment. Truth is in our hearts and minds and souls and bodies, slowly mayhap, but surely bringing us into truth's glorious and full manifestation. We live and move and have our being in Elohim, Elohim in us.

This gives us a better idea of who we are and what our office, and what relationship we bear to all being. Of necessity the Law of being is like Elohim in perfection and universality. The Law of The Invisible Powers never changes, never bends or breaks. Men cannot break the law of God, though they may break or bend themselves in the effort. This is important to remember! Since there is but One Substance, and that substance and its laws are perfect and everywhere present eternally and actively, it follows that we are made out of that substance and are naturally just like it, are it; and we are, when normal governed accordingly.

Then, in order to receive benefit from the truth of being, there is a natural way by which, if we employ its method, we can bring ourselves into that harmonious conscious relationship with the Truth of our being which will restore us to peace and comfort. All things that have ever been made, and all conditions that exist in the world, were made by the use of THE WORD.

Then let the one who desires to receive benefit, make a true statement of being, speak according to what is true in Spirit. Regardless of facts speak the TRUTH. This will set in operation different causes from the old ones, and so bring new conditions. Dwell in true thoughts until the mentality receives the light of truth, and shadows will vanish of themselves, like Jesus told them, to let the dead bury their dead. And as surely as we deal with truth only, error will not have to be taken care of. It will run and hide itself; it will call upon the mountains to fall upon it and bury it from the face of Light & Truth.

When the mind of the soul (the mentality) gets right, the physical body—being subject to mind—will get right of itself. Man (mind) has dominion over the earth (matter). The body will duly reflect what is passing in the mind. It is a mirror wherein the soul imagines it sees itself, but which shows only a reflection. Let it become a true reflection. The body is sustained by Mind, though fashioned by thoughts. It is conditioned by the daily thoughts you think, or the thoughts you submit to from some one else. Innocent babes often suffer for the error thoughts and fears of loving parents and friends. The body is sustained by

right thinking or, its sustenance is interfered with by wrong thinking. The Thought is the power behind the Word.

I am of Elohim. I am Elohim in quality. I am one with the One Life. I am the Expression of Elohim, therefore

I am in their image. I am made in the likeness of Elohim, and I am here to show forth the character of Elohim in myself. I am here to manifest Life, Truth and Love to my full capacity, and to see only these qualities in other people. What we perceive in mind comes forth in matter. I am here from Holy Spirit to manifest truly my spiritual nature and thus prove to the world the Omnipotence of their Origin, and their sure destiny.

I am here to make myself; to ascend of my own effort into the Christ Life, and perfect, in which God made me at first. Yes, we are to "become *self-made* men and women in Christ," before we can prove our *God-likeness*; before we can fill our true spheres. I will remember three things:

That God is Elohim, and not an enthroned deity, distance-dimmed inaccessible. *Second*, I will dismiss the idea of an evil power. The appearance of evil comes from *lending* our good power to wrong thoughts and actions. *Third*, I now know I am the child of Light and not of darkness. I therefore refuse to look on the "dark side" where things cannot be seen as they really are.

I am making a faithful and wise study of all things visible, realizing that, though their manifestation is

not yet perfect throughout, we have it *in our work* to perfect them, and help all nature,—over which we *have* dominion—to symbol forth its share of the divinity in Nature.

I have found the better way, and rejoice. I am fearless, for there is nothing to fear. I am serene, trusting in the Omnipresent Elohim, whose powers are for my faithful use.

I am happy, hopeful, brave, strong, charitable, true, loving and faithful. I am conscious of living *now* in eternity; and Now is the Golden Moment of achievement.

—C. J. B.

A Convention Of The New Thought Federation.

Continued from page 166.

We have no salaried officers—all work free. Yet, I think we ought to pay the Secretary something, since he must give so much of his time to the work. In fact, the work now before him will take up almost all his time, and I am sure the board of directors will vote him some remuneration when we have money in the treasury to pay it out of.

And we are going now to get out a quarterly Federation Bulletin to be sent free to all members. This will contain the Constitution, the list of officers, place and time of the next convention, all the Federation news and such other matters as are appropriate. This will cost money, and will be edited by the sec-

retary. Send in your names and your voluntary contributions so that by the time of the next convention we shall have at least 10,000 members. Mr. Northrup promises that if they have not a hall large enough to hold us all in Chicago, he will see that we have two halls.

And just as soon as we get sufficiently financed, we must put lecturers into the field, as the Christian Scientists do. It is, without question, the most effectual way of arousing interest in the cause.

This movement is going to boom from this on. We now have it started right. Fall into the procession, all of you.

Next month I will give you some interesting convention notes that I have not space for in this issue.

During the address by Josephine Barton there was profound attention, followed by hearty applause at its close. She set forth the *necessity* of attaining first the Christ-Consciousness, in order to make the assimilation of our lives with the Divine Life of the Absolute possible and a *conscious knowledge*. Since flesh and blood cannot inherit these things directly, they have to be brought into harmony by the action of the soul after it has put on, or developed into the Ego-consciousness. The Ego is our "Lord" of which the ancients said so much.

When the Lord is its recognized Shepherd the feeling of want falls away from the soul, and a vision of Green Pastures, and pleasant walks beside Still Waters (harmonious contemplations) fill the mentality.

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The old translation of John 10:10 is:—"I am come that they might have life, and that they might have it more abundantly." This is incorrect. Properly rendered, it reads: "I came that they may have life, and may have abundance." The reference is to both life and supply. Through the Christ we have both.

Discord! there is not such a thing as discord,
'Tis but our narrow ears that are offended,
And our *own* untuned selves—to whom the music
Still speaks in harmonies *uncomprehended*.

"Had it not been for you, Mr. Barton, I would have passed on two years ago this coming winter."

Miss M. H. F.

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from care and worry. The victim gets restful. The next is that of hilarity. The fellow wants to sing and dance and be jolly. Then he gets free with his money. He is a millionaire with but a few silver dollars. He throws it about to all until he has not a five cent piece to pay his car fare home with. Next, he becomes brave and carries a chip on his shoulder. He takes no insults. He will fight at the drop of the hat, and drop it himself. Later in the progress of the influence of the poison, when it reaches the top of the brain, he becomes religious and pious. As this region of the brain lies next to the sensual region, all religious excitement in camp meetings and revival meetings cause a rise in sexual feelings and conduct. It has aptly been said that in the Methodist camp meetings more souls were made than saved.

When the intoxicating influence reaches this region of the brain, the victim becomes both religious and sensual. He wants to sing hymns and hug the women.

Well, Uncle Dick, to the great disgust of Jack, who wanted to get home into his comfortable stable and eat his dinner, concluded to attend "divine services," and get a blink at the "gals," as he called them. So he reined up and tumbled off. Leaving Jack standing in front, unhitched—he knew the faithful mule would not leave him—he entered the women's side of the church by a sort of a zig-zag route and made his way to the big hot stove. He sat down near it and soon warmed up.

But the effect was, that the liquor stimulation began to sink to lower regions, affecting the stomach.

Uncle Dick was no longer inclined to sing "Jesus paid it all," etc. and wink at the gals. He got sick and disgusted with the surroundings.

The preacher soon discovered that Uncle Dick was sick, and, stopping in his seventhly on infant damnation, said, "Brethren that man there by the stove seems to be sick. Some of you please take him out."

Uncle Dick looked up at him in a sort of dazed, double-visioned way for a second, and then replied, with an expression of deep disgust on his face, "Yesh parson, I'm shick, all righ, all righ. Such preachin' as you're givi'n us would make a dog shick."

The good deacons soon hustled him out of the sanctuary, rather unceremoniously, and he and Jack went on home.

As they jogged along, Uncle Dick said to Jack, "Jack me old boy, what do you think! That d—nd preacher said some babies go to hell. We don't believe any such stuff do we, Jack." Jack shook his head vigorously. Uncle Dick patted him on the neck and said, "I knew you didn't, Jack. Thatsh bad business. The little babies and good mules all go to heaven. But I'm goin' to hell pretty fast, ain't I Jack?"

Just then Jack put his head down to nibble a twig of buck bush, and Uncle Dick said, "I thought so, Jack. Aint you goin' with me?" Jack shook his head again, flapping his big ears from side to side. "Thatsh right, old boy," replied Uncle Dick; "you are a good mule, never get drunk, never wink at the gals, never say cuss words and never go to preachin'. And you always stay by me, don't you, Jack?"

Jack said "yes", in his way, and soon they were both at home, Jack in his comfortable stall eating hay and corn, and Uncle Dick having his boots removed by his faithful wife and prepared for bed, where he slept it all off.

Two years ago I met Uncle Dick. He looked clean, nice and sober, and at least ten years younger than he did when I saw him before. One of his neighbors said to me, "Uncle Dick has been sober now for three years. I believe he has not had a drink in all that time."

I gave him a hearty hand-shake, and said, "Why, hello, Uncle Dick; you are looking better and younger than I ever saw you before. What have you been doing for yourself?"

He replied, "Why, I don't use any more whiskey or beer. I quit that sort of stuff three years ago." I said, "Good for you, Uncle Dick. How did you come to do it?"

"Well," he said, "Jack and I went to Rocheport one day to see a circus. I, as usual, filled up before I went in. Well, I couldn't see worth a cent. Everything looked double, upside down and mixed up. So I said to myself, 'Look here, Old Dick, you have wasted the fifty cents you paid to get in here, and the fifty cents you paid for whiskey before you came in, and you are wasting your brains and your life. Now stop your d—nd foolishness and let that pizen alone.' So I quit square off and have not had a drink since. And I never want another one."

I asked, "Where is Jack?" He shot his thumb over his shoulder toward the fence and said, "Down thar.

Jack's all right. He didn't have to quit. But he seems to be glad that I did."

Now, my dear reader, my text and peroration are long, but my sermon shall be short. I have seen many men who had a habit of taking a nasty roll of tobacco, setting one end afire, putting the other end into their mouths, and sucking and puffing out the smoke until it was burned out. And they said they had done this so much that they could not quit! My God!

I have seen others who had formed a habit of drinking intoxicants and kept it up until they said they could not quit. So they took the "Keeley Cure," etc.

My plea is for freedom and self control. For God's sake and for the sake of the good name of humanity, don't ever acknowledge that you can't quit. Don't be a slave to any habit, any false appetite or hurtful taste. If you are, you are not worthy the name of man. Man is mind, thinker, Lord.

Here was a man who was a so-called confirmed drunkard, and who *made up his mind* to quit, for the trivial reason that he, while intoxicated, could not enjoy the circus, and so lost his fifty cents. *And he stuck to it.* He had control of himself. Every man has. If you have not, don't claim to be a man.

I knew another man who chewed tobacco from the time he was eight years old until he was sixty-five. Then he *made up his mind* to quit, and did quit square off. He lived twenty-one years after that, and told me he never wanted tobacco any more after he decided to quit. Yet there are many men who say they

can't quit! My God!

Then they are slaves—to what?—A morbid taste, a base desire, a nasty habit. If you want to chew or smoke or drink whiskey, it is your privilege to do so. But don't ever say, "I want to quit, but can't."

A talented young man, secretary to a great newspaper company, once offered me a cigar, after he had given me a check for the sum for which I had gotten judgment for damages, for libel, for a client. I said, "No; I don't smoke any more." He asked, "Why and how did you quit?" I said, "Well, after I studied Science, I got so I did not care to smoke any more." He said, with a cast of sadness on his face, "Well, I wish to God I could quit." Poor fellow!

Think of it! A young, vigorous, brainful man, acknowledging that the habit of sucking smoke from a filthy roll of tobacco has such control of him that he can't break away from it! He lacks, in a very essential respect, the chief elements of manhood. If you are one of the lords of the Earth, *be one in earnest*. Don't confess yourself a slave to a pitiful habit.

A man should *be* a man. A woman should *be* a woman. The master of *Earth* should *be master*. A roll of the leaf of a narcotic weed, or a glass of corn, or rye, or bug juice, should not control the lord of creation. Should it?

Think this over seriously and be sensible. Have at least as much sense, if you can, as poor old Uncle Dick and Jack. If I had a habit I could not control, I would go and jump into the river. And as I went down under the sweeping current, those standing on the bank and

the fishermen in their skiffs would hear this echo come up from my last gurgle, "I found I was not a man, so I concluded to be fish bait."

But, don't jump into the river on this account. Tear away from all that is not desirable; cut loose from false appetites and foolish habits; be a man or a monkey one. Don't be a drink, smoke or chew victim. Assert your absolute power over the body.

If you fully make up your mind to do it, you will have no trouble about quitting. *Mind is master.*

OUR president was elected as a republican, and I was born and bred a democrat, a Missourian by birth, of Kentucky parents. But I want to say right here and now, that "Teddy" is a man after my own heart. He and I are two of the boys. I am a rough rider, in one sense, although not at San Juan Hill. I have always gone in swimming on Sunday, just as he did at Atlanta, on Sunday, Oct. 22, escaping the frock tailed sychophants, office seekers, guards etc. And I have "broken" many mules, horses and steers. And when I read about his taking Bacon and the Hon. Gifford Pinchot and Jas. A. Garfield a-wading breast-deep through the Georgetown canal on a very rainy day, spoiling all their fine clothes, he being clothed in an old rough rider suit, I laughed my sides sore, and said, "Bully for our Teddy! I wish we could always have him for our president. He is one of us."

When Gifford Pinchot got back to his apartments, he met the old negro mammy who had been his nurse. When she saw what a plight he was in, she held up her hands in horror and said, "Well, well Massa Gif! You suhtanly am a sight. You've sho' been out wiv dat president again."

Every true American citizen says, "Hurrah for Teddy! He is one of us."

Silence.

SILENCE is highest wisdom!
Charged with results which time cannot efface,
Outborne by currents permeating space,
Our thoughts may travel freed from weight of speech,
And swiftly bear the lesson they would teach.

'Twas God commanded silence!
Thus only man may hear Truth's sovereign voice,
And in his higher attributes rejoice.
He cannot realize his destined end
Till Past and Present and Future blend.

Silence is speech concealed!
Where darkness disappears in radiant light,
Angelic hosts bow to its voiceless might,
Until the music of the spheres is heard,
Unbroken by disturbing sound of word.

God giveth in the silence:
Bestowing patience upon those who wait,
And Love, which banisheth revengeful hate;
While in her train all lesser gifts we find,
With which to elevate and bless mankind.

Nature enjoineth silence,
Wherein the beating of her mighty heart
Proclaimeth that she is of God a part.
Each tiny blade of grass, each shrub and tree,
Contains a world of thought for you and me.

Wait, then, my soul in silence!
Launch forth undaunted, on her mighty sea
Fear not, though wave engulfing, compass thee.
Beyond, a tide shall bear thee safe to shore,
Freighted with wealth of pure celestial lore!

—ANNA HUBBARD MERCUR.

Meditations

By Maxton

•

Friction is superficial, harmony is basic. The universe is essentially and profoundly harmonious. This is saying much. The meaning is as deep as space and as everlasting as time. To hesitate and haggle for proof of this saving truth is mere foolishness. The grandest truths of being do not enter our minds by means of a ticket of admission in the form of proof. The proof of the sunlight is the sunlight itself, and he who is not reached by it is beyond the reach of other proof. Storms may chase the billows over the face of a frowning ocean, but the depths are in peace. The meteor that flashes in the sky and lights its way to a speedy dissolution is only a grain of dust that flies from the great wheels of universal order.

* *

The external universe moves in harmony because it is pervaded by a force which is a unit. This force is life in its broadest sense. It is merely that which does everything that is done. It was a revelation to know that heat, light and electricity are only modes of activity of the same ultimate and indefinable energy. It is a revelation yet to be made that these modes of activity are in their ultimate analysis, one with the force that moves the muscle, or writes a poem. There is no truth in the shallow belief that there is one force that builds up and another that tears down. It is only a morbid imagination that has frightened the world with pictures of a destroying spirit riding upon a war cloud, and blackening the face of the earth with devastation and the blood of violence.

Let the words of truth clear away the grimness of this dark picture, as the gentle dews of heaven have so often brought smiles and singing birds and perfume-breathing flowers to the gory field of battle. The superficial view has always magnified inharmony and friction. It is very hard for the world to look upon the carnage of the field of battle as anything but an instance of deep-seated friction. War is spectacular and opens wide the eye of the vacant mind. Its impressive pageantry, face to face with death, has led the simple-hearted world into a false position. The grandeur of battle is a hollow grandeur. War in its final analysis is only a trivial affair. The meteor, the comet, the solar eclipse, have always impressed the ignorant and simple with awe, but the enlightened mind knows that these phenomena are really of a trivial nature. It is their spectacular appearance that strikes with awe the simple.

* *

War is just as superficial as any other instance of inharmony and friction. Every war that ever occurred in the history of the human race had its origin in narrow, selfish individualism. Man has had a predatory existence from the beginning. He is yet by far the most rapacious and voracious animal, and war is only an incident resulting from his rapacity and voracity. When two dogs, fairly matched in strength and fighting qualities, want the same bone, a clash occurs. This is war and no amount of superficial glare and glitter and noise and parade can make it anything but an act unworthy of man at his best, and entirely impossible to the attitude of profound harmony toward which we are tending.

* *

A very broad and pertinent hint which we have received from the teachings of evolution is that the in-

dividual is continually sacrificed for the betterment of the class. The march of evolution has no pity for the handicapped individual. Every individual is confronted with the same alternative—prove your fitness and survive, or fail and perish. The fitness required may include the possession of sharp claws and teeth, strong muscles, fleet limbs and good degree of cunning in their use. It may also mean the possession of effective weapons and skill in their use. This means that fighting is solely a play between individuals for the possession of the earth. But after the battle is over, the victor in the strife seldom gets full possession of the spoils. Roman arms outclassed Greek arms in the struggle of war, but Greek ideals lived and swayed the Roman mind in after years. It is one thing to drive an army into defeat, and quite another thing to put to flight the living ideals of a conquered people. The law of the survival of the fittest applies as well to the conflict of ideas as to that of physical bodies. It has been proved many times that war can not conquer ideas, and this suggests again the superficial nature of all physical strife.

* *

There is a compensative harmony in the workings of the laws of evolution. While the races march on, crushing individuals without mercy, to attain a higher position for the whole, it is nevertheless true that all the ground conquered by the race falls to the possession of the individual. Universalism sternly tramples upon individuals, sparing none. But the racial march only reaches higher ground that it may be possessed and enjoyed by a higher and nobler individualism. This is our certain destiny. We are developing a higher individuality,—one that is more in accord with the profound and essential harmony of the universe. Even existing conflict presages harmony,—a harmony of life and not of inaction.

Vaccination Tyranny.

At a recent meeting of our Anti-vaccination Society, a Kansas City representative in the Missouri state legislature, Mr. H. R. Walmsley, said: "I advise that some means be taken for the organization of anti-vaccination societies all over Missouri, for an organized effort will be made to have a law, similar in some respects to our city ordinance, passed at the next legislature. Few know that such a bill all but became a law at the last general assembly. It originated in the senate, passed that body and nearly passed the house, but there was defeated in a committee room. This bill was one of the most atrocious ones I have ever read. It provided that the health officers might enter a person's home at any time, vaccinate the residents therein, without their consent, using whatever means the health officer saw fit. Why, he might even put his own nurses in charge and make rules for the citizen's conduct. When this was done and the patient either dead or well, the doctor might charge what in his own judgment was deemed right, and if payment was refused it became mandatory upon the circuit judge to render judgment against the person or persons treated for the alleged medical attendance. If they still refused to pay they could be thrown in jail until the judgment was satisfied. Should the judge refuse to issue the judgment, he could be deprived of office and put in jail himself. It also provided that the judge could not remit the fine."

"The men who framed that bill will be on hand at the next general assembly and it behooves the people of Missouri to be on their guard. Tremendous pressure will be brought to bear on the legislators, and unless we want such a law saddled upon us we had better be preparing to fight it now."

Good people, what do you think of that? Will you

submit to it? I, for one, will not. I would stand in my door with a winchester and a brace of six-shooters and forbid any such outrages upon my family, if it cost me my life. Every other free, brave man would do the same. People who attempt to commit such outrages ought to be exterminated, and would be if any effort should ever be made to enforce such a law.

Why, only, the other day some jack-leg doctor in a corner of Kansas City said, "Dyphtheria is becoming epidemic." Immediately a howl was raised by all the hungry medics—"The throats of all the 50,000 school children must be examined at once." This would be a pretty fat job.

The truth is, poor doctors are growing desperate. They are rapidly losing their business and seek to compel patronage by throttling and buying legislatures, city councils and school boards. Let everybody join anti-vaccination societies, and let us be free. Vaccination is a hurtful, silly fad of the dark ages. Let us abandon it. The people must be sovereign in this country.

In my remarks about doctors above I refer only to the crowd of hungry quacks and pretenders who back such infamous measures. The true physician don't need to resort to such methods to get business.

A gentleman in Little Rock, Ark., who is now taking my course of Lessons by correspondence, writes,

"I will say that I have dropped all other New Thought papers and magazines, and read only THE LIFE."

That is good. Now you will get only suggestions of pure truth and secure unity of thought and action for development of power.

Convention Reports.

THE LIFE has received many very complimentary letters from prominent people about its write up of the recent New Thought Convention, as well as many new subscriptions. From all parts of the world we get these letters. They say, "Your write up of the Convention is *great*. Send me \$2.00 worth of your Oct. issue;" "It gives it *as it was*, and I like it much;" "I am glad you touched up the long-winded ones and hope they will take warning." "Your write-up of the Convention is *fine*. Send us 100 extra copies."

We got many such letters. The explanation is, THE LIFE is not a hypocritical, grinning prattler. It tells the truth straight out from the right shoulder, without fear and courting no favors. It indulges in no twaddle about the beautiful weather, the beautiful cars, the beautiful sunshine, the beautiful people, the beautiful speeches, etc. Such namby-pamby stuff means nothing to the people, especially when it comes from a heart dripping with envy and spite and hatred, as some of such inanity does. People want the truth, and The Life gives it, even if it sometimes excoriates the cuticle of selfish bigots.

THE LIFE Home School of Christian Mental Science, or Pure applied metaphysics, is doing a great work, both at home and by the mail course. We never have less than fifty pupils and never reduce our prices. We do no free-will offering work and offer no cheap lessons. Our lessons are richly worth the price, \$25.00 for the Elementary course, and \$50.00 for the advanced course. Honest people wish to pay full price, because they get full value. We are not pandering to free Church triflers or deadbeats, who are seeking something for nothing. If you want our lessons, if you are ready for them, you are willing to pay value for

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CHRISTIAN Science, Mental Science and Magnetic practitioners have no need to be afraid of starved doctors, who seek to stop them for business reasons. In the U. S. Supreme Court we always have gotten favorable decisions. This is the highest court in the nation. It is always made up of men of brains.

There are nine Justices of this Court: Melville Weston Fuller, Chief Justice; John Marshall Harlan; David Josiah Brewer; Henry Billings Brown; Geo. Shiras, Jr.; Edward Douglas White; Rufus W. Peckham; Joseph McKenna, and Oliver Wendall Holmes.

Of these, Chief Justice Fuller is a Christian Scientist, Justice Brewer has taken Prof. Weltmer's course of lessons, having applied for it on the same day that Carrie Nation did, Justice Harlan is an Emersonian and an intimate friend of Henry Wood, and Justice Peckham is called by the church an infidel. He is free and liberal in thought and believes that conscience should rule where prejudice and medical despotism intrude. Read his decision, coincided in by all the justices of the court except White and McKenna, narrow church men, in the Weltmer case, U. S. Supreme Court Reports, Vol. 187, page 94. This is a genuine, sound, uncontrovertible lecture in favor of personal liberty and mental treatment of the sick. This from the highest court in the land, settles it finally.

An Interlude,

Is the name of my New Booklet now in press, to be ready about the first of November. It is printed on the finest Strathmore Deckle edge paper, and will sell at \$1.00 net. *It is a beauty.*

Subjects: MAGNETISM vs. LOVE. IS DIVORCE A MISTAKE? MY ROSE AND I. MULTIPLE NATURE AS LOVER. THE FIFTH BEATITUDE.

This book was compiled for my beloved pupils, all of whom will send for a copy I believe, and I trust everybody else interested will do the same. Address, C. J. Barton, 3332 Troost Ave., Kansas City, Mo.

C. JOSEPHINE BARTON.

I HAVE almost gotten away from personality and am become more of an Universalist. We suffer most through the personal state, and it is well to get away from it.

"I think I live nearer to God now than formerly, and God is not a respecter of persons. When one clings to personality, one is apt to be most partial, and this is what gets one into troubled waters, adverse waves on Life's sea.

"I don't seem to have any preference among persons—all are the same to me. Something within has died out, maybe. No one individual soul has the power now to sweep the harp strings of my soul. The echo of that once delightful soul music is to me now one voiceless sob, an aeolean moan of sorrow, a compassion for every individual in the universe. I seem to stand alone in this life, in some ways, and looking backward is like looking into a long-closed volume, or into a grave, and I wonder, at times—'Is that me? If so, then who is this?' " MRS. C. A. W. L., Richmond, Ind.

(The above is taken from a private letter, without permission. It is from a lady, who has passed through many, many midnight blood-sweats in Gethsemane. She is a grand, noble soul.)

A. P. B.

: Bible Lessons :

Lesson VI.— Nov. 5.

ESTHER PLEADING FOR HER PEOPLE—Esther 4:10 to 5:3.

LESSON KEY-NOTE:—"The Lord preserveth all them that love Him."

Time:—Ahasuerus (Xerxes) reigned twenty years, B. C. 485—465. The great feast mentioned in our Bible was held B. C. 483. Old Ahasuerus turned down his virtuous queen Vashti and selected a Jewish maid named Esther in her place, only because Vashti was a good modest woman and Esther was young and pretty. In the year B. C. 479, after the old lecher had been King twelve years, his Jewish wife, so called, by a display of beauty and dress, saved her people from a scheme to exterminate them, a plot by Hâman.

Place:—Shushan, or Susa. This city was the winter palace of Ahasuerus. It was about 200 miles S. E. from Babylon. Only recently has the site of this great city, the seat of power of the monarch who had the largest army (murderers) on record, three million of men, been discovered. It has been lost for more than twenty centuries.

We do not know who wrote the part of our Bible called Esther, nor when. Nor do we know whether it is history or romance. The writer was evidently a Jew, but we do not know whether or not there ever was an Esther. We know there never was a flesh and blood Desdemona, and I suppose there never was a real Esther, nor did the highly romantic incidents of this lesson actually occur.

It is remarkable that the book of Esther has not the name of God, Jehovah or Lord in it.

A bad, envious man named Haman plotted the annihilation of all the Jews in the Persian realm. Mordicai was Esther's uncle, and had insulted Haman. Esther, by a plot, secured the execution of Haman, and, in a way, the salvation of her people. The king had decreed their extermination, and, under their foolish laws, a king could not revoke one of his own decrees. So the best thing he could do was to warn the Jews and permit them to arm and defend themselves. This they did, successfully. But much blood was shed.

It was Esther's beauty of person that won with that old sot, Xerxes. If she had been homely and ungainly in person, she would have lost out, however good, wise and helpful she may have been.

1. How did Esther get to be queen?
2. Why did Haman seek to exterminate the Jews?
3. What was his scheme and how foiled?
4. What was the King's motives in the matter?
5. In what way did the fasting and prayer help out?
6. Did God do it? If so, how?
7. Will not true prayer and action always win?

Lesson VII.—Nov. 12.

EZRA'S JOURNEY TO JERUSALEM—Ezra 8:21-32.

LESSON KEY-NOTE:—"The hand of our God is upon all them for good that seek him."

Time:—Ezra left Babylon with those who wished to attend him, constituting a very small part of the whole, about 458 B. C. These were not returning exiles, but a part of a later generation born and reared in and about Babylon. It required four months to make the journey.

Place:—The caravan assembled by the River Ahova, near Babylon, from whence they took their start, under the leadership of Ezra the scribe, governor of

Judea.

21, 22, 23, Ezra had refused the proffered aid of the king, saying that their trust was in God. But when they got together for the start, there was some fear manifested and many clamored for Ezra to let the king send an escort of soldiers with them, as he had offered to do. Ezra said "I am ashamed to ask it now, since I once refused. Let us fast and pray for three days, and I am sure God will protect us." So it was done, and they were safe.

God was no more favorable to them after the fasting and prayers than he was before, but the people felt better about it. They were brave and more trusting. They were therefore safer. A mental attitude of fearlessness and trust, founded in a consciousness of virtue and honesty of purpose, will always protect us from all sorts of harm. It is simply absolute. I have tested it many, many times, and *never* found it wanting. Par. 24-32. Holy (honest) men were entrusted with the silver and gold vessels, etc. and Ezra warned them to be honest, as the Lord had an eye on them. This had the intended effect of keeping them straight.

The distance, direct, was only about 500 miles; but Ezra had them go away around by a detour which made their journey about 900 miles. The caravan made about nine miles a day. He took this course to avoid unpleasant encounters with enemies against whom he said God had promised to protect him.

They stopped only three days in Jerusalem, delivered over the gold and silver to the priests, and then scattered out into the country to try to make a living.

Ezra and four others went to work at once to reproduce the law of Moses and other writings which had been destroyed by Nebuchadnezzar. They did the best they could from memory and a few notes, and what we have now in our Old Testament is the result.

1. Who was Ezra?
2. Give the particulars of the pilgrimage to Jerusalem.
3. Did God protect the pilgrims?
4. Why was Ezra ashamed?
5. Give the moral of the trust on the gold and silver vessels.
6. Why have we not the original Books of Moses?
7. Does God respect the Jew above the Gentile?

Lesson VIII.—Nov. 19.

NEHEMIAH'S PRAYER.—Neh. 1:1-11.

LESSON KEY-NOTE:—"The effectual, fervent prayer of a righteous man availeth much," or by Wilson's version, "The earnest supplication of a righteous man is very powerful."

Time:—Nehemiah got permission to go to Jerusalem in March, B. C. 444, or thirteen years after Ezra conducted his caravan thither.

Place:—Susa or Shushan, one of the Capitals of the Persian Empire.

Nehemiah, who was an officer in the King's court, a cup bearer, was walking outside the walls of Shushan one afternoon according to Josephus, and heard some men conversing in the Hebrew tongue. He went to them and found they were just from Jerusalem, one being his own brother. They told him that Jerusalem was in a bad way, owing to the insults Zerubbabel had given the neighbors in refusing their friendly aid, and the worst insult Ezra had offered them by forcing all the Jews who had married Gentile wives to send them back to their people. Of course both of these acts were gross affronts, the result of tribal bigotry. So the tribes round about Jerusalem tore down the walls and burned their gates. We cannot blame them. The provocation was great.

Nehemiah's prayer given in this lesson consists of three parts:

1. Confession of sin.
2. Reminding God of his promises.
3. Begging for mercy.

The assumption is that sins may be forgiven and God must be reminded of what he promised Moses, also, changed in his purposes.

Sins cannot be forgiven. They must be atoned for. It is our privilege, our divine prerogative, that we must meet the results of our deeds. By this and through this only are we saved from sin, enabled to rise above the plane of the error. Forgiveness would be an irreparable wrong to the sinner. It was a foolish weak, cowardly conception of the primitive man that God must forgive sins, let the sinner avoid the harvest of his own sowing. And the church people have gone on teaching this error, although they have worshiped a man next to Jesus Christ, Paul, who said, "God is not mocked; whatsoever a man soweth that shall he also reap"—not Jesus, but the sower himself. It is not a curse, not a punishment. It is the working of the law for Salvation. Beg God for nothing, God cannot change. God does nothing. We must do and be ready for God's bounty awaiting all who get ready for it.

1. Who was Nehemiah?
2. Why did Jerusalem's neighbors persecute them?
3. Of what did Nehemiah's prayer consist?
4. What were its errors?
5. Why can't God do things or change?
6. Who must do things?
7. State the law of retribution.

Lesson IX.—Nov. 26.

ABSTINENCE FOR THE SAKE OF OTHERS.

1 Cor. 10:23-33.

LESSON KEY-NOTE:—"Let him that thinketh he standeth take heed lest he fall."

Time:—Paul wrote his letters to the church at Corinth about A. D. 57.

Place:—Probably in Rome.

I will use Wilson's translation in this lesson, for it is more nearly in accord with the original.

23. "All things" (you say) "are allowed;" but all things are not beneficial. "All things are allowed;" but all things do not edify.

You may marry, indulge in innocent amusements, eat or drink what you like, keep late hours, etc. But it may be that some of these personal privileges are not beneficial to you or others, do not edify or make you stronger. Then avoid them. You should not always do whatever you are privileged to do. If it is not profitable in some way, don't do it. Par. 24. Let no one seek his own, but that of another. How few there are who do this! Ye, it is a correct principle. This course would enrich you vastly more than the selfish grasping so common among men.

25, 26. Eat everything which is sold in the market, asking no questions on account of conscience: for "the Earth is the Lords and the fullness thereof."

Do not despise or refuse any article of food on account of it having being offered to idols. If it is wholesome and you like it, eat it, no matter how much it has been misused. That is nothing to you. Don't ever refuse pork on account of an old Jewish prohibition. Be free; be yourself.

27, 28. If an unbeliever invite you (to dine with him) and you wish to go, eat of everything that is presented to you, asking no questions on account of conscience. But if any one should say to you, "This is an idol-sacrifice," do not eat, on account of him who informed you, and conscience.

Avoid causing anyone to do that of which his conscience does not approve. If one must smother conscience in order to do as I do, I am doing a wrong if I lead him into it, although my own conscience may be clear as to my doing it.

Yet I may be able to free his conscience about it, if he is bound by a false conception of right and wrong. I may be able to lead him into the light. I must always do what I believe to be right, regardless of what others think about it. But it is not right to cause weak ones to stumble.

29-33. Now, I say conscience, not that of thine own self, but that of the other. But why is my freedom judged by the conscience of another? If I partake with gratitude, why am I defamed on account of that for which I give thanks? Therefore, whether you eat, or whether you drink, or do any thing, do all for the glory of God. Be you inoffensive both to Jews and Greeks, and to the Church of God; even as I also please all men in all things, not seeking my own advantage, but that of the many, so that they may be saved.

Paul was a policy man, not to the extent of doing wrong to win favor, but he put aside nonessentials to win people to his teachings. His attitude was this: If I am eating at the table of a friend and he sets before me roast pork, I will eat it without a question, although I am a Jew—unless some one be present who would be shocked by it. Then I desist.

1. Should we always do as we please?
2. Who only can safely do this?
3. What is conscience?
4. Must I do as others expect me to do?
5. What of Paul's conformity teaching?
6. Must I ever do wrong to please others?
7. Give a sound rule of conduct.

THE LIFE

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Key-Notes.

1-15.

I AM TRUE TO MY CONSCIOUSNESS OF TRUTH
AND RIGHT AND RISE SERENELY ABOVE
THE INFLUENCE OF THE OUTER.

16-30.

THE QUALITY OF THE WORLD'S CONSCIOUS-
NESS IS RISING DAILY TO THE PLANE OF
VICTORY OVER MORTAL ERROR AND
IGNORANCE.

Thoughts for the Thinker.

(Penses pour le Penseur)

There were the two schools of Religionists:
The Baptists and the "Campbellite."

It was a raw November Thanksgiving Day evening just after supper—not a hundred years ago—when the Baptist, in the bosom of his family, was seated with them and the Campbellite in his comfortable home, before a blazing hickory fire that was so bright the candles, neat and trim on the high mantelpiece above, were in utter disregard.

There had been a bigger dinner than usual served at one o'clock that afternoon, and the huge, indispensable turkey—tender from a second browning inside the Charter Oak oven in the kitchen—and whose savory ramifications scarcely more than visibly attacked, continued the chief attraction; and its odor mingled with that of sage, pepper, salad and tempting home-roasted coffee, wreathed about the room in sensible evidence above the well-served table in the center of the room, seemingly to entice the hungry Campbellite who had traveled all day in the chill, misty atmosphere, trying to get a paper signed granting his School the privilege of preaching in the new church erected by the other School.

Those were pioneer days and as yet the Campbellites had no church and their sinners were going to seed unsaved—post-chasing the downward road. The Baptist, tall, fine looking, sat with dignified, earnest, anon half-impatient countenance—a man in his prime; the other, a small, elderly, pinched, hollow-mouthed, curved figure in blue janes, was rather whistling his words in a toothless, earnest manner, while his left el-

bow rested on his knee and his right fore finger bent hammer-shape—was gently tapping on the lapel of the tall Baptist coat, with an occasional quickening of the touch into staccato emphasis of certain points.

"I'll tell ye, th' Lord whont *bearn a sinner's* prayer."

At this the Baptist drew up with a little more dignity and solemnity, and looking down straight into the little man's eyes replied with some energy:

"Well, Sir, He won't hear anybody else's."

There was a puzzled look on the little man's face for a moment, then he ventured:

"A man's not a sinner arter he's obeyed?" He questioned as he drew up to the table and circled one arm around the plate the Baptist woman of the house had placed for him, as he still looked at the Baptist, "You orter know what the Book says—hits plain lanwidg—'believe and be baptized an' you shall be saved,' now how do you interpret that scripter?"

He had tasted the coffee and had grown more enthusiastic as its aroma passed his lips and quickened the pace of his heart and pulse. The Baptist answered him with another quotation:

"Who hath warned you to flee the wrath to come? Bring forth therefore *fruits meet for repentance*. Baptism of water avails nothing to the sinner; it is the Baptism of the Holy Ghost, which is only symbolized in the water baptism. Except a man turn from his sins, be converted from the error of his way, the baptism you recommend can mean nothing to him."

Both Schools were idealistic in a sense, differing only as to the path to be taken to get to heaven. One was unconsciously advocating a literal view while the other was aiming at a spiritual attitude. Neither was certain of anything, save the fact that the other was wrong. One was sure the other had missed the way, and the other was troubled lest his opponent, (who

had failed to fellowship him or sign his paper,) might take up too much time on preliminary preparation, and fail to obey.

All this reminds me (for I was there) that instead of arguing points in unsettled doctrines, it would have been better for them both to have taken up truth itself, or being, or right living, which would more safely have led into the right adjustment of differences in less important matters. One of our strongest adversaries is the lack of understanding. We arrive at truth through making our ignorances useful steps in climbing thereunto. And I am thinking how very near people naturally, are to heaven, yet how artificially far off they make themselves by listening to opinions instead of making truth itself a study even through any ignorance, error, or any other avenue.

The same truths that will make and keep a man or woman well, will also carry them to heaven or bring heaven to them. Every shackle falls through finding out the truth.

But neither the Campbellite nor the Baptist seemed to have found out that salvation is not by water nor conversion, though both may serve as steps; it comes by the gaining of a certain *knowledge*—knowledge of the truth.

If the patients who go to physicians and are troubled with symptoms of their own misdeeds, or with inheritances, could be sure of consulting one who has this marvelous Knowledge himself and can impart it to others, they would stand a better chance of getting well of the symptom or the disease, whichever it might be in his case.

Count Tolstoi has given some good reasons why one should not be healed of sickness. Both the symptoms (the warnings of Nature) and sickness (the result of medication and mistrust) are a benificent flag thrown

out as a warning, or a call to stop.

Think what? Of the true wisdom we get from people in distress, of the trouble caused by over-eating. The table three times a day is soon the appetite can be properly controlled, made enjoyable and profitable. Knowledge that man does not live by thoughts and words. One says and nothing agrees with his stomach while the stomach doesn't agree. Much as you think you have your stomach under control, when imposed upon in the same manner, and it means a number too; if the stomach were numb it would not have heart-burn and its owner is less sensible of discomfort. Tic-tacs are usually non-resistant; they please, and as a rule their appetite and they dote on good eating. Food would here be commendable, for it whets even a well man's appetite. *Thinking power* is whetted. Not so the stomach has rested, but because it had wholesome play upon it. The food is well digested and assimilated.

Knowing truth, puts one in position so that he knows when to eat, how to ride, swim or walk, and when to practice any of these things. Nature rather than practiced deep breathing if not, then it should be cultivated by the rules of deep breathing is the pure air. It loses more oxygen when coming in at a door or window than when out. Outdoor exercise is better than indoor exercise.

open air with shoulders well back, head well up, will induce the proper kind of breathing. The necessity for breathing practices arose out of the neglect of full breathing. In many occupations, as in design drawing and close art work, the breath is held until often the whole scale of breathing is lowered from the original pitch or rate of respiration.

An uneasy mind checks the breathing, makes it become irregular; and such an one is surprised at the evenness and fullness of his breathing when first awakened out of restful sleep, or from a restful and pleasing reverie.

Human thoughts must continue in harmony with the perfect Cosmos of which it is a part, or it falls into dis-ease, fails through its unnaturalness. Thinking envious, jealous or other unnatural thoughts with deranged judgment of eating, drinking and breathing, naturally result in headaches, coughs, indigestions. If the volatile qualities of the respiration of an angry man are of a brown precipitate, and those of grief are of a pink precipitate in the physical, one may rest assured that the chemical compounds were generated first in the mentality wherein lies the cause of the appearance. Nor is the Law lenient in cases of sorrow and losses, for the body reflects what the mind thinks or inherits. Remorse is a fearful mental exercise. Even with the consciousness of great sin in the past, or of some fatal mistake, it is wise—after having “agreed with thine adversary quickly” (studied into the nature and cause of the adverse condition, and recognized it as the lawful result of some cause which you may now correct) to overcome remorse, and no longer look upon your trouble as an adversary, but as a lawful result—whether it came through your parents or through your own ignorance—to be made use of as faithful steps by which you rise to a position above the plane of the trouble.

Through getting understanding we make our best progress. Knowledge of the truth is always liberating to the human soul. It brings the soul into the Christ presence, by whose light it moves right on until it awakens into the Christ consciousness, where it is at home and its natural self once more, as before the world was.

C. J. B.

Convention Notes.

(Nevada New Thought Convention, Sept., 1905.)

NEVADA has a beautiful park, with a grand natural lake and the famous White Sulphur Springs as a part of it. The street railway company, one day during the convention, gave us a free sight-seeing ride over its lines, including the parks and the State Insane Asylum, an immense building.

Many united absent treatments were given during the meetings, at the request of persons present. As yet we have not learned of the results.

When Mark Twain went west on his first lecture tour he named his lecture "Indian Meal." Some one asked him why he gave it that name. "Because," he replied, "it contains a little of everything." This would be an appropriate name for the hour-and-a-half harangue given us by Mr. Carl Gleeser at the first session of the convention. It was all good.

THE LIFE editors were entertained while in Nevada by Mrs. Joseph and her two lovely daughters; and we were treated "right royally".

A goodly number of our pupils were in attendance. We were delighted to see them there.

One colored woman was there from Kansas City

and made a speech at one of the open sessions when all were invited to talk. She was liberally applauded. She is a thorough Scientist.

There is one thing that every one heartily desires to have eliminated from our meetings hereafter—the very annoying and improper practice which our former president indulged himself in of getting up after each address and commenting on it at length. It is discourteous to the speaker and an effront to the audience. It is entirely out of place in any sort of a convention. One prominent speaker considered himself grossly insulted by remarks the president made about his speech. The presiding officer has no business to offer any critical remarks on speeches given. Let the audience form *their* own conclusions.

On the morning of the day of our departure from Nevada, Mr. Ernest Weltmer took THE LIFE editors in their carriage out to their beautiful residence, which is next door to the home of Senator Wm. J. Stone from 1870 to 1892 when he was elected governor of the state of Missouri; and from there Mr. Weltmer conveyed us to the depot. We were much pleased to meet Mrs. Weltmer and her two lovely daughters.

The railroads gave the visitors and delegates to the convention one and one third fare rates—that is, full fare going and one third fare returning.

One of the humorous incidents of the convention was the trouble Bro. Carl Gleeser had to get his name in right. He is German and does not articulate English words very clearly. One day in a business meeting, Joe Waldrop (he protests that his name is not Joseph, but plain “Joe”, referred to our friend as “Professor Gessler.” At once Mr. Gleeser was on his feet.

He said, in substance, "Mister Bresident: I do object I do rise to a point of order. I am not a brofessor, und I nefer dit glaim to be a brofessor, und I do vish der shentlemen would get my name recht. It iss not Gessler, but GLEESER." But he never got it corrected. At the last session the President, after making several efforts to get it right, made it out "Geezer". And I see the printers have made me call him, in our Oct. issue, "Gleaser." So, I suppose the good brother must give up and submit to any old name we may pin to him.

Modestly quoted:—With blushes:—"Mr. Barton, I liked your speech better than any of the others. It voiced much of what I have been trying to teach these people for years."

ERNEST WELTMER.

"If there is anything I cannot forgive, it is stupidity. Mr. Barton is surely not guilty. Every line he writes is so bright that it fairly glitters."

GRACE M. BROWN,

Ed. "Fulfillment", Denver.

"Mrs. Brown is correct about Mr. Barton's writing being brilliant. I have just read THE LIFE he gave my daughter, Pearl. Yet I do not agree with all he says.

MRS. JOSEPH, (a Baptist.)

"Mr. Barton, you make a fine appearance on the platform. You look better there than you do off."

MRS. JOSEPH.

(She is the lady with whom we roomed and boarded—a very excellent woman, a widow whom we took to be a sister to her daughters, she looks so young.)

On our way to Nevada we encountered the Osage River out of its banks. For miles and miles as far as the eye could reach we could see nothing but a sea of water. The railroad was a ridge of rock barely wide enough for the tracks on which the train ran. When we returned, it was all gone, but the weeds and grass and cornfields showed very damaging results.

Correspondence

WHAT thoughts would you hold for a tape worm?
MRS. BROWN.

Answer:—A tape worm, so-called, is an abnormality. It is not a natural product. It comes of greed, a result of unnatural desires for things, longing, grasping.

The physical basis of a tape worm is a germ which is born of greedy desire to absorb things.

It is an intestinal parasite, never appearing in any other part of the human anatomy. This is because it is from that region that assimilation of food takes place. The parasite is an embodiment of selfishness and waits until the works of mastication, mixing and digestion are done and the product is ready to be carried away and built into the tissues before it attacks it.

The result is poverty, starvation and hunger. This is the result of all greed, in some form. It means aggravated craving and starving often in more respects than one.

Now for the remedy. The thoughts to hold consist of two parts:—1. Denial of greed and want; 2. Affirmation of freedom, plenty, independence.

I will suppose you are treating another for relief from the parasite. Say, in substance:—

"You do not want. You have no craving for external things. You are supplied from the Infinite bounty. You are not afraid that you will not get your own. You are natural and refuse to foster that which is unnatural or hurtful. Parasites have no place or encouragement in you. You refuse them a place to be in you or about you. You now know that you are free, are yourself only. You refuse all intrusions. You know

your power to refuse them. You have all you need. You do not crave more. Take what you have. You are free and independent. You do not feed that which you do not want. You maintain only what you desire and need. The word of Truth now destroys all abnormalities in you. You are healed. You are free." If you are the patient, change pronoun and verb.

Dear Brother Barton:—

Is it by experience or observation that we learn the law whereby all things are governed?

A number of years ago a near neighbor of mine met with reverses. The husband had been sick for months and his wife had all she could do to care for him—was not able to hire help. So, to help them, I washed and ironed her white clothes each week for some time. They, of course seemed very grateful and said that if they ever could, I should be remembered in remuneration. This I thought nothing of, as my service had been purely one of love. But you may judge of my surprise when, as I was calling upon a friend the other day, she showed me four, beautiful upholstered chairs which this same woman whom I had befriended had given her. I have had similar experiences a number of times before, but this was so marked that it awakened a desire to know the law back of it. Perhaps you can explain why those who do the least get the most.

OLIVE C. HAWLEY.

*Answer:—*The experience you relate has been the experience of all. There is a most subtle law back of it. While I was practicing law, as an attorney, I often defended poor devils in court and got them set free, often paying their costs for them, and they would very earnestly assure me that they would "work their fingers off" to get money to pay me, if I would only get them out of jail. But, the bare fact was that *not one of*

these fellows ever paid me a dollar, unless I collected it in advance. For one of them I worked two weeks, assiduously, and, through my work and that of a detective, kept him out of the pen. I also paid \$80.00 costs for him. But he never paid me a cent for services, and insulted me when I asked him to repay me the \$80 costs, for which I held his note.

A woman in Madison, Wis., took my course of lessons, (\$25.00), and had several months of treatments for herself, husband and daughter, paid me, by little, \$25.00. I modestly asked her for \$20.00 more. She wrote me that her study of the Science, etc., had already cost her \$300.00 and she did not feel able to pay more. This meant, if true, that she had paid others \$275, and, therefore, she refused to pay me the pittance of \$20.00 which I had earned several times over.

One who now lives in Colorado owes me \$10.00—that is, I asked her to pay me \$10.00 for at least \$100 worth of work. She claimed to be unable to pay. Investigation showed that she had furniture in her house that cost thousands of dollars and could pay \$100 more easily than I could \$10.00.

But we need not multiply instances. They all do it. If you try to give something to any one for nothing you get only ingratitude and insults in return. *Don't do it. Shut them off.* If I were practicing law now, I would say to those fellows in jail, "You are where you belong. If you want me to defend you, you must put up 'the dough', or give me gilt edge security for it. Otherwise, I have nothing to do with you." And this would be right, good for them. It would do them much more good than would the mere getting of them out of jail. In fact, this last supposed favor is usually a wrong to them. They don't deserve to get out, unless they reform.

It is a law of being that people *must* pay for and de-

serve what they get. If you push favors onto them otherwise, you violate this law of being and those whom you lay yourself out for naturally turn against you and despise you for it.

Jesus voiced this truth when he said:—

“Give not sacred things to dogs, nor throw your pearls before swine, lest they tread them under their feet, or turning again they tear you.” They will do it every time.

Don't let your sympathy blind you to the rules of justice. Justice is very high above sympathy. But sympathy has tears, and these too often blind the eyes of perception. *Don't permit it.* It is not good for either you or the other one.

I have had people whom I had generously treated and healed after the doctors and druggists had impoverished them and left them to die, give me, as an excuse for not paying me, that their doctor and drug bills had been so heavy they were unable to pay me! This is common. Of course such people had better have been left alone with their doctors and druggists. They did not deserve to be healed, and will yet pay the penalty of their meanness.

It has seemed to many that those who did the least got the most. In one sense this is true. Brains is a hundred fold more valuable in business than muscle. The man who can plan and do things right, accomplishes infinitely more than the one who tries to win through ignorance and main strength.

I once knew two brothers, one of whom it was said never did a day's work, while the other one worked himself almost to death. The “lazy” one, as they called him, always had plenty, money to loan etc., while the other one, who worked so hard never had a dollar ahead. He died a poor man.

What is the explanation? One planned and used

brain force to direct the labor of his hired hands, while the other undertook to do all the labor himself to save the wages of hired men. So one won \$10 against \$100, while the other lost.

Use your brains and your spiritual power in your work and direct the labor of those who have not this brain power, and you win. Brain power is very much more rare and potent than muscle power. In feats of physical strength the "Missouri mule" can beat the best of you every time.

My father once had a hired man who could do more work in a day than I could do in a week. I knew him once to cut and shock 100 shocks of corn in a day. He was a "terrible" worker. He married my mother's hired woman. They were both workers. They were poorer than Job's turkey, always. You know Job's turkey was so poor that he had to lean up against the fence to gobble. Otherwise, the gobble would shake him off his feet.

We learn both by experience and observation. But learn this lesson now: *Give or serve only when the gift or service is deserved or paid for.* Other wise you cast your pearls before swine, and will have to scamper to keep from being rended by the swine.

Be just rather than sympathetic. Those who try to excite your sympathy are, as a rule, not worth shooting. Don't shoot them with bullets, but with some charge of good, hard common sense. Tell them very hard-heartedly, that they must stop whining and snivelling and squeezing out the poor tear drops of self pity, and *get up and hustle.* It is the only way to be a man or woman worthy of a place on the surface of this frindly world. If they need treatment, treat them, and *make them pay you for your time.* It is good for both of you that they do. They can all do it, if you give them the right sort of treatment and the right sort of talk.

I once took a man, a doctor, into my house for lessons, board and treatment, who did not have a dime and no prospects. He was an entire stranger to me, came here from a distant part of Missouri, sick with La Grippe. A friend of his paid his railroad fare. He entered the class, was healed, and, by the time one month was out, had enough money to pay me and \$300 over. This all came from unexpected sources, under proper treatment and teachings. I did not take him as a charity pupil and patient, I never do that. I did not say, "Poor fellow! I will teach, treat and board you free. You don't owe me anything for it," etc. That would have ruined him. No! I said, "All right doctor; come on, I charge you just the same as I do those others for lessons, treatment and board and room. You must demonstrate over that poverty disease, and pay me. I will show you how." And he did, splendidly. Do them all that way when you find them in a similar condition.

Don't encourage pauperism, and the usually attendant meanness, by giving the victims a bait to keep them in that condition. If you have to, give a tramp a dollar's worth of work to do to earn a meal. It is much better for him than the giving of a meal, or money to buy one, as a matter of charity.

A correspondent asks, What has become of Mrs. Wilmans?

She has bought property in Los Angeles, Calif., and she and her daughter, Mrs. Powers, live there. Col. Post is trying to realize something out of his North Carolina mines. They have abandoned the Seabreeze enterprise, the "University," the two-dollar trees and all, and are selling out as fast as they can.

The cases, the numerous indictments in the U. S. Courts, against them have not yet been settled. The

sentence of one year in the pen, given Mrs. Post over two years ago was reversed in the supreme court, on technical errors, and sent back for retrial: Not yet disposed of, and several other indictments pending.

Let us now learn and know, especially five things:

1. Inordinate greed for money leads to wrong conduct, sorrow and unrelenting desolation.

2. Free-lovism and disregard for all sexual continence and decency will always be followed by the harvest which belongs to them.

3. Deception and misleading claims of personal attention to the sick, while the one who makes such claims never hears of them, but turns the correspondence over to coarse clerks, who know nothing of the Science, is a fraud that cannot subsist long.

4. Vituperation, bullyism and abuse never win.

5. Love, Principle, Honesty, Toleration, Purity, Gentleness, Desire to do good, will always win, while their opposites never do. Also, remember that, *we reap what we sow*. There is no escape. I am in possession of the facts and know what I am talking about.

Editors of "The Life."

Kansas City, Mo.

My Dear Friends:—I have read your "write up" of the Convention, and I thank you for your kind comments.

In looking over the remainder of your Magazine, I decided to subscribe, and also to obtain some extra copies of the October number.

After I have read each issue, I will place it on the table in my students reading room and I expect you will hear from a dozen or so of them each month.

With best wishes for your continued health and success I am, very cordially,

S. A. WELTMER,
Nevada, Mo.

If I Should Die To-night.

IF I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair;
And laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress,—
Poor hands, so empty and so cold to-night!

If I should die to-night,
My friends would call to mind with loving thought
Some kindly deeds the icy hands had wrought;
Some gentle words the frozen lips had said;
Errands on which the willing feet had sped;
The memory of my selfishness and pride,
My hasty words, would all be put aside,
And so I should be loved and mourned to-night.

If I should die to-night,
E'en hearts estranged would turn once more to me,
Recalling other days remorsefully;
The eyes that chill me with averted glance
Would look upon me as of yore, perchance,
And soften in the old familiar way,—
For who could war with dull, unconscious clay?
So I might rest forgiven of all to-night.

O friends, I pray to-night,
Keep not your kisses for my dead cold brow;
The way is lonely, let me feel them now.
Think gently of me,—I am travel-worn;
My faltering feet are pierced with many a thorn.
Forgive, O hearts estranged, forgive, I plead!
When dreamless rest is mine I shall not need
The tenderness for which I long to-night.

—BISHOP RYAN.

Little Lessons In Elohim.

(An Easy Second Lesson,—by Request.)

GOD, or the First Principle and Substance of all things, is Absolute and Universal Perfection, and therefore cannot know or devise evil, cannot be angry or revengeful, and would not that any man should perish or be sick or get in trouble. God is all Love: not in love, but Love itself. God, the universal substance is Love.

Deus Inprincipio is Love, and Love is at the foundation of all things, and throughout, the substance of all things. Love-energy sends out kindness, charity, mercy, through its creatures, in measureless devotion to all the children of men. Love will finally bring all into salvation and everlasting comfort. All mankind are the offspring of Love. In it we live, move and have being, and there is no evil, hate or ill-will in man's real nature. All people are born good, and with the Light of Love shining in them when they come into the world.

Let us now apply this truth
CONTEMPLATION. of our being, dwell in thought
upon it, admitting its true-
ness and affirming its principles until light dawns and
all false notions give way, and we are established in
the safe truth of it. This will help us to get rid of the
idea set forth in the tradition of our fathers, that God
is a malicious person and that man takes after him in

his depravity and evil inclinations. Elohim, the invisible Powers called God, is everywhere, and perfection; and Man is that Essence Individualized. Man is of God only, but is not all of God. Man is, in quality, Elohim individualized; but not Elohim in quantity.

I am the Individualized Expression of Life, Truth and Love Universal. I am made out of God-quality in full, and God-quantity in part. Divine Expression expresses that Divinity in me, out of the only Substance there is. Therefore I have potential within my being all the characteristics of my Principle and Source.

I am willing to exercise these principles and these only, for I now know it is the way to show forth those qualities, and prove my natural perfection; prove I am in dominion over the earth, my body and my environment, all circumstances.

I am here to prove, by living the life, the glories and beauties and comforts of the Divine Life, and to reveal thus the privileges and happiness waiting for all others, as they enter its paths. It follows and is clear in my mind:

1st. That we are not helpless creatures, subject to circumstances, but we are God-children; must be growing up in the God-likeness. I am not brought forth from flesh, nor am I of flesh. Jesus knew this and tried to impress us with the truth of it: "Call no *men* your father," he said, for this would not be true, and would prove harmful to you; "for One is your Father, even God." Then if Elohim,—if Life, Truth

and Love are my Father and Source, it is Life, Truth and Love I am to resemble and get my character from, and not flesh man which would fail. This enlightens me:

2nd. I am not therefore subject to fate and chance. My destiny is already decided, it is settled in consequence of my Origin. I cannot for this very reason, find comfort in any other course. The note "E" on the piano, is harmonious with its surrounding keys only when it is sounding its own true tone according to the principles of harmony; and by faithfully sounding its true note, all the other keys will feel its vibrations and set up an unconscious symphony, which will eventually set them in tune, if they happen to be out of harmony. So will I now thus fulfill my destiny, that I will become a power in myself for goodness and truth. I am in the Centre of Infinite Being. All the well springs of that Being rise in me.

I have awakened out of the old desolations of belief in evil as a power, into the saving Consciousness of the Reality and Truth of my beautiful and happy and useful *existence*, and of my *pathway*, through the eternities, leading ever along wisdom's pleasant and peaceful way.

C. J. B.

Fifty=Chree Sundays.

There will be fifty-three Sundays in this year, an occurrence that will not heppen again for 110 years. This extra Sunday can be utilized in attending church, calling on your best girl, reading the Scriptures, playing with the children, breaking a two-year-old colt or some other way.—Paonia (Colo.) Newspaper.

Emerson on Intellect.

OUR intellections are mainly prospective. The immortality of man is as legitimately preached from the intellections as from the moral volitions. Every intellection is mainly prospective. Its present value is its least. It is a little seed. Inspect what delights you in Plutarch, in Shakespeare, in Cervantes. Each truth that a writer acquires, is a lantern which he instantly turns full on what facts and thoughts lay already in his mind, and behold, all the mats and rubbish which had littered his garret, became precious. Every trivial fact in his private biography becomes an illustration of this new principle, revisits the day, and delights all men by its piquancy and new charm. Men say, where did he get this? and think there was something divine in his life. But no; they have myriads of facts just as good, would they only get a lamp to ransack their attic withal.

We are all wise. The difference between persons is not in wisdom but in art. I knew, in an academical club, a person who always deferred to me, who, seeing my whim for writing, fancied that my experiences had somewhat superior; whilst I saw that his experiences were as good as mine. Give them to me, and I would make the same use of them. He held the old; he holds the new; I had the habit of tacking together the old and the new, which he did not use to exercise. This may hold in the great examples. Perhaps if we should meet Shakespeare, we should not be conscious of any steep inferiority; no, but of a great equality, — only that he possessed a strange skill of using, of classifying his facts, which we lack. For notwithstanding our utter incapacity to produce anything like Hamlet and Othello, see the perfect reception this wit, and immense knowledge of life and liquid eloquence find in us all.

A few speakers at our recent convention, notably Pres. Brown, were heard to make the assertion, vigorously, "in a fine frenzy rolling," I am able to change this body as I will. I make it as I want it to be. I alter it to suit my desire. I make it over," etc., etc.

Well, plain outside people saw gray hairs and whiskers, wrinkles, and the sad sign of death in the eyes of these people with spectacles, and wondered why they did not do what they said they could do. None of them want gray hairs, wrinkles, blind eyes, decrepitude. If they can change it, why don't they do it? We used to have a saying for blow-hards, "all talk and no cider." But a man has a right to say, even, "I am God," if he can prove it by his works. Otherwise he is only a pitiful blow-hard who does not demonstrate what he blows about. Let us be consistent in speech with our deeds and demonstrate what we claim or else go away back and duck under.

If you want to get healed from the poverty disease, get reckless about expenditures. Don't pinch dollars, don't save nickels. I do not mean to throw them away or spend them for hurtful things. I mean to *pay them out freely*. Pay debts, if it takes the last cent and you don't know where the next meal is coming from. *Pay debts*. After you have paid debts, buy liberally what you need. It is because a dollar is too big in your eyes that you do not get more of them. Reduce their size.

"Kindness, love, joy, peace, comfort and hope to you and yours. May THE LIFE prove the life of the lives of many thousands.

Always kindly and cordially yours."

PROF. HENRY G. WALTERS, (Salvarona.)

DR. R. B. BENDA, an osteopath, of Nebraska, writes:—

“Different articles from the pen of yourself and Mrs. Barton have been of great help to me in my work. I always treat my patients mentally, but often I dare not let them know it on account of prejudice against what they call Christian Science. They call all mind healing by that name.

“It is unnecessary to wish you everything good, as those who deserve *do* receive. I only wish we had more such unselfish, noble minded people; then this world would become a heaven to live in indeed.”

All of those five planted rubber lots we had for sale are sold. And the purchaser certainly got great bargains. We have no more of that class just now—some may come in later. But we have some ten-acre lots that we can sell you at \$150 an acre, payable, \$200. cash, and \$20 a month without interest. The present owners find themselves in the contract to clear the land and plant the trees—you paying \$5.00 per 1000 for the young trees—and this company works and tends them for four years as a part of the contract. Write me for further information. A. P. BARTON.

Dear Mr. Barton:

I thank you very much for your last kind letter. I have read it many times, as I have all your letters and I am holding the thoughts you suggested to me; and I must say that I have been happier for the past two months than I have been before for years. I am also getting better in health.

MRS. H. W., Chicago.

This lady has not had treatment for herself, but for another member of her family.

Freedom.

A WAKE, O child of God! Break thou the fetters
that restrain

The deeper yearnings of thy heart! Un-
loose the cords that bind
The stately fabric of thy soul—thine earthly form is
not

A prison cell. A flood-tide of the Universal Sea,
The culmination of a cyclic wave, will soon engulf
The world. Amid the surging waves that now begin
to roll—

Amid the clash of thought, the tumult of the times—a
low,

Sweet tone, the voice of *Freedom*, whispers in thy soul,
“Awake.”

URIEL BUCHANAN.

A PROMINENT metaphysical thinker of England
writes:

“Mr. A. P. Barton:

“Dear Sir:—The general trend of your articles in
THE LIFE convince me that you are one of the very
best posted metaphysicians in existence, and your journal
is liked, except by those having a religious bias.

“I should like you to deal with the following topics,
if you concur in their usefulness, in THE LIFE.

“1. Planes of Consciousness—Negative, or Un-
healthy versus Positive, or Healthy.

“2. Witchcraft—Exposition and History.

“3. Universal Vibration, from a Scientific and
Spiritual standpoint.

“4. Spiritualistic Phenomena, Discarnate or As-
tral.

“5. Insanity—Causes and Cure, outlining the
present and past methods of treatment.”

A GENTLEMAN in Little Rock taking my course of Lessons writes,

"I will say that I have dropped all other Thought papers and magazines, and am reading THE LIFE."

That is good. Now you will get the benefit of pure truth and secure unity of thought for development of power.

Some punster said he had heard of a man mentioned in the Bible who was short (Nehemiah). But some one corrected him by citing a shorter man, Bildad (Shuhite.) Then some one bobbed him by saying he was shorter than he. Peter said to the other sort of money in those days, "Silver and gold we have none." It has been about as "short" as one could

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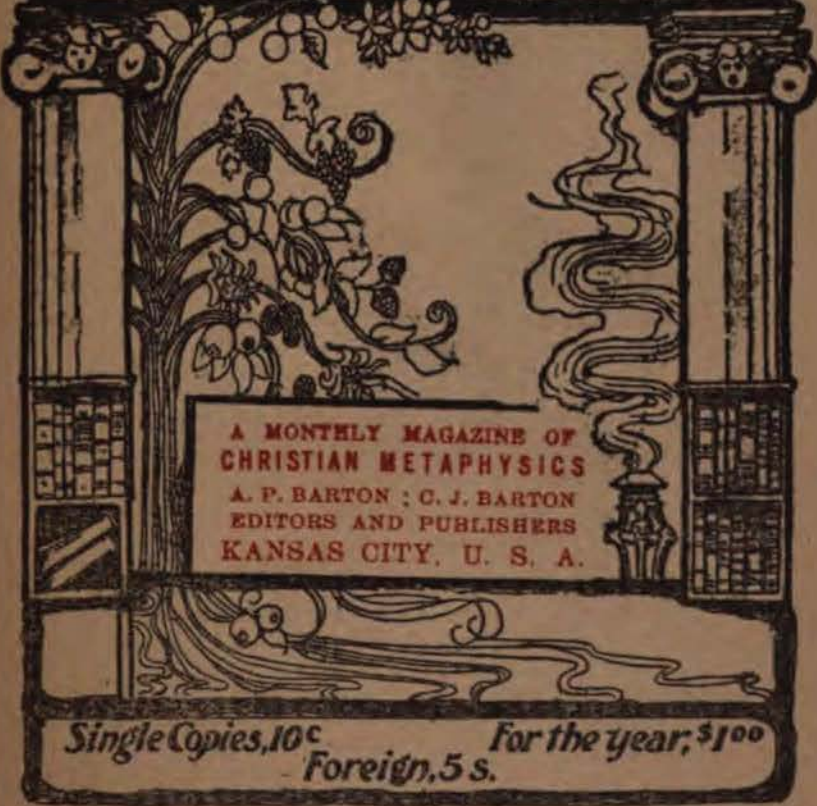
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PLANES OF CONSCIOUSNESS

IN RESPONSE to a request sent me by an esteemed correspondent and subscriber in England, as published in our October issue, I give this first article on one of the five subjects he asked me to give my views upon.

He said, as you remember, that he considered me "one of the very best posted meta-physicians in existence," and that this is why he desired my views on those subjects. So, I feel considerable modesty about approaching the discussion of the very deep and important matters he wishes me to write about.

Consciousness is self-knowledge, self-perception, self-cognizance, self-reflection. We live as human beings, as ordinary human animals, on a plane of materiality. We see the material world, we feel material needs, we aspire to material achievements, we are blinded by material demands.

Yet, we are not of material origin. The soul, the spiritual individuality, came not from matter. It was born of Infinite Spirit. It lives in and by Infinite Life, but is clothed for the purposes of this plane with a mortal garb, a body that needs food, clothing, housing and tender care.

When we begin this stage of our career, we are really infants in consciousness, as well as in personal

perception of things. We seem to be in need of education, unfoldment of inherent, latent power, the power of our origin.

This process begins at once, but the direction of it is often delegated to the tender mercies of those who do not know the difference between consciousness and a potato patch.

So we get started wrong. We "learn" many things that must be unlearned. And, don't you know, it is much harder to unlearn an error once learned and imbedded in the consciousness, than it is to learn a new, fresh truth? In this way our self perception is often perverted, or kaleidoscoped, into a false combination of colors. We see, instead of the real self, a made-up conglomerate of outside reflections. You know if you go into an insane asylum you find people who reflect all sorts of false ideals of self. One thinks he is a king, another, that he is wealthy, another, that he is God, another, that it is all a joke and life is a funny business at best. I have seen all these types in an insane asylum and studied the meaning closely.

The conclusion I came to was that these "unfortunates," as we call them, are not much more crazy than are many people called sane and who are permitted to run at large. Their consciousness is bound by a negative reflection from without. I do not confine this statement in meaning to the thoughts of the world about them. This is only part of it. They have been subject to environment, to birth inheritance, to business conditions, to the action of a poor brain. Thus their planes of consciousness have been lowered, lowered, lowered—My God! is there salvation for them anywhere? May the masses be saved? When we come up out of the vast field of lunacy, or maniac delusion—on our Earth there are many thousands of these, alas! alas! how may we remedy it?—we meet in the lowest

strata of those who are not confined three grades of idiots: 1. Those who jibber and slaver and live only in the lowest realms of the physical senses; 2. Those who claim to be sane and have sense enough to operate a shovel or hoe, and a mug of beer; and, 3. Those who belong to "sassiety", talk fashions, doctors, medicine, and tomfoolery of all kinds.

The first of these three classes are beyond our power to remedy. They have not brain enough to profit by our suggestions. What is to become of them? I don't know. They must be left to the Law of God. In a very large measure, we are all subject to this law, without our direction, even the finest intellects in existence. I have implicit confidence that the law of Being will work it all out rightly for all of us, idiots, lunatics and all.

In the second grade of idiocy we meet those who work and plan and try to make a living. Their whole time and energy and brain force are spent in a hopeless hustle after dollars. They believe that dollars will solve every question, that dollars are the supreme gift, that dollars make the difference between rich and poor people.

So, they are always servile, (though rebellious,) and poor and subject to doctors—very poor doctors, too, those who work for nothing—and they have sickness and complaints only in their thoughts.

The third class of idiots belong to society. They dress and spread on style, and smirk, and palaver, and imitate, and show off fine duds, and ride behind a coachman or a "Sho-fur" who has more brains than they have. This plane of consciousness is really not much above that of the slaving idiot; but we give those on that plane a better recognition because of their money. We all want money, you know.

Well, these are all deplorable, and we, as true

Christian Mental Scientists, must constantly hold thoughts for their redemption, for their elevation into a higher plane of consciousness.

I must here tell you about a type, a sample of which I observed on a street car this morning. Directly in front of me sat two women. One seemed to be a native and was telling the other all about it. I observed that she knew where all the doctors lived along the way and her only topic was that of doctors, treatment and fatal results. She wore spectacles and talked so positively and emphatically that the other woman fell into a sort of channel of invitation, and nodded her head and uttered her words like a sort of echo of the other one.

This plane of consciousness is that of a reflected grade. This is very common among men and women. In fact, the most of us are only echoes of the prevailing race thought. We are not ourselves.

It is this negative mentality that invites disease. If every one were himself only, were not an echo of others, there would be no disease or sickness on Earth.

The woman on the car, mentioned above, was, and, I suppose is yet, subject to all the ailments the doctors conceive in their mentality. I observed that she said she did not like bachelor doctors, for the reason, as I understood her, that they had no home experience. I have no use for any kind of doctors. I have not had the services of one for fifteen years. I have a boy fourteen years old and a girl almost eleven, who never had a dose of medicine in all their lives. They did not have even castor oil or catnip tea when babies.

I remember that when Ralph was only a day or two old the mother of the nurse came one day. She said to her daughter, "Has he had any castor oil yet?" The nurse said, "No; he don't seem to need any." But the old lady persisted, "I think he ought to have



some, anyhow." Mrs. B. smiled and said, "No; he doesn't need castor oil or any other kind of medicine." And he never has had a dose yet, and I hope never will have one.

Little Beatrice was with me on a street car one day when she observed an advertisement on the side of the car representing a man in the act of taking a pill. She looked at it for a minute and then said, "Papa, what is that man doing?" "He is about to take a pill," I replied. "A pill?" she said, "What is a pill?" The passengers who heard her laughed while her innocent blue eyes wandered about wondering what they were laughing about, her rosy, plump cheeks denying vigorously that any pill or potion had ever passed their portal.

Here is a plane of consciousness which is far above that of the ordinary drug-doped ideal among men. I meet people every day who believe that drugs are essential to health and life. If I tell them that I have two children who have never had a dose of medicine, 14 and 10 years of age, they look at me in a sort of dazed, wondering way, as if they suspected my sanity and pitied the children. You see, their plane of consciousness has not yet been elevated above that of drug medication. So they do not comprehend me at all. Every one judges the world and all other people by his or her own consciousness, his or her own percept of life, gauged by his or her own stage of development.

All disease is an intrusion from without. No disease ever comes from within. There are three ways or avenues through which disease encroaches upon people:—1. By inheritance; 2. By contagion; 3. By conditions, or environment. But your negative state of consciousness invites or permits it in every case. "If the strong man be bound, the thief breaks in and steals," (away your ease,) "but if the strong man be

loosed, the thief cannot break in and steal."

Loose the leashes, let the strong man, the spirit man, the mind, have full control, and no disease or sickness can come nigh you.

The negative state of consciousness is aptly represented by the woman who listened to and echoed the thought of the woman on the car who talked "doctor" all the time. She takes on all that comes within her sphere. The other woman was negative, too, on a slightly higher plane. She was negative to doctors and nurses, but positive to those who had less brain than she. So she is a greater evil than the other.

A positive state of consciousness, in the true and real sense, that which is positive of Truth and not of error, is not subject to disease or sickness. It sustains the body often from need of food. It preserves it from disease. It keeps it from accident and harm. It wards off intrusions of all sorts.

We must be positively individual if we would be free. Too many of us are only a conglomeration, a patch quilt, an echo, a reflection. We need to cultivate the sense, the consciousness of selfhood, of independence, of individuality. To be individual is to be yourself. And you have no right to be other than yourself. Suppose you were to be able to perfectly imitate another; would that other thank you for it? No; he would only despise you. You want to be yourself only, if you would last forever. You want your consciousness to reflect nothing from without, but only to manifest the within.

The highest plane of consciousness has been attained as yet by very few people. On that plane there is only perfect expression from the Infinite Source of Being and perfect manifestation of that expression. The perfect expression always exists in every individual, but the manifestation is seldom adequate with the expression. God expresses; you man-

ifest. God is; you show forth what God is. God is life; you live that life. God is truth; you must be true. God is love; you should be the perfect lover. God is wisdom; you should be wise. You should, must, will activize what God is.

If you are outwardly only what God expresses within, you are not subject to disease; you would not take smallpox in a pesthouse of the disease.

I go to the hospitals and to people who are passing through and get sick on the road, without ever asking what it is they have. I don't care so far as I am concerned.

Only a few days ago a telephone message summoned me to a hotel to attend a woman who had taken suddenly sick on the train while passing and had to stop over. I did not ask what it was that ailed her. Mrs. B. said, "What is the matter with her?" I answered, "I don't know. It may be smallpox or yellow fever." She said, "Well I would know before I went to her." I replied, "I really don't care what it is. I go to relieve her." And I did. She was very sick when I went to her, but a half-hour's treatment and counsel brought her out beautifully and she and her husband continued their journey in a few hours afterward.

There is scarcely a hospital in this city or in Kansas City, Kan. that I have not had patients in. I never feel fear about going. I am immune from disease. Why? Because my consciousness is on the higher plane. I fear nothing. I know that my redeemer liveth, liveth in me. I am positive and sure of God's presence with me always.

Yet, I claim nothing for myself that is not yours also. Dear reader, you are as near to God as I am. Only realize it. There are only two steps to realization: Recognition, Affirmation. Take these two steps and be what you are, be conscious of power and victory over the world and the flesh.

Festivals.

THERE is something false and forced about our two great yearly festivals, Thanksgiving and Christmas. Before the former is held, President and Governors issue a proclamation about assembling in places of worship and giving thanks to God for the good crops, peace, etc. In a formal way a few people do go to church and impatiently listen to the preachers talk non-essentials while they think of that brown turkey at home. But a very vast and overwhelming majority of people feast, attend the foot-ball game and have a social good time generally.

About the same thing is true of Christmas—it is really a feast day.

Why not just be thankful and Christlike all the time and call the November festival the Harvest Home Festival, to celebrate the ingathering of the last of the crops; and Christmas The Winter Solstice Festival, to celebrate the turning of the sun, apparently, to come back to us. It was that originally; then Christians tried to change the significance of it.

The charity work connected with both is a very doubtful blessing. Our social and political systems make the poor and then pityingly we tempt them with a good dinner twice a year, causing them to be more dependent and pauperized than before. It is better to prevent poverty than to make it and then give it a good feed occasionally.

The religious and pious part of these two festivals is purely perfunctory, a sham and pretense, even played at by only a very few.

THE LIFE is a beautiful magazine, also a fine way-shower through the labyrinths of ignorance and darkness into the true light of life as we see and understand it in this beautiful science. **FANNIE L. MITCHELL.**

Meditations

By Huxton

IT PROMISES well that at least a few of the church people of the real orthodox sort are beginning to open their eyes to the true state of affairs as regards citizenship and Christianity. A leading magazine published in its November issue an article from one of these people, which, considering the source from which it came, seems truly hopeful. He says:—

“Four years ago Greater New York had two tickets in the field,—one clean, the other dirty with a single exception,—an unspeakable ticket with that lonely exception. One half of the Christians voted for that foul ticket and against God and the Christian code of morals, putting loyalty to party above loyalty to God and honorable citizenship. . . . Christianity was on trial then, it is on trial now. Nothing important is on trial except Christianity. It was on trial in Philadelphia, and failed; in Pennsylvania, and failed; in Rhode Island, and failed; Connecticut, and failed; in New York and failed; in every town and county and state, and was recreant to its trust; it has effusively busied itself with the small matters of charity and benevolence, and has looked on, indifferent, while its country was sinking lower and lower in repute and drifting further and further toward moral destruction.”

* *

This is the way it seems to an honest churchman. But is it anything new to people who dwell outside of the shadow of the church? Church membership has never been proof against venality and corruption, and it would seem strange that anyone should expect the church to rise up and clash swords

with political corruption. The battle of church organizations has always been against the champions of human liberty, and in this struggle has never scrupled to wink at corruption, or if occasion seemed to demand, to join hands with it. It is quite true, as our honest friend states, that Christianity is on trial and has been on trial for a long time. It is also true that the formal Christianity of the churches has always been recreant to its trust. Political corruption outranks church corruption only in opportunity. In the days when the church had readier access to the people's money, it plundered them with a ruthless hand. Of course the church has failed to purify or even to elevate the ballot in any instance, and no one who is conversant with its history is surprised at it. But there is something more true in the case, and that is that whoever attempts to rout the legions of political corruption will have to wage his battles, not merely without (the aid of) church influence, but against it.

* *

The honest writer above quoted further says:—"If Christians should vote their duty to God at the polls, they would carry every election and do it with ease. They would elect every clean candidate in the United States, and defeat every soiled one. Their prodigious power would be quickly realized and recognized, and afterward there would be no unclean candidates upon any ticket, and graft would cease."

* *

This sounds so simple and easy that we may wonder why there are not enough good and honest men to act upon it and achieve the much-desired end. But the end cannot be attained in so simple a manner. There may be honest men enough to vote corruption out of existence, if they acted together. But they do not act together, and hitherto no means has been devised by

which they can be induced to do so. When honest men go to the polls the clean and unclean candidates are not arrayed before his honest view in their true colors. They are all arrayed in white robes; and he is unable to look beneath the garb of deception and behold the base purpose and venal desire that are hidden there.

* *

It is not so much the honesty of purpose that the voter lacks as it is intelligence. It is sheer stupidity that permits corruption to fatten upon the fruits of honest toil. There are enough honest voters to wipe corruption from the arena of politics, if they knew what to do. But they do not, and their very anxiety to right political wrongs often makes them the victims of dishonest politicians.

* *

There is another difficulty. Men who have always lived honest lives, so far as any outward act is concerned, may, after they have been honored with office, fall under the corrupting influences which gather around them. It is folly to expect honest men, without leadership, to vote as a unit for clean candidates and honest measures. Yet reform is not impossible. It is a lesson which the Anglo-Saxon race has taught the world. Political corruption had always been the forerunner of destruction until England showed the world how to outlive it, and in a goodly measure to stamp it out.

* *

Some thoughtful writers have predicted our downfall as the result of corruption, but such are not in touch with the spirit of our people. With the increasing light of knowledge, every village is destined to become the home of a wide-awake vigilance committee whose business it will be to see that government in every department is honestly administered. This is

only a hint, but it points to a great and effective remedy for our political ills.

HERE, then, awed by God's majesty, and menaced by man's appetite, I am tempted to leave this platform and yield to the boyish impulses, that always stir in my heart amid such scenes, and revert to the days of boyhood when about the hills of Athens I chased the pacing coon, or twisted the unwary rabbit, or shot my ramrod at all manner of birds and beasts—and at night went home to look up into a pair of gentle eyes and take on my tired face the benediction of a mother's kiss and feel on my weary head a pair of loving hands, now wrinkled and trembling, but, blessed be God, fairer to me yet than the hands of all other mortal women, and stronger yet to lead me than the hands of mortal man, as they laid a mother's blessing there, while bending at her knees I made my best confession of faith and worshipped at the truest altar I have yet found in this world. I had rather go out and lie down on the ground and hug the grass to my breast, and mind me of the time when I builded boyish ambitions on the wooded hills of Athens, than do ought else to-day. But I recall the story of Uncle Remus, who, when his favorite hero, Brer Rabbit, was sorely pressed by that arch villian Brer Fox, said:

“‘An’ Brer Rabit den he clumb a tree’. ‘But’, said the little boy, ‘Uncle Remus a rabbit can’t climb a tree.’

“‘Doan you mine’ about dat, honey. Brer Fox pressed dis rabit so hahd he des *bleeged* to climb a tree.’

“I am pressed so hard to-day by your commands that I am just ‘bleeged’ to make a speech, and so I proceed.”—From Henry W. Grady's Elberton, Ga. speech.

Spiritualistic Phenomena.

A FRIEND in London, Eng., a subscriber to THE LIFE, a gentleman of a high order of intelligence, writes to us the following, with permission to publish:—

"You ask if there is anywhere a genuine medium. Here is an abridged account from a personal friend, a business man, of a seance with Mrs. Chas. Eldred of Nottingham:—

"My experience was most wonderful. My late wife came to me fully materialized. She put her arms around my neck and kissed me. There was no doubt whatever and I fully recognized her. That was a month ago, and at a sitting last evening, Oct. 25th, she came again, preceded by a sister who was drowned. In both cases the features were perfect. My present wife was with me and was kissed by both of them. Twelve or fourteen other spirits materialized, some dematerializing to the waist, and then rematerializing. Lights were brought and handled, also flowers and perfumes."

"These manifestations take place in plenty of light, which is regulated by the spirits themselves."

Now, I want to say, that all of that, in my humble opinion, was a clever trick. I do not believe departed "spirits," or the souls of our dead, are ever "materialized," or ever can be. Now, you will observe that I am only expressing my opinion, after making a pretty thorough investigation. I am not saying that these claims are not founded in fact, but only that I have not yet been convinced that they are. I do not believe it.

I know an old, white-haired doctor here who takes it all in, cries and rejoices when he meets his "dear wife" and daughter from the other side, and believes in it all. My diagnosis of his case is that he wants so much to believe it all that he refuses all evidences of

fraud. Don't see them.

I saw him one night go into tearful ecstasies over a dirty man dressed in a white gown, who came out from behind a dirty curtain and claimed to be his wife materialized. I felt like pelting the fraudulent puppy who worked the trick on the poor old man. Another night his "wife" talked to him through a trumpet, in total darkness, saying the most inane, silly, meaningless things imaginable. It was most disgusting, for I knew the so-called medium was herself whispering those foolish words through the trumpet. She was not even a half-way clever trickster, and only for the restraining influence of a friend who sat next to me, I would have lit a match and exposed the pitiful cheat.

At another materializing seance given by an acquaintance of ours and two confederates, this same old doctor met his dear daughter and got a bouquet of flowers from her and was so glad, so overjoyed. All the crowd was delighted with the results, except one man. He said to the medium, privately, "I will give you twenty-five dollars to show me how that was done." She took the money and, after the others were gone, showed him that it was all a series of false appearances.

At one materializing seance where there were fifty people present, I was in attendance as an invited guest of the president of the Spiritual Society here. I got in the front row and watched closely, asked for interviews with the "spirits", which were refused, examined critically flowers handed out, and became thoroughly convinced that it was a very thin fraud. So, when the performance closed, I got up and said to the medium, "Mrs. F., it would probably not be fair for me to say to people what I think of this performance until I say it to you first. It is certainly the thinnest fraud I have ever yet seen attempted." She got angry and said, very forcibly, "Why, here are fifty people present, and

they are all satisfied but you. Is not the evidence of fifty people better than one?" I calmly replied, "Yes, ordinarily, the evidence of fifty people is better than that of one. But *you and I know just how all that was done.* And I will bet you \$100, and put the money up now, that I can go behind that curtain and bring out the garments you wore when you impersonated different characters." Then she laughed a forced laugh and said, "Oh, well! I have always heard that a lawyer, though dead, will lie still." There it ended. But Capt. W., the man who took me there, never liked me any more.

I attended a seance one night where a most eminent materializing medium, Dr. R., was to perform. We paid \$2.00 to get in. I went with the purpose of defeating it all with truth statements. So I sat and in thought repeated over and over, "Only the Truth shall be made manifest here to-night." The medium tried and tried, and failed. Then he said, "Ladies and gentlemen, for some reason or other the element of thought is too positive here to-night, and I cannot produce the usual phenomena. You may go to the cashier and get back half of your money. I believe I am entitled to half for trying."

Well, this proved to me that the Doctor was at least honest and did, ordinarily, produce some sort of psychic forms, but that his power was not founded in Truth. Yet, I will look further.

EDITOR THE LIFE.

A little girl was asked one day in Sunday School, "What is a lie?" "A lie",—she said, hesitating to recall the scripture texts she knew—"A lie is—is an abomination to the Lord, and a very present help in time of trouble."

A GRAND, good woman in Denver, who had me treat her in October, writes:—

"S. L. Dial expressed my views on the subject of bodily immortality exactly in an article of his for the Oct. LIFE. It has been my firm belief, ever since I began the study of the New Thought, that it is possible to overcome death. And, more than that, I think we *must* do it eventually. So why not do it now? When I am sick, or have any fear of dying, I feel that I am a disgrace to myself and a stumbling-block to the Truth.

"Many, many thanks for the help of your splendid treatments. They make me feel alive again. They are full of mental and spiritual energy, which I am using to build myself mentally, spiritually and physically. They touch a new spring in my consciousness. I am sure you have discovered my needs.

"It seems to me that there is enough of healing potency in THE LIFE each month to make *any one* well and keep them well."

All of those five planted rubber lots we had for sale are sold. And the purchasers certainly got great bargains. We have no more of that class just now—some may come in later. But we have some ten-acre lots that we can sell you at \$150 an acre, payable, \$200, cash, and \$25 a month without interest. The present owners blind themselves in the contract to clear the land and plant the trees—you paying \$5.00 per 1000 for the young trees—and this company works and tends them for four years as a part of the contract. Write me for further information. A. P. BARTON.

Dominion.

When I into God-consciousness shall grow,
The primal truths of being shall appear,
Dominion over all my soul shall know,
And I shall laugh at fear.

—SUSIE M. BEST.



: Bible Lessons :

Lesson X.—Dec. 3.

NEHEMIAH REBUILDS THE WALLS OF THE TEMPLE.—Nehemiah 4:7-20.

LESSON KEY-NOTE:—"Watch and pray."

Time:—9th month, Chislau, November—December, B. C. 445, to 6th month, Elul, Sept. 25th, B. C. 444.

Place:—Shusha and Jerusalem.

In lesson 8 for Nov. 19, we had Nehemiah's prayer, after hearing bad news from Jerusalem. Very soon after this he collected together all the people and treasures he could and started for Jerusalem, under a strong military escort furnished by the King of Persia. You remember that Ezra refused to accept this kind service from Artaxerxes.

Nehemiah's main purpose was to rebuild the walls of Jerusalem.

Nehemiah first inspected the walls. It was a night inspection, for there were enemies who would oppose the rebuilding of the walls.

7, 8. You remember that Zerubbabel had insulted the surrounding peoples when they offered kindly aid in the rebuilding of the temple, and then Ezra gave them another insult by ordering all the Jewish men who had married the pretty maidens of the Gentiles to send them back, divorce them. So these good people were naturally bitter against the Jews and opposed the rebuilding of the walls of Jerusalem.

9-14. They prayed and fought, trusted and stood guard. This is really the right way. As old Hickory Jackson said to his soldiers, "Trust in God and keep your powder dry." It is through right defensive

means that God acts. Judah (the) couraged, as the work was great and worn out. The faith and prayers were sadly needed now.

15-20. Part worked while part waited. Even the workmen were armed and watched for approaching enemies and alarm so all could get together in due time.

The lesson is to meet all difficulties with your purposes and ability, prayer, Truth, work and guarded outlook. Right conduct will surely win.

1. Who was Nehemiah?
2. What was his purpose in Jerusalem?
3. Describe conditions.
4. What caused the opposition?
5. What is the lesson taught?
6. What combination always works?
7. How should we meet difficulties?

Lesson XI.—Dec.

READING AND OBEYING
Nehemiah 8:8-18.

LESSON KEY-NOTE:—"Blessed is the word of God and keep it."

Time:—The walls were completed of September, B. C. 444. The dedication Oct. 1.

Place:—The open square in front of the south of the temple area.

The law consisted at that time of the writings given by Ezra and others, of the writings given by Moses. It is held that Nehemiah himself wrote the books we call the

Genesis, Exodus, Deuteronomy, Leviticus and Numbers, wrote them after the return from Persia. I suppose this is, at least in part, true, since all the Jewish books (scrolls) were destroyed by Nebuchadnezzar. People did not own books in those days. They had to go to the temple to hear a priest read them to them. Hence this assembly.

The law was written by hand on long pieces of paper rolled on a roller.

8-11. Ezra, Nehemiah and others took it turn about reading aloud and explaining. They called it the law of God to get the people to respect and obey it, although Ezra knew he wrote most of it himself.

The people wept, it is not clear just why. Probably they wept for joy that they were restored once more to their worship and ceremonies. But they were rebuked for it and told to eat, drink and be merry. "Tirshatha" was the Persian title name for the governors of Judea.

They were six hours reading and explaining the law each day until it was all through.

12-18. Then they prepared to live and to carry out the requirements of the law, and there was great rejoicing.

The 17th verse speaks of these people as having "come again out of captivity". Since the captivity began, B. C. 598, it had been 154 years to this time. So none of those who lived there before were there now. Let us take words and return unto the Lord.

1. What was the law?
2. Who wrote it?
3. Why did they read it all to the people?
4. Why did they weep?
5. Do you believe in obeying law?
6. Would it not be better to be the law?
7. Who is your law-giver?

Lesson XII.—Dec. 17.

PREPARATION FOR THE MESSIAH.—Malachi 3:1-12.

LESSON KEY-NOTE:—"I will send my messenger and he will prepare the way before me."

Time:—Not certain; but the probability is that Malachi was a prophet in Jerusalem during Ezra's time, after the second captivity had ended.

Place:—Jerusalem and vicinity.

At this time, between 444 and 354 B. C. Alcibiades lived at Athens: the Peloponnesian war was on; Rome was a republic; Socrates was teaching his philosophy, with Plato, now a boy, as one of his pupils; Herodotus, the great Greek historian was nearly through his work, and Xenophon led the retreat of the ten thousand back to Greece, made famous by his *Anabasis*, which is one of the Greek text books in our universities today.

This lesson is supposed to be, in part, a prophecy of Jesus.

1. The Christ came suddenly as a messenger of God into the temple of Jesus' body and into the temple in Jerusalem to cleanse it.

2, 3. Who received him? How many were ready? Really, not any. Even his own little group of twelve pupils did not understand him. He came when the world needed him most, but long before it was ready for him. But the seed sown could not die or be crushed out. It germinates and grows and spreads today more than ever before.

4, 5, 6, 7. This seems to refer only to the Jews. The prophets could not conceive of any blessing coming to any but the Jews. Jehovah was believed to be a bitter enemy to all others. Jesus taught differently.

8, 9, 10. This seems to be a sort of threat to get the Jews to be more liberal in their contributions to the priesthood. They were bound to give one-tenth;



but some of them evaded the graft. So they must be brought to a sense of their duty. God would not prosper them if they kept for themselves more than one-ninth of their earnings.

11, 12. The prophet here tells them some good things God would do for them, if they would liberally divide up with the priests.

1. Who was Malachi?
2. What is the general character of his prophecy?
3. Is Jesus referred to here?
4. What was their idea of God?
5. Is it good for preachers now to teach this old ideal of God?
6. What was wrong about it?
7. What and where is God?

Lesson XIII.—Dec. 24.

THE CHARACTER OF THE MESSIAH.—Isaiah 9:1-7.

LESSON KEY-NOTE:—"Thou shalt call his name Jesus, for he shall save his people from their sins."

Time:—While Ahaz was king, about B. C. 730, this was written.

Place:—Jerusalem.

This seems to describe Jesus. It may and it may not. But we will suppose, for our present purpose, that it does.

I use the Polychrome edition in this lesson.

1. In the former time he brought into contempt the land of Zebulun and the land Naphtali; but in the latter time he confers honor on the road to the sea, the other side of the Jordan, the district of the nations.

This verse seems to have been put in by Ezra after the exile. It is only a sort of local fancy and reveals an exceedingly small idea of God. That God would specially concern himself about those petty patches of

hills is absurd.

2. The people who walked in darkness, in great light; those who dwell in the gloom, upon them a light brightly shined.

This may refer to the coming of the greatest light that ever came to be brought to the world a light that was people hardly yet dare to open their eyes to.

3. Thou multipliest exultation, joy; they joy before thee as men joy in their spoil; men exult when they divide spoil.

4. For Israel's burdensome yoke, bar laid on his shoulder, the rod of his back broken, as in Midian's day of battle.

5. For every foot of the warrior's path, and every war-cloak drenched with blood, will be the prey of the fire.

6. For to us a child is born, to us a son is given, and dominion rests on his shoulder, as be Counselor of Wonders, Mighty Divinity, Prince of Peace.

7. Increased will be dominion, and peace will be no end upon the throne of David; out his Kingdom, to establish and strengthen it by righteousness from henceforth. The zeal of J H V H will perform this.

A good part of this seems to refer to "Father of Spoils" as a name, doesn't fit other names do.

1. Who was Isaiah and when did he live?
2. What is prophecy?
3. Could Isaiah foresee Jesus? If so, when?
4. How was Jesus a prince of Peace?
5. How a Counselor of Wonders?
6. How a Mighty Divinity?
7. Why not a father of Spoils?

Lesson XLV.—Dec. 31.

REVIEW.

LESSON KEY-NOTE:—"Thou crownest the year with goodness."

This is the first time we have ever had a lesson XIV. This is because we never before, since THE LIFE was born, have had 53 Sundays in one year. The year 1905 began on Sunday and will end on Sunday. This will not occur again until the year 2015. Then THE LIFE will have another lesson XIV.

We began this quarter with Daniel and Belshazzar, date, B. C. 539.

1. *Daniel and Belshazzar*.—Dan. 5:17-30.

"The face of the Lord is against them that do evil."

The "face of the Lord" is the approval of Truth. This is always against them that do evil—or, it were more correct to say, against the ways of them that do evil; for it is all for salvation of the doer.

2. *Daniel in the Lion's Den*.—Dan. 6:10-23.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."

I do not believe in fear at all. We should not fear God, devil or man. Substitute the word "love" in the above text, and it is true.

3. *Returning from Captivity*.—Ezra 1:1-11.

"The Lord hath done great things for us, whereof we are glad."

We do things for ourselves. The Lord in us is the true self. But the deity on a distant throne never does anything for us.

4. *Rebuilding the Temple*.—Ezra 3:10 to 4:5.

(Continued on page 291.)

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Key-Notes.

Dec. 1-15.

I USE ALL THINGS, ALL CONDITIONS, FOR GROWTH, FOR EDUCATION, FOR SALVATION. NONE OF IT IS EVIL TO ME.

Dec. 16-31.

TIME IS ETERNITY, ONLY THE NEVER-ENDING NOW. I UNFOLD POWER FOR ALL THE SO-CALLED FUTURE IN THE ETERNAL NOW.

Last month's Thoughts for the Thinker, should have read at the beginning:—(Pensees pour le Penseur)

There were two schools of Religionists:

The Baptist and the "Campbellite."

Also in Little Lessons, the Word Elohim is plural, and the text should have read (at top of page 252,) Elohim, the invisible powers called God, are everywhere. Type errors will happen sometimes.

Healing Thoughts

SLEEP AND INSOMNIA.

WHAT is sleep?

What is it that sleeps?

A full answer to the foregoing questions has not been reached by the philosophers, though we seem to be approaching nearer each year to a comprehensive definition.

I wish to say a few things in a general way, to those inquirers who have appealed for help out of sleeplessness, as this manner will serve the purpose of the many letters that would have to be written. I have never before this year heard from so many insomnolent people; and I have been looking more deeply into its cause.

While indigestion and mental worry are usually claimed as the cause, they are not the cause; they are only a part of the way down to the cause, for there is first a cause for the indigestion and worry; and that which is their cause is also at the bottom of sleeplessness. It is this cause that must be removed before the troubles they occasion will disappear.

Idealists sleep better than realists. Pleasing fancies give way the readiest; they let go of consciousness with a yawn and an easy gliding off into dreamland. It is the matter-of-fact, business man of the world who is oftenest attacked with insomnia.

When falling asleep, the soul passes through many conditions beginning with the slightest unconsciousness, and proceeding more or less gradually through the intervening stages; and it is at this the *first stage* of unconsciousness that the one afraid of sleeplessness fails to let go and swing fearlessly off into the soothing arms of Morpheus, there to tarry for the night.

Yet No! He invariably rouses up, with a start, examines himself to make sure he is asleep, or going to sleep! "I want to *know* I have been asleep," most of them say in their letters. No one can know he has been asleep when he has lain awake all night to watch. Yet if he will allow himself to sink into unconsciousness, and not snatch at consciousness with a start as it is going; if he will just let sweet *relaxation* come, not stay awake to make sure of it, he will find sleep an easy matter. He will go to sleep in the same manner as he awakens; he does not worry as to whether he will rouse out of sleep or not; he opens his eyes and *then* there he is consciously; he shuts his eyes and there he is *unconsciously*, yet there just the same.

I have always been a good sleeper; I never worried a moment in my life about not being able to sleep when I get ready. Although I use the day solidly, without napping, and often infringe on the night-time with my work, I let myself go to sleep as soon as I do retire. I feel somewhat as Homer expressed it (my Homer) when a round, rosy little boy. He said, "Mama, I feel so good, when I undress and get tucked in bed, I just smile." And that is the way to feel, especially after we have fulfilled the day with good work and are ready for sleep.

Ere long the nature of sleep and the laws governing that phase of physical and psychical condition will be understood, and a differential diagnosis will be possible between true sleep, the morbid aspects of sleep

and the psychic phenomena, as well as the easy way to shake off insomnia and sink to sleep happily, like a healthy child.

We cannot consider sleep as to its nature, and as a state of the soul without first investigating the bodily conditions which attend it. It will be necessary to examine the subject physiologically in order to interpret it psychologically, if we would understand its laws and arrive at its complete mastery.

In the condition called sleep, the perceptive organs and the nerves connected with them seem comparatively inactive. The soul ceases fully to control the organs of sense. On the other hand the circulatory, respiratory and vegetative functions go on as evenly as usual, just as if the soul had wound them up with sufficient force to continue on automatically, for the desired time. Moreover, while the tone of the physical functions is lowered, the nutrition of the brain and nerves is greatly augmented. This shows that while the body is completely at rest, the brain and nerves are receiving their most powerful stimulus, and made more efficient for their further use, by the mind. And the result is, the bodily organs become rested also, as a reflex to nerve and brain recuperation. The faithful eyes that had served their owner all day, are thus rested, and ready with renewed energy to serve again the ever busy, ever active soul.

Never suppose it is your *mind* that is needing rest, for mind never gets tired. It has no needs. It is like the unchanging Ego, it asketh nothing; it knoweth all things. It sitteth in the heavens; it is always in power. Let the sleepless *soul* with its restless nerves, its disturbed organs of sense, its "weariness of vain desires" its fears and wavering hopes, its restless longings, get but a glimpse of the Steadfast Self, its own Image of God, its changeless Ego, and that moment it

will nestle, fearless, in the sheltering Arms; tired nerves will rest and recuperate in sweet sleep, like the infant, free from care, pressed to its mother's loving bosom.

Is it not reasonable that the organs themselves will be immune from wearying when all the operations of the mentality are loyal to science and truth? And that when it comes into right control of its organism it will then keep it in repairs, and the body also may outgrow the habit of getting tired, and sleep not be sought and imperative. As the nervous system is the dominating mechanism in the body, all the other systems enjoy the same condition in a greater or less degree when it is in repose.

There are in the human organism, two sets of nerves:—the *Afferent* nerves which go outward to the extremities to gather information from the objective world, when they flash back—along the *Efferent* nerve—the intelligence gained, to the nearest ganglia, and from thence to the brain. From that station the *Efferent* filament sends answer that the information is received and on file. It is in this reflex action of the senso-motor nerves that the secret or cause of wakefulness may be found. For, if the outreaching filament alone rests, and ceases to return with report from the outside world, while the *Efferent* or inner nerve-force is left in action, the soul would no longer then be cognizant of things outside, being thus cut off from the present consciousness of them, while its inner activity would continue, and the *latent consciousness* of objects already known would occupy the soul's entire activity. This would account for all dreams and the roavings of a fancy that is unbridled by consciousness.

Then it is only the afferent nerves that need to be soothed to sleep; and in order to do this, one must leave the world alone, stop thinking about things outside

He can soon get control of these nerves by immediately cutting off any contemplation of the outside. In sleep as in waking hours, no temptation is harmful unless it is indulged. It is the indulged contemplation of outside things that keeps the nerves whose business it is, to continue returning with outside reports to keep the soul awake. There are other ways of finding out things than through the organs of sense. The soul, when guided by its intuition sees things in a deeper and clearer light than it can do through the senses, even when they are normal. It looks right past the evidence of the physical senses, and finds out things they have failed to report.

The nerves that are essential to the life-principle are not affected by sleep; such as those connected with the heart, the respiratory movements, and the distribution of blood. Fear nothing when your out-going nerves cut you off from the world, and Fantasy spreads her wings all—deckled with peace and solace and comfort—like rich jewels high over you, as you rest and renew your strength.

C. J. B.

Bible Lessons.

(Continued from page 285.)

“The temple of God is holy, which temple ye are.”

Your personality, your body and soul, is the temple of God. Be good to it. The rest of this verse says, “If any one destroy the temple of God, God will destroy him.” So don’t destroy your bodies by bad habits.

5. *Power through God’s Spirit.*—Zech. 4:1-10.

“Not by might, nor by Power, but by my spirit, saith the Lord.”

Force does nothing that is permanent. The Spirit of gentle wisdom, peace, love and justice accomplishes all that it attempts to do.

6. *Esther pleading for*
4:10 to 5:3.

"The Lord preserveth all t

The old Bible writers usual
is an improvement, to put it "I
But I believe, further, that the
all eternity, anyhow. Love
brings failure and sin brings s
work together for good.

7. *Ezra's Journey to* /
32.

"The hand of our God is u
that seek him."

Here we have "seek" inst
again. "Hand" is power. W
the favor of Infinite Truth.

8. *Nehemiah's Prayer*
"The earnest supplication
very powerful."

It is without fear or remor
begging form. The righteous
what he wants.

9. *Abstinence for the s*
"Let him that thinketh he
he fall."

Be positive, but not arroga
not bigoted. Be self-reliant, b
recognize the source of your
fall, sooner or later.

10. *Nehemiah Rebuilds*
salem.—Neh. 4:7-20.

"Watch and pray."

Be trusting and vigilant.
alert and devout. Be holy and
ual and self-inspecting. Be tru

God and work out your own salvation.

11. *Reading and obeying the law.*—Neh. 8:8-18.

"Blessed are they that hear the word of God and keep it."

This doesn't mean the Bible. It is the voice of Truth in you. Hear it and keep it.

12. *Preparation for the Messiah.*—Mal. 3:1-12.

"I will send my messenger, and he shall prepare the way before me."

Have you premonitions? Use them aright—turn them all into the right channels. Have you impressions? Refer them to the court of the Lord on whose bench sit Reason and Conscience. "The Lord is in his holy temple."

13. *The Character of the Messiah.*—Isa. 9:1-7.

"Thou shalt call his name Jesus, for he shall save his people from their sins."

"Jesus" is the Greek form of the Hebrew Joshua or Jeshua, contracted form of Jehoshua, "help of Jehovah," or "Savior." He came to save from sin—not from hell.

Deliverance.

I spread my Psyche wings and lo,
The soul's deliverance I know;
The single orbit of the earth
No more confines me to its girth,
I cast the crippling chrysalis
And revel in the spirit's bliss.

SUSIE M. BEST.

THE LIFE is what you need to complete your list of Christmas presents. Subscribe now.

To You.

WE WANT every reader of THE LIFE to become a member of the World New Thought Federation. I said in our October issue that, by the time we convene in Chicago, we want to have 10,000 members. Bro. Northrup, our president, and his co-workers in Chicago amend this, making it 25,000. I accept the amendment and believe it will carry unanimously with our subscribers. I will send you all a blank to fill out as soon as we get them printed.

As many of you know, I was at first opposed to organization, and did not believe this movement would be maintained. At some of our meetings there was strongly manifested a spirit of personal ambition and personal interest. This always kills any movement of this nature.

But at Nevada in Sept. all of that selfishness was eliminated, and the Federation came out above it all in clear, pure, powerful, immortal tones and banners of victory. Now we are on a basis that is as immovable as the rocks of Gibraltar and we go forth to capture the world for the cause of this great Truth. The Nevada Convention was the greatest ever yet held, and the Chicago Convention, to be held Oct. 25-6-7-8, 1906, will simply blaze with glory and arouse the world. Don't I know? Well, join in with us and see. *Don't be an outsider.* You all want to be *in it*.

Understanding.

As life grows larger I have been
Led to this understanding high,
If I find not my God within
No God have I.

SUSIE M. BEST.

THE LIFE one year \$1.00.

Correspondence



A SUBSCRIBER in Winona, Ills., wants to know about Jesus, how he came into the world and who he was. He writes,

"It is written, 'God so loved the world that he gave his only begotten son,' but was this the Nazarene? He says, 'Before Abraham was, I am.'"

"I would not say a word against Jesus, for I acknowledge him as the perfect man and honor him as such. But I surely think he had a human father, as well as a divine father. If God was his father in a different way from other men, then no one can ever be his equal nor even aspire to equality. His plane would be far above our necessities. But he said, 'The things I do, ye may do also, and greater things may ye do, because I go to the Father.'"

Answer:—I am sure that Jesus came to the world to save from sin, the only salvation needed. He taught and demonstrated the principles that will save from sin if people will only follow and practice them. He is the model man, the antitype of what we may be and will be.

As to his parentage, it does not matter whether his conception was by Holy Spirit or not. It is the man as he was that we are concerned with, not the manner of his coming to us.

Matthew and Luke alone ascribe Jesus' origin to the Holy Ghost. Mark and John do not say so.

Ernst Haeckel, the greatest German philosopher, says:—

"We find in one of these documents" (the apocryphal gospels,) "an historical statement, confirmed, moreover, in the *Sepher Toldoth Ieschua*," (one of the

Midreshim,) which probably furnishes the simple and natural solution of the 'world-riddle' of the supernatural conception and birth of Christ. The author curtly gives us in one sentence the remarkable statement which contains this solution:—'Josephus Pandera, the Roman officer of a Calabrian legion which was in Judea, seduced Miriam of Bethlehem, and was the father of Jesus.' "

The name Pandera is Greek, and Haeckel goes on to say,

"The statement of the apocryphal gospels, that the Roman officer, Pandera, was the true father of Jesus, seems all the more credible when we make a careful anthropological study of the personality of the Christ. He is generally recorded as purely Jewish. Yet the characteristics which distinguish his high and noble personality, and which give a distinct impress to his religion, are certainly not Semitical; they are rather features of the higher Arian race, and especially of its noblest branch, the Hellenes," (Greeks.)

But, as I said before, it does not matter how he came into the world—it is the man we are concerned about, and his teaching and works prove what he was.

"Jesus" is a Greek name—not Hebrew. So he may have had a Greek father.

In France and Italy the story of "Mary's Romance" gives Jesus a higher honor than that given by Matthew and Luke. Leonardo da Vinci was an illegitimate child. Paul de Regla, author of *Jesus of Nazareth Considered from a Scientific, Historical and Social Standpoint*, finds in the supposed illegitimate birth of Jesus a special "title to the halo that irradiates his noble form."

However this may be, we honor Jesus of Nazareth as the great teacher and exemplar of what men and women may be and must be in their highest development.

Before Abraham was, the Christ *is*—forever *is*. The man Jesus of Nazareth was and is no more.

What are your views of life insurance?

C. F. G.

Answer:—I have before expressed my opinion on this subject, but will here say further, in view of the recent revelations as to the frauds being perpetrated by the big companies, that it is a good thing to let alone. Who paid the money in for those immense salaries paid the officers of those companies? The policy holders, of course. It has always been a colossal swindle. You can use your money to a much better advantage than giving it to pay princely salaries to the presidents, secretaries and other employes of life insurance companies. If you have money to spare above your living, buy a lot, or a farm, or a calf, or something else that will bring you a good, honest return by and by. Don't give it to those fellows.

The principle of it all is not scientific. It creates an expectancy of death, and, in case of the beneficiaries, often a desire for it. I knew a man in this city who was a scientist and did not believe in doctors at all; but he, as an echo of some former error, had a stroke of paralysis. He had a heavy insurance on his life in favor of his wife, and, because it was stated in the policy that, in case of sickness, the insured must have in attendance a competent physician, else the policy would be forfeited, the wife and daughter refused science treatment and had a doctor who soon sent him on over so his wife could get the money. And this same woman had been miraculously healed by a Scientist after long years of hopeless sickness under doctors.

Life insurance is a game in which you pay big stakes and must die to win. I have no use for it myself.

I know all the spacious arguments the agents have learned to repeat—about investment, returns, protection to family, etc. It is all a graft. Use your surplus in some other way. You can do it at a much better advantage, and more honestly.

Another serious objection to life insurance is that if you or your family get out of it ten or twenty or a hundred times more than you paid in, you are getting what you did not earn, something for nothing. That can do no one any good. It is a sort of bet with the company as to how long you are going to live. You say to the company, "I will bet you a thousand dollars payable by installments, that I will not live ten years." The company says, "I take you; begin your installments." If you die, you win; if you live, the company wins. And maybe, after paying your installments five or six years, you get hard up and can't pay them further. Then you find the papers so drawn that you must lose all you have paid in. If you had put the money in a town lot and failed to keep up installments, and it had to be sold, you would at least stand a chance of getting your equity out of it, or a part of it. I repeat, life insurance is a good thing to let alone.

In Sept. last I sent a man a sample copy of THE LIFE, at his request. The other day I got it back. It was well worn and had the edges of cover trimmed down. With it came a letter signed by the man and his wife in which they took me to task about my endorsing Jeremiah's pessimistic utterances. And they said they could not understand how I could reject part of the Bible without rejecting it all.

We have heard this miserable, inane concoction of the priests before. They say, "You must swallow all, or none." Why? It was written by several persons during a period of about 1700 years and the

scattered fragments were collected by church councils. Why should I accept it all or none? If it does not seem reasonable to me that Joshua caused the sun and moon to stand still by a word, or that Jonah lived in a whale's belly three days, and I do not believe the stories, is this any good reason why I must reject the sublime poetry of Job and the Psalms or the Sermon on the Mount? It is time we were done with all such silly stuff. I must be honest with the Bible as with all other literature, and with it, as with all else, let my reason and conscience decide what is good and what is not. Otherwise, I am not a true Son of God, a responsive and responsible thinker.

At East.

FOR many years we have had in force in Kansas City a law which was intended to compel all children attending the schools to be poisoned with the filth taken from a diseased cow, or hobo, before they could attend school. We have persistently fought it, many of us successfully; but the board of education has always been entirely, absolutely, servilely subject to the mandates of the board of sickness. And we always have a horde of young doctors just out of school who have no job.

These scions must be provided for. So the job of poisoning all the innocents in the schools has been given them at \$3.00 a day.

Recently we succeeded in getting an ordinance before the City Council making vaccination compulsory only when there is an epidemic of small-pox. It passed the upper house by a small majority. A week of work and anxiety went by when we went before the lower house. To our surprise we got every vote! And then the mayor signed it. 'Rah for Kansas City! We have the best people living.

Labor And Evolution.

THE "Labor Question" is much larger than o Union friends have yet conceived, or the deep thinking Socialists see. When we say th "work is for the worker, and its product for the oth fellow", we define a division that is harmful to bot Much of the world's work is unnecessary and absurd so far as product is concerned; but development requir exercise, and that is the way we choose to get it. It of small importance whether a man has a house to lin in or not, but supremely important that he be able build a house—and to see that what he builds is hi The "competitive hell" we hear so much about really the kindergarten of God, where we are "serv right" by having our educational needs rightly serve

The city "sky-scraper" is an abomination, and th social and economic ideas that produce it the fabric a delirious dream; and yet the omnipresent genius Evolution uses it to train her children in many way For instance:—

Some shackle-headed man, whose feet have ways been tied to Earth, is driven by the capitali lash of cruel necessity to take, with fear and trea bling, a job on one of these towering absurdities blood and brick. And there he learns to stand a work freely and easily, with level head and untens nerves, on a narrow plank, with two score yards sun-kissed air below. That when the thing is done is cut off with a fraction of his economic equity in is a fact that should not and can not be longer ignore But another, and, if you please, a larger, fact is th in the factional modifications produced by the respo of his mind and body to the exigencies of his job, has already gained a larger profit from that buildi than it will ever yield its capitalistic holder, and whi will continue paying devidends of love and beauty a

power after the very stones that bruised his fingers have dissolved in star-dust.

Meanwhile, the alleged owner and the man who begins to sense the fact that he has been "done to a turn-down", develop their own brains and those of the neighbors in the struggle for possession of the thing they crudely co-operated to produce. And thus another step is taken in the organic evolution of the Divine Man.

So, fight on, oh! dear, ridiculous creatures, and take your exercise. You are running the mills of the gods which transmute the raw material of Existence into the finished product of Life, and every one of you is the grist in his own hopper.

But when you are tired of it all, and pause to feel the inner hunger for a saner Life, remember that there is a more excellent way to the heights of all Attainment—the royal road of ever widening Peace, the path of Love-lit Wisdom.

C. L. BREWER.

There was at least one time that a preacher was glad to hear men swear, use profane language. Rev. Joseph Trundle, a very pious man, one who had often held up before his flock the abhorrent aspect of profane swearing, was on board a ship at sea when a violent storm arose. He was very much frightened and went to consult the captain about the outlook. The captain said, "Come here. Listen to those sailors at work there. They swear and sing. As long as they do that I know there is no danger." The good preacher was comforted and went to his cabin. The storm, however, grew worse and the preacher's prayers for "peace, be still" did not seem to work at all. So he crept out on deck again and listened to what the sailors were saying. He went back to his wife and said, "Mary, thank God they are still swearing."

I Am In L

BY HANNAH MORE

I AM in love with Love—God—
And I would fain
Entwine it in my heart
For righteous gain.
I am in love with Good—
And I will feed
My soul upon its Substa
With lavish greed.
I am in love with Truth
E'en now I feel
Its potency omnipotent
All ills to heal.
I am in love with Light
And now through m
It shall reflect the God-
Divinity.
I am in love with Mind—
In it I see
The Wisdom, Power, In
That are for me.
I am in love with Peace
It bathes my soul
With waters tranquil, p
Which make me wh
And I will love, love mo
Drawing to me
The all of Love that is c
In Deity.
Then will I permeated b
Dyed with its dye,—
Until I know not which
Or which is me.

Little Lessons In Elohim.

THE fine Etheric Substance pervading all the universe, the formless Omnipresence of which our teachers have told us so much, is the same Presence that another and more ancient class of teachers called Holy Spirit.

There has always been this subtle, integrating, upbuilding, purifying Presence pervading everywhere. Though it is so fine it cannot be seen with the eyes, cannot be heard by the ears, nor be handled by the fingers, yet it can be seen and heard and handled by the understanding mind. It saves to the uttermost all who can faithfully deal with it.

The word *Holy* does not refer to goodness merely, but to allness, universal wholeness. It means all the heavenly forces together in One. Whole, holy (or wholly) mean the same; they include the whole, the All. Thus, Holy Spirit means the Whole Spirit of Omnipresent Life, Truth, Love, Wisdom.

Others have called this Etheric Substance *God*. "To find God" says Mr. Savage of the Messiah Pulpit, "is the answer to all questions, the solution to all differences, the healing of all diseases, the curing of all wrong." Holy Spirit, then is the life-breathing, energizing, upbuilding, renewing, vitalizing Power of Good that is everywherepresent, always.

It is the active Energy of the One Presence, the Substance-dealing Agent of our supply, our vitality, our prosperity. It fills the present-consciousness, the latent consciousness, all being; for no place is there or point in space or where, that it is not. In the hidden treasures of deep sleep; in the sunshine of our waking hours, amid our joys and our trials—even there the

Breath of Life is, full of promotion and power—the saving grace of the living, the power of right conquest—lo! there the Holy Spirit is, forever.

Dwell in contemplation on this

CONTEMPLATION. verity of the Omnipresence of the Holy Spirit. It may at first seem

too metaphysical, too vague to deal with forcibly, in this world of matter and things visible. But when we come to see it as our life-essence, our sustenance, and know that it is through keeping it in mind daily, that we best succeed, it will appear more reasonable, and our daily labors will have the spirit of truth in them, to make our work fruitful, successful. "He that *dwelleth* in the secret place of the Most High, shall *abide* under the shadow of the Almighty." Shadow of the Almighty means the atmosphere of the Holy Spirit. And it is our common, every-day, natural atmosphere; not that which we sense, and fail spiritually to perceive, though the presence is as real and may be as sensible as the other.

AFTER THIS
MANNER.

If my awakening thoughts take the wings of the morning, and fly away to the utmost limits of my conception;

Even there shall Thy Spirit be leading me, and Thy Right Hand be holding, protecting, sustaining, perfecting and keeping me.

If I say, surely the dull darkness shall cover me, I find Thy presence even in the night shall make light the ethers about me. If I say, how can the Holy Spirit guide me through the present darkness, even that darkness becomes a shining flame upon my way.

Holy Spirit is gentle, soft, true; and even darkness becomes gentle, soft, true, in its presence. It makes all things like itself, because it is all and cannot help it. Even the shadows smuggle nothing from

Thee, and the night shineth as the day; the darkness and the light are alike to Thee. I was known to Thee when I was made in secret; in thy book of Perfect Substance all my members were written, even when there were none of them.

"How precious are THY THOUGHTS unto me"—O God—how great the sum of them is! If I should undertake to count them—the precious THOUGHTS of Thine to me,—Holy Spirit—they would outnumber the sands of the seas: And when I awake in the True Likeness even then, I am still with Thee.

Then I invite Thee, O Eternal Presence of Peace and of Power within and without me; search me freely, Holy Spirit, and know my heart. So be it. And if there is any wicked way in me, lead me on, in the way everlasting.

1st. Thus we co-operate with the Powers that be, and so put on our true armour. Thus are we in league with Infinite Life, and this will help us in the development of the spiritual consciousness.

It is necessary to recognize this Healing Presence, so that we may no longer feel like strangers in a strange land, but be like a pleasant company of explorers, climbing the heights of some beautiful mountain together, each interested in the other, to promote his welfare, lending a helping hand upon the right or left, when there is a declivity steeper than the one we are clambering, to surmount.

We have been too slow finding out we are all brethren and sisters, and have a common interest, common goal, to be attained. Now since we have found it out, let us come up all abreast, the stronger helping the weaker, until all can walk alike.

2nd. Man is not to be looking far off to a distant power, for though power is distant, it is near, too, and that at hand is for us. There is a way into the Spirit-

ual Consciousness, in which if we walk the trials of life fall into order and harmony, as the broken fragments of glass marshal themselves into beautiful flowers, in the kaleidoscope. Substance, Activity of Substance, and Fruit of both. The Father Source, the Holy Spirit, and the Son,—these three make *One*.

The Son is the Christ in mankind. The Holy Consciousness opens man's eyes to know he is one in Essence with his origin.

C. J. B.

For The Children.

A CHRISTMAS STORY.

IT WAS in the country, away out beyond Grand View when the place had but one store, whence the day before my father, mother, sisters, brother and myself had gone, in the big sled, drawn by old Kit and her grown-up colt, over seven miles of snow to Grandma's.

I wore a pale blue flannel dress, trimmed at the edges with madder red flannel like the dress-goods and a Shaker bonnet with a blue baiz skirt and crown. My parents occupied chairs in front, while the children nestled in the fresh, fragrant timothy in the bottom of the sled, with a big buffalo robe over them to protect them from the biting cold outside.

All this happened before Mrs. Eddy wrote about the denials and affirmations and the unreality of material things. But I had my lesson, even then. The Lone Tree just half way to Grandma's, had finally been reached, passed, and left far behind; the solitary store, smelling of brown sugar and fresh pine, also was passed, and the heavy timber entered, where so *Grandma's House*—a mighty reality to me, with its two big chimney stacks shining red through the trees, as the blue wood smoke curling comfortably over the road.

and stringing through the tall poplar tops—appeared, and our hearts leaped for joy.

Old Aunt Luce came up along the winding path that led to her cabin—her hands snatching her blue-checked apron about,—her face up, all smiling as she was saying:

“De Lawd bress my soul, ef dar ain’t Mars Will an’ ebry one of dem bressed chillen! *Humpb-humph!*—Heh! Well! an’ Mis. *Bede*, lem’me hep you right out.” And she almost literally lifted my mother out in her strong arms. Grandma was there, her sweet, fine Grecian face expressing her joy at seeing us,—it all seemed very real!

It was on the next morning—a happy, transparent, quiet Christmas—more than half a hundred years ago.

Before a ruddy, cheerful fire in the wide, old-fashioned, rock fire-place, with the merry sparks dancing up the sooty, mysterious chimney, and the logs sputtering melted candy out of their hickory ends, there sat in an oak chair, Grandma W—(whose up-stairs had ghosts in it—the negros said—and whose pantry smelled of fresh pies, and whose bee-hives were always full of golden honey, and whose colored slaves thought “Ole Misus a reely fine lady, becuse *Faginna-bawn!*”)

Close by Grandma’s side was my little chair (without rockers,) and my round face, big eyes and solemn, wondering countenance once in awhile lifted to Grandma’s face, which was bent straight at the flapping flames, and I supposed she was trying to make out how ever Santa got down the chimney with all his load, among which was my wonderful *store Dollie* which now rested quietly in my loving arms.

Santa did not bring my doll any clothes! There was not room enough perhaps. I so longed to make it

some. I looked up at Grandma's face, and was a little discouraged; it wore a religious look, and I remembered with chagrin that it was SUNDAY! Dollie must not go naked—so I ventured, very softly. I can hear my little voice now, toned down, tempered and softened, like the beginning of a prayer.

"Grandma?"—This was as far as I got; it discouraged me. I looked into dollie's mild eyes, and began again with new courage.

"Grand-ma?"

"Humph?"—Slowly came the barely audible absent-minded answer; yet as I did not reply—for I was most choked with discouragement—I took another look at my dear, neglected dollie; and this time with something like tears in my voice, I called again.

"Oh, Grandma?" I said, venturing to lay my hand on her lap.

"Humph?—What Honey?"

"Won't you lend me a needle and thread to make dollie a dress?"

Grandma was fully aroused from her reverie now, and with a sweet yet sad smile looked down at me, with a very gentle shake of her head, her lace cap-frills rising and radiating at the thought.

"Why! my dear child! Has nobody told you it is Sunday? Why, doll-clothes are nothing at all, compared with keeping the Lord's Day, my child!"

I did not answer; I looked down at the little figure with such lovely eyes looking up at me, and I thought the Sunday idea a cruel one to her. Yes, her clothes were "denied." Finally I overcame my feelings enough to say I knew it was Sunday, but I did not see how it could be bad to sew for such a good dollie.

"Yes, my child; this is the Lord's Day, and it is very wicked to work on Sunday! Be a good girl, and you shall have my needle basket and sew to your little

heart's content *tomorrow*," she concluded in her kindest tones. Yet it seemed an age to wait; and the looking-glass, swung low over from the opposite wall, reflected a pair of flushed cheeks and saddened eyes on the verge of crying. Yet I loved my grandmother too dearly to fail to listen to her; so we continued looking into the fire without speaking, until the folks coming back from Zion church whiffed in with a bolt of fresh air and snow, and Aunt Luce's square black face appeared to invite us all out to dinner.

And when I saw the roast turkey, steaming hominy and vegetables, the pumpkin and apple pies, the rich preserves and honey, and the white China pitcher full of unskimmed sweet milk, and a blue-belted ample pitcher (less aristocratic) with a wide, impudent mouth and willing look—with "Help yourselves" written all over it—and then I saw Aunt Luce's tired face, I wondered how they reconciled all that work on Sunday!

But they did not "reconcile" in those days, they "construed" and we all with one accord and good-natured faces, moved out into the next room, where dinner was steaming.

C. J. B.

"I want to congratulate you upon the contents of THE LIFE for this month. In my opinion your leading article, 'If We Faint Not,' 'Meditations' by 'Kaxton' and Mrs. Barton's articles under the captions 'Healing Thoughts' and 'Little Lessons,' in the April number are worth many times the price of a year's subscription to THE LIFE, to any one who will properly weigh and consider the thoughts contained in them.

H. J. W., Linneus, Mo.

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The rag-picker never looked above the tow-heads of his brats, nor beyond the faded blue eyes of his wife. His world was very small. The cricket that chirped beneath the hearth-stone of the hovel in which he might chance to live, and the sunshine that crept through the cracks, filled it with music and light. Trouble only strengthened the bonds of love and sympathy that held the little brood together, and whenever the Wolf showed his gaunt form at the door, the white faces, and the blue eyes, and the tow-heads, only huddled the closer to each other, until, in very shame, the intruder would take himself away.

H. W. GRADY,
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