

IN THE GREAT GOD WE TRUST.

THE MYSTIC MAGAZINE

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CONSIDER LOVE



EASE thy hating.

By the law of thought thy hate of a thing draws it to thee and fastens it upon thee.

Leave off hating anything.

Fear nothing, for by the same law thou art bound, and a power thou canst not cope with will worst thee.

Dwell in thoughts of Love, and thou hast bolted the door against hate. Thou hast made it of no-power against thee. And fear! thou canst not then find her in thy heart, for "Perfect Love casteth out fear."

Be wise, beware! to be unwise, for "God (Wisdom) is thy salvation."

Because ye are children of Peace, ye cannot bear that which is fretting. Thorns in thy flesh were easier to bear than thorns in thy mind, thou canst not see but only feel the pain. *Because* of thine inheritance, thou art fretted; none hinders thine inheritance but thyself.

Keep the law, and blessings in ceaseless flow are thine.

Give up thy precious, worshipped sins; repent and sin no more and thou shalt be at peace.

Love is supreme power.

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Christ Consciousness

By NELLIE WHIPPLE FAWCETT

The "Son of God" or Christ Consciousness is the Light of our spiritual world.

This Divine Consciousness illumines our entire mental body, which is our very own world. Realization of our oneness with God, in the same relation a child sustains to its parent, brings us into the same current of thought with the perfected Jesus, who became Christed while yet upon the human plane of activity. His **conscious** unity with impersonal God finally made him a personal God **unto himself**. He became an object lesson to the human race, not only for the age in which he lived, as Jesus of Nazareth, but for subsequent ages, until humanity, in fulness of time, should be drawn up into like Christ Consciousness with himself. He attained this high spiritual altitude through fulfilling Divine Law, or obedience to God. He was in perfect harmony with the Principle of his being. In him Spirit found no obstruction to the working out of Its mighty power.

Writers of the New Testament do not seem to possess equal comprehension of the occult teachings of the great Teacher, but the "beloved disciple" seemed to more fully grasp the full meaning of the Master's impressive instruction concerning man's divine nature. Until the dawn of the present age—Spirits era of universal enlightenment among men,—(considered by many the second coming of the Christ) only the few enlightened ones of earth have understood the Christ of God to be in reality Divine Consciousness, and that Consciousness to be Spirit, which is God, whose name is revealed to us as **I Am That I Am; or I Am Because I Am; or I Am Who I Am; or I Will Be That I Will Be.**

While every conscious Ego is **I Am**, within each consciousness God's **Presence** must be recognized as **its very own life**. Individual consciousness must perceive **Divinity within**.

We must know **GOD** to be our **highest Self, or ourselves** to be **God's Son**.

We do not understand our highest selfhood to be the **Whole** of God, but as much of God as we are able to comprehend. Even Jesus did not comprehend the **Whole** of God. The **Whole** cannot be comprehended by any fraction of Itself. God as **THE WHOLE** is universal, impersonal, infinite, uncreated, eternal, omniscient Mind. God-Mind-Consciousness fills the universe (which has been called God's **Body**) with Itself, and infinite manifestations unceasingly evolve from out the **one Spirit Substance** throughout the universe.

Living souls, spiritual images, mental likenesses of God, come into existence from out Infinite Mind, and knowing this sublime truth, we claim our true kinship with our very own indwelling God or Spirit or Christ or I Am. This Divine Presence within each soul compels our adoration.

Jesus Christ is known by most endearing names. Lover, Friend of sinners, Brother of

saints, Savior, Redeemer, Star and Hope of immortality, Anchor of the soul, Rock of ages, Refuge, Fortress, Light of the world, our Shepherd, the great Physician, beloved Son and Lamb of God. Our Lord.

These terms should mean to us, the indwelling Divine Presence; the Christ Consciousness or God's Universal Jesus Christ in consciousness. Whatever we choose to call the sacred **PRES-ENCE** within our soul, It is to each, the highest Ideal of which it is possible to conceive. It is our Life, Health, Wisdom. A unity of Peace and Joy. Christ Consciousness is the secret place of union with the Most High, where the soul abides in silence before its immortal, invisible King; where every thought is in harmony with Divine Love, Absolute Truth and Omnipresent Good.

Christ Consciousness is the goal to which all aspire, to whom the Christ within has been revealed as our spiritual selfhood. Although the human Jesus was born in Bethlehem of Judea long centuries ago, unless the Divine Christ-Child is **now** brought forth as a **living reality** of the soul's consciousness, the birth of the Messiah of the Hebrew race will not bring us into realization of Christ Consciousness. Following the example of Jesus, and believing **for ourselves** his words of **conscious unity with God and dominion** over all things, we let the same mind be in us that was in him; the Christ-mind or consciousness.

For this high altitude of Mind above
For this **Christ-Consciousness** we pray;
Borne on the wings of Omnipresent Love
We'll reach the realm of everlasting day,
Where Christ hath for us all prepared
A place, a habitation, a reward,
For strong yet gentle souls, and meek,
Who earnest strive and ask and seek
For the **Christ within**: that mystic Word
Spoken by Spirit's holy breath
Into the manifestation we discern as **flesh**.
That Word is **Life ITSELF**. It knows not death.

'Tis those who knock upon the door
Of the All Presence and All Power
Whose consciousness unfolds to Light
Of immortality and power with God.

Anyone who lives an absolutely pure and Holy Life—the Christ life—is a more or less Natural Healer of Diseases. Wherever such a person goes will be started health vibrations. Not a thought need be thrown out, not a word spoken or not an action taken; with a Holy Man, wherever he goes the air is purified and Peace and Harmony reigns. His very presence is re-creating and refreshing. The basest sinner rejoices in the presence of a really Holy Man, and will look up to his radiant face with a new hope and a new inspiration. Such is the Power of the Holy Spirit.

TRUE LIVING

To where do you think this philosophy is tending? Does it strike you, who have read the previous articles under this heading, as expressing the principles of the true life? If it does not so appeal to you, then it is not for you. This Philosophy would have no adherents except those to whom it appeals very strongly; for no half-hearted follower can be its disciple.

In the true life there has to be true living, true effort, true love, true co-operation. Only whole-heartedness will fill the bill; so, if you have not this, you are not yet ready for the true life with its ever increasing sublimity and peace.

In the true life there is great activity, for the spirit that actuates it is all activity. No sluggard has that spirit, nor can participate in that life.

Idleness is no part of life—life is activity— whoever would find life must be up and doing— deeds, not theory, count. Theory is all right, but is only an empty shell unless deeds fill it with life.

Are you dreaming? Fulfill your dreams— makes them actual.

Are you indifferent to life? Then your only hope is that some trying sorrow shall shock you so severely as to make you feel your great need, and compel you to look for a better life.

"God does not give the spirit to make man happy so much as to make him a useful co-worker with Him for the good of all." Whoever is a co-worker with God is alive, and whoever is not a co-worker with Him is dead while he liveth. What is a man given life for, but for usefulness? If a man had millions in gold and rendered no service to men, what good would he be on the face of the earth? What respect could he command? No more than a vagabond—they are quite of equal value, and evolution will have great work to do in them before either one can be called a man.

Those who are the most respected and honored are those who render the most service.

Is yours a utilitarian character?

All work is ennobling when done in the right spirit; and with the right spirit its drudgery is taken away. Why not love your work, since to be useful is life? And, because anything that is needed to be done is worth doing well.

No employer has a right to make a slave of an employe; but the employe can rise above his slavery if he will. He does not rise above it by running away from it, but by becoming its master instead of its slave. You need not think I am writing from my head, for I am not—I am writing from experience, and I know the most laborious service can be made to serve us; and there is nothing else will help the soul to more quickly become master of itself than trying positions of this nature, entered into with an honest desire to serve faithfully and well—and to master one's own unwillingness to do what the overruling wisdom has given it to do.

Do you not know to be faithful where you are is fitting you for something better? Do you not know if you are not faithful you are not fit for anything better? How do you expect to progress except by being faithful to present trusts?

That "Satan has some mischief still for idle hands to do" is very true. You have learned in these lessons that Satan is the lower nature as the adversary of Christ, or the higher nature; and few of you, doubtless, but have experienced how easily the lower nature can get you into mischief when idle.

You all know, too, that the Christ-nature is the one who serves the world with untiring devotion and with patient unselfishness.

Now which do you think the noblest—usefulness or idleness? The mother who brings up her daughter to think it a disgrace or beneath her to wash the dishes or scrub a floor is bringing her up to be a fool. The poor girl brought up in idleness is only a thing to look at, but no use to any one; and womanhood and her character are wholly at variance.

The true woman is the one who knows how to fill every place in the home—from the kitchen to the parlor; and who makes herself an indispensable article in the household by her unselfishness, her thoughtfulness and her usefulness.

Is a girl to learn all this after leaving the parental roof? But there is no place or time to learn this so well as at home with mother—and it may save her many a heartache to be assisted in her development by a mother; nor is a mother's duty done except she gives her child this education.

No woman can ever truly learn to be useful to the great world unless she can serve those about her in loving faithfulness.

True education and co-operation should always begin at home. As to their end, there should be none. If the children were taught at home to co-operate with each other and with their parents, it would become a fixed principle in their character that would go with them through life and make it easy for them to come into the co-operative life of the Universal Brotherhood that is surely coming on the earth.

Because of the coming of this brotherhood there is urgent need of continual self-education and preparation to that end. That universal harmony may prevail, every one must bring himself into subjection to the principles and laws governing universal life.

There will be no trouble about the life being here when you are ready for it because it is always here, though it may be just out of sight; but it is only so because it is waiting for faithful adherents—for those who are afire with love of it; then indeed shall it be practical and become actual.

When the true life does rule the world we shall find that each soul is fitted into its own sphere of usefulness, where it contributes its share of supply to the needs and happiness of all.

There will not be more in one department of use than are needed, nor shall any department lack for faithful servers. God is not so creating us as to have the world lopsided. There will be a place for every one and every one in his place—and we shall all be happy workers together in our Father's Kingdom. There will be no slaves in that day—but servers for the love of serving will be the happy lot of all.

The purpose of this philosophy, which teaches the laws and principles of the true life, is to lay a foundation whereon each one may build in him or herself the Christ character, thereby fitting themselves to be members in this kingdom of love, *i. e.*, divine usefulness.

In the first lesson we have our basis for all that follows, and the reason why it can all be made practical. The "Unity of Life" (see December Mystic Magazine) and we partakers one of another and of the Infinite—is not this a reason why love should be the law of conduct among us? And is it not the realization of this truth that makes it possible to love our neighbors as ourselves? For as long as their life seemed something foreign to our own we could not do so. Is it not also the reason why nonresistance is the true law of life? Shall a man resist his own life in the form of his brother man?

Really there is but one life; we are not severed from the infinite. Form has deluded us into thinking ourselves separate beings—but the truth is we are all members of one life, and our only hope for peace is in unity.

Love then is our first and greatest principle; and without love there is no possibility of union—no possibility of peace or life eternal. Love includes all else in itself—it is the whole Law—the others are but to explain the conduct and attributes of love.

Love is the beginning and the end of life. By its power we are transformed and all the attributes of spirit become ours. By its power also we are able to live by altruistic principles, and are made worthy of the gifts of the spirit. Peace and patience belong to the loving soul; and spiritual birth and health secure can come in no other way. Therefore the sum total of true living is "Love." This we develop, little by little, as we grow out of selfish, natural tendencies into the universal and spiritual, through self conquest.

And "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

BAPTISM.

Thou hast been baptized by fire and by water.

Yet hast thou been baptized by the Holy Ghost?

How do you know anything about the Holy Spirit?

We do not truly know about anything until we begin to praise that thing.

Why so? Because praise is the language of God, and no other language availeth anything.

How then shall man praise the Holy Spirit? Begin thus: O, thou Blessed Presence, thou Ever Presence, thou Helper! Thou who art ever listening. Thou who art ever answering my slightest wish, I lose myself in Thee.

Thou dost absorb me utterly, until Thy radiance shines out through all my being. My self is immersed, is baptised in Thee, until I become individualized by Thy Power and able to stand in the consciousness that I lose my life to gain it.

My life was pride. Pride of many kinds, but all this is lost in Thee, O Blessed Presence.

My life was hate. It is lost in Thee, O Love! Thou Blessed Presence.

My life was loss. It is lost in gain, in Thee, O Blessed Presence.

My life was cruelty and revenge. It is lost in Thee! And in Thy radiance I am made alive.

I follow whither Thou leadeest.

I go whither Thou guidest.

I speak as Thou doth direct.

I am obedient unto Thy Will, for It is mine now.

I have been baptized by the Holy Spirit: self is known no more, for I am immersed in God, and praise Him with my whole being.

I let everything that is within me Praise His whole name.

"I Am" that Blessed Presence and can be nothing else.

PALM AND CEDAR.

He shall flourish like the palm tree; he shall grow like the cedar in Lebanon.

A true man's life is neither Exogenous nor Endogenous. He will flourish like a palm, he will grow like a cedar. There is no greater joy than to see a man grow from within, to see a man wise because his love is pure, to see a man peaceful and contented because his habits are simple and his needs are few. Life must be enshered in good or man could not exist and true life embraces a two-fold idea. To live from knowledge is to grow like the cedar, but to live from the heart is to flourish like the palm. To grow is to progress towards perfection by knowledge, to flourish and grow means to Realize divine life in its fullness. O pilgrim! grow from within and the branches thereof shall be spiritual vision, purity of conduct, perseverance in duty, holy meditation and mental tranquility. Ye shall flourish like the palm, ye shall grow like the cedar in Lebanon.—*St. Loretta.*

PRAYER.

O love of God O love of God, rush in,
Sweep every avenue from thee to me
Entirely free from selfishness and sin
Then I may hope thine unveiled face to see,
Cleansed wholly by the rays of thy pure light,
All loves unworthy in this soul of mine,
Will die and fade forever out of sight,
A new life waking at a touch of thine.
Love infinite, unchanging and eterne,
Now draws my soul as doth a mighty sea,
Toward which all lesser waters ceaseless yearn,
Within its bosom to absorb'd be,
Once having reached, O love of God, thy breast
My soul will find itself and be at rest.
Lura Brower.

In quietness and in confidence shall be your strength.—*Isa. 30:15.*

LIGHT IN DARKNESS

By H. Aylmer Harding

O God of Hosts, lest we forget Thy power,
Grant us to learn thru suffering's evil hour
That e'en in Hell Thy Presence never fails
To reach a soul whose faith in prayer prevails,
And if by sorrow we the truth may know,
And thus help others on life's pathway go,
Grant us the courage born of love, to feel
Joy that thru sorrow we can truth reveal,
For so in anguish, pearls of greatest price
Lie hidden, till in willing sacrifice
Of self, the soul knows joys from Paradise.

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AFFIRMATION

I have Faith in the Supreme Good.
In this Faith I live, move and have my
being, and out of it all my needs are
supplied.

Each soul inherits all that each soul deserves.
God is just.

From all beings, all events, all life, know that
God is the All in All.

We rouse our minds and turn it inward, and
then the Christ forms us, in beauty and per-
fection.

Come precious soul and listen! The foun-
tain of Wisdom is inexhaustible. Drink to thy
fill, and be refreshed and enjoy Eternal Life.

If thou wouldst be a conscious actor in the
eternal drama of the Whole, thou must know
the blessed truths of evolutionary philosophy
and Reincarnation.

Love, more love, is what the world needs;
not more plans and schemes of "salvation."
Universal Love will solve all problems and all
differences and bring peace, harmony and melody
into the world.

All nature—all forms—proceed from one
Universal and Eternal Mind—God. Therefore,
all is good. Who is there, save the carnal-
minded, that dare label this thing good and that
thing bad?

At-one with God, man is a Universal Seer as
well as a Universal Lover—sees the all in All,
past, present and future—from everlasting to
everlasting he sees and knows all, because he is
united to the all-pervading eternal All.

Love God and get your heart and mind right
and then you will become a wonderful psychic
to attract only the good, unseen forces that will
help you along the great Path to Eternal Joy
and Bliss.

What matters all these theories and plans of
"salvation" if I have pure, fervent and uni-
versal love for God and all beings—all Life—
in my heart and mind? This will lead me to
the Most High, to a recognition and realization
of the eternal oneness of all Life.

Feed thy soul, heart, mind and body with the
best foods. And what is best? That which
the sweet and silent voice of thy soul tells you
is best in your serene moments of calm and
meditation. Intuition is the best guide in all
things. Pray, listen, obey and do.

"All is of God that is, or is to be, and God is
good." All that He has created was and is
good. In the plan of God everything is de-
signed for some good use. Evil is the perva-
sion of good. Solomon said: "As he thinketh
in his heart, so is he." And it is possible to
read the mind of man, because he gives expres-
sion to his thoughts in and upon the body.

Great is he who loves and sympathizes with
his unfortunate brothers in real wisdom. In-
deed, in love and sympathy for all is real wis-
dom. We are here by God's Will to help each
other, to serve and co-operate with love for the
good of the Whole. It is always said of a great
and good man: "His heart was always with the
weak and miserable poor." Come, beloved,
let us bless, and be blessed, by learning to love,
by living love.

Wonderful things are doing and arranging to
fill the future with blessed uses and glorifying
the Inner Life of All; filling our hearts with
overflowing peace and with songs of gratitude
and praise to the Benignant Love that broods
with divine kindness and perfect wisdom over
all of us. Oh, how bright and blessed is the
present; and how much brighter and more
blessed will be the future for All!

Not all your dreams are spiritual leadings.
From the deep wells of the inner life come the
waters of refreshing, but in them we have cast
now and then a poisonous weed, and the in-
fluence of these upon what should be our waters
of joy is often apparent. Try all your intuitions
to see if they are harmonious with spiritual love.

To the soul that has realized Truth all things
are related and the thought of separateness is
never in mind; such a soul is free and exists in
Oneness. Emerson said: "To the poet, to the
philosopher, to the saint, all things are friendly
and sacred, all events profitable, all days holy,
all men divine. For the eye is fastened on the

life, and slights the circumstance. Every chem-
ical substance, every plant, every animal in its
growth, reaches the unity of cause, the variety
of appearance."

When I am surcharged with the Holy Spirit
I am all life and reach that plane of consciousness
known as the superconscious or blissful state.
This is not the subconscious or trance state, but
the wide-awake state—the Supreme State, when
I live and vibrate with the Infinite. We all
have these blessed and supreme moments at
times, and it is this occasional touch with God
that gives us new life, new strength, new hope
and new courage to push ahead on the Eternal
Path of Progress.

The language of the soul is pure and simple
and understandable by all souls, because it is
the language of pure and simple Love—universal
Love. The more Love man puts into his
thoughts and words the more widely is he un-
derstood. He who speaks from the soul alone
is whole (holy) and not partial, and is better
understood by the Whole—the multitudes.
Moreover, the language of Love is lasting—it
endures. Can the words of Socrates, Plato,
Buddha, Jesus and many other great lovers of
the Most High ever die? These Universal
Lovers spoke and wrote the Universal Language
which is eternal and easily understood in all ages.

Mental Science says: "Get yourself right and
the world will be all right." So far so good.
But Mental Science cannot get your SELF (the
Soul) right, because the Self, or Soul, is a
spiritual thing and not a mental thing. There-
fore, we must go to Spiritual Science, or Re-
ligion, to get our Selves—our Souls—right. We
must pray to God with earnest prayers for
Divine Help and Leading. We must look only
to God for help. The Mind can help us very
little. There is the Soul which is the master
of the Mind, which must be roused and joined
to God before we can get our Selves (Souls)
right. We must surrender mortal mind and
mortal will completely to God before we can
get our Selves right; before we can breathe the
Holy Breath—the Holy Spirit.

The ultimate analysis of the Grand Design—
Divine Plan—demonstrates that back of, in,
and beyond all Nature is that which we call
Infinite Wisdom—Infinite Perfection. All Na-
ture ultimately obeys the law of Eternal Spirit.
Religion, philosophy, morality, are both means
and results of man's spiritual unfoldment. All
aspiration and all experience ultimately lead
eternal man, through Nature, to the Most High
—beyond all Nature. At this stage of our evolu-
tion it is of vital importance that we awake
from our dreams and nightmares and begin to
realize that we are all eternal souls going on-
ward, forward and upward to the blessed state
—Eternal Bliss. The ultimate analysis of
advanced souls—those who are far on the
Blessed Path—clearly shows that the goal of
each and every soul is the same—it is oneness
with the eternal and Blissful One.

PEACE AND PATIENCE

PATIENCE, one of the greatest of virtues, is a very rare thing in this hustling, bustling age. It is an attribute of the Divine Spirit. To learn to wait in patience is perhaps the most trying lesson of the soul; for it is so opposite to the vibrations of this age, and so opposite to the eager desire to achieve and be.

True patience is largely the effect of unflinching faith—a confidence in divine Love and Wisdom that can not be shaken, or moved out of its evenness and peace; and this faith comes through knowledge born of experience.

One thinks it were easy to be patient if their life could be all smooth and nothing to try them. But how would you know you had patience if you were not tried? Patience, dear hearts, is the power to endure sufferings uncomplainingly.

Patience is power; impatience is weakness. Does suffering make you impatient? Then patience is not yours; nor is it suffering that makes you impatient. You are impatient; and suffering reveals it. It is a part of your nature, but passive or covered until something stirs it into action. Then you think you are impatient, and that is wrong. But this was only a means of revealing you to yourself, that you might see yourself as you are; and to create a desire in you for a transforming of these undesirable characteristics.

When impatience is stirred we call the action evil, but without this friction patience would never be attained.

Patience is an attribute of our divine nature; while impatience is of the human. First, that which is human; afterward, through much attrition, the divine is born.

To bring impatience to the surface is not so evil as to have it in subtle, deceptive hiding; for there is possibility when it is brought to the surface of its being washed away; otherwise the nature would remain unchanged, and the beautiful, divine characteristic—sweet patience remains an unknown quality, never born to the soul.

The patience of God! What shall we liken it unto? It is like the tender patience of a mother with a sick or erring child. Have you never marveled at her untiring patience? It was revealed to us also through the unflinching patience of Christ toward those who persecuted him; never, at any time, did his patience fail him toward the ignorant.

When man is born again into his divine nature this unflinching patience of Christ will be his. But there are some suggestions that will be an aid to this end. He who adjusts himself to infinite life will possess his soul in patience much sooner than those who are vainly striving to adjust infinite life to their puny selves.

The man who tries to make all things subservient himself, instead of himself serving all things, is on the wrong track and will never find that peace, that is divine patience.

There is but one road that leads to the Christ-life; and that is the way of self-renunciation. It is true religion, or the reuniting of the soul with Infinite Life by giving up its individual will that it might conform to existing law and prin-

MESSAGE OF THE PATRIARCH

To the Beloved Brotherhood: Ye are the links in this golden chain. Help us to extend it around the world, that all nations shall be imbued with the Divine love of Peace. It proclaims a Saviour's love. May our little Messenger be vitalized anew, freighted with everglowing truths to enlighten and bless humanity.

Dear ones, thou must wait and work here ere ye can behold what lies beyond the mystic veil, where God reveals His most perfect work. Thy mission is to serve Him by loving thy brother man. Christ revealed the way to yonder Heights sublime. "Seek and ye shall find." *Patriarch.*

ciple; thereby being attuned to God and finding peace.

There are many conditions, of course, that are to be changed; but they will be permanently and most perfectly changed by a change in human nature; because human nature has produced all of these wrong social conditions, and only the divine nature coming forth in us can correct them. Here is another thought that may help some to see the way to divine peace and patience. No broader, truer life can ever be known or gained until the present life is given—lost. For, if a man will hold on to this, he cannot have the greater life—he limits himself, because he cannot give up his present way of living.

But this is evolution's law that we lay down the lesser for the greater. And this is only another way of stating that, self-renunciation is the law of progressive life! and the way to the eternal condition of peace, both within and without. If the outward were changed, and the inward unchanged, it would be no lasting condition, for selfish man is never satisfied, and peace would still have to be sought. Therefore the necessity for the inward change first.

All people love peace, and long for lasting peace. Although their ideal of peace may only be that of an outward or social condition, or they may have no formulated ideals as to what constitutes peace, still the longing is there in the soul.

Peace in the heart and in the home is as necessary as among the nations. In fact true peace includes all these.

Unless the mind is at peace, there is no peace anywhere for that mind. Peace, then primarily, is an inward state which produces the outward conditions that correspond to itself.

When we know how to live at peace here, we will be at peace everywhere. When peace is once established within, we will carry it with us everywhere, and can truly be called peace-makers, for that which we have we can impart.

It is better to be able to create peace, through a peaceful spirit, than to compel a semblance of peace by force.

Let us while seeking peace get down to the foundation and patiently build from there; so, that when we have completed our building, it will rest upon a firm and enduring basis—that

will more than repay us for our thorough work, if it has taken years to accomplish it. You may not know what a great help the exercise of patience is toward that state of abiding inward peace every heart craves. Be patient with the erring. Be patient with those who differ from you. Grant all the right to freedom of thought. Watch yourself; there all the danger lies. With all the little things, that come up to try you through the day, guard your own soul; speak to it that it be patient, for the control of one's own spirit is a wonderful thing to gain—the giving up of one's own way contains a mighty lesson, and often a mighty blessing. Instead of asserting yourself, exercise your principles of nonresistance and charity; give your higher self the opportunity to live its peaceful life in its own beautiful uncomplaining way.

The true spirit in you is always at sweet, that abides in the soul that is.

There is a peace ineffable, and beauty and majesty of the Christ, self, perfectly reflecting the dignity he mastered or transformed, so it will be a faithful servant to your higher peace; it is always satisfied; its patience knows no bounds.

It is only the lower self that has to be reconciled to God, *i. e.*, to life.

This peace is itself the very spirit of patience. It rightfully belongs to every soul—and every soul may attain it by making it the goal of its life.

Oh! storm-tossed, troubled soul it is worth seeking; it is worth all it costs; for pain—after it is past—is found to have been only a shadow that was good to pass through, or a fire that has purged you of weakness and dross, and left you strong and pure.

Patience, then is the way to peace, and blessed is the soul who possesses the power to exercise it—for it will cause the Dove of Peace to descend and rest upon that soul.

LOVE

LOVE, that "greatest thing in the world," so little understood and cultivated, although having within it the promise of heaven, should receive our first and undivided attention.

Why is not the life of man dedicated to

Love instead of to money! All the days of a man's life spent in getting money—useless to his soul or as to any real value. It can never bring him heaven. It can never give him life. At best it can only supply him with temporal necessities. But Love promises him, not only to supply his need of temporal things, but to be to him the open door to the heaven of eternal life.

In order to grow in spirit it is absolutely necessary that we cultivate love, because it is the transforming power. A mighty power, that can transform the world into paradise regained, is Love. It is the only power that can unite us into common brotherhood. It is the power that draws and melts all hearts, and is solvent for all ills. How shall we cultivate Love until it becomes our own, real, active nature, possessing us at all times and under all conditions?

First, we may pray for it without ceasing, continually giving our hearts to it, to be cleansed of all selfishness. Second, we may send forth kind and loving thoughts—and follow them by acts—to the poor, the oppressed, the wrongdoers, the suffering, and to friend and foe. Third, we may guard our tongues from harsh and evil speaking, or unjust and harmful criticisms; nor will we forget to exercise toward the dumb animals, as Love would.

Every exercise of kindness brings its own influx of Love—so the giver is enriched by giving, and the more one gives the more he accumulates. Suppose all the inhabitants of the world were your children—do you think you would need to be reminded to exercise love toward them?

Assume in your thought or feelings the attitude of a father or mother to the whole world—what would you desire for them? Their good, their happiness, their prosperity, would you not? And that they might dwell together in love, in harmony, in mutual happiness and the joy it brings.

Have you never felt a child's affection for the aged? Or a parent's feeling for the young and experienced? Have you not a sister's or a brother's love and consideration for those near your own age? Would it be difficult for you to practice these attitudes when you stop to remember we are all of one, and are truly members of one family; and that all these, whether saint or sinner, are our own? If you had a crippled sister or brother would you not exercise the greater patience and kindness toward them because there would be more need of it? The erring ones are our crippled sisters and brothers. If you had a blind member in your family would you not do all you could to make that life bright—to help them to realize and enjoy the beauties of the world, and to teach them of things most lovely that they had never seen? Many are the blind to all that is good and beautiful—no ray of light has ever entered their darkened sphere of life. Could you not draw aside a curtain and let a little sunshine in? No matter if they frown and can not see in the light; by and by their eyes will grow accustomed to it, and then they may ask for more light, of which they had never known but for your act of kindness. Many a life has been changed by some one little deed done unthoughtfully, unselfishly.

Can you think of anything that would bring

you purer happiness than to perform a helpful deed to a needy person.

Dear friends, there is no need of waiting for our heaven until after death. We are all members of life now, and we can create our own heaven now as at any future time. Love can do this for us. It can melt away all the barriers and all the differences in our lives, uniting us into that oneness where all know as they are known, where there is nothing hidden, because no one wishes to defraud or deceive another, and where peace abounds.

What if you fail sometimes to feel and exercise love? Resolve to try again, and pray more earnestly for greater love than you have ever known. What if you have practiced this for years and have become almost discouraged because you can not see that you have wrought any change in others or brought forth the fruits of love? Never mind; keep on serving with all your heart, though you feel like an unprofitable servant, a change is being wrought in you, and there is the promise that if you are faithful in little you shall be made ruler over much.

The harvest is sure; but you are not working for the harvest as a reward—but for Love, and for the good of others, and for the spread of the Kingdom of Heaven, with its peace on earth.

All around us are so many struggling, suffering poor; many of them abject slaves in a land called free. Only by love shall we ever be able to make it truly the land of the free, and to see these sisters and brothers comfortable and happy, enjoying their rights to the blessing of our common Father, and of our dear Mother Earth.

Masters, love your servants as your own household, and share with them all your combats; and your servants will love and render you truer service joyfully. But you can not expect them to love you for indifference and abuse. See that, after their day's work, their bed is as comfortable as yours—their room as well ventilated. Are they not your brothers, whose keeper you are? Sensitive souls who have a right to life? "Live and let live," for by what right have you monopolized the good things of earth? Some day the tide may turn, and it would be better for you to have practiced doing as you would be done by in the event.

Love has given us such a beautiful earth to use and enjoy; but in our desire to monopolize we have failed to appreciate either the gift or the Giver. When shall we learn to use it as children of one Father? When shall we do away with slavery and be common heirs of the earth? Love, speaking through Jesus, said "the meek in spirit shall inherit the earth." So not they who would possess by force, or strategy, or superiority shall always control, for Love is just, and her impartial rule may be nearer than we now think.

Love shares its all. Love delights to bless others, for its joy is in their joy. Love is un-failing, creating harmony everywhere. She draws all with her irresistible charm, cementing them into oneness of life. Modest but mighty is Love. It is the highest name we have for God, the Almighty, and the command is that we be perfect as is this Almighty Love, that we may be its children.

LET THERE BE LIGHT

By H. Aylmer Harding

"Let there be light, O God," an angel cried,
While bowing low before God's mercy seat.
"Be mine the task the sons of earth to greet
And scatter blessings o'er Thy Kingdom wide."

"Let there be light," another spirit saith,
"Speak the creative word and set men free
From sin and darkness; o'er life's stormy sea,
Let there be light, be it in birth or death."

"Let there be light," all heaven took up the
strain,
"Breathe Thou upon the world and let the fire
Of Christ's own love empower and inspire,
Lord, let Thy Spirit fall on earth like rain."

Seven angels bore the base of sacred flame.
Seven songs harmonial swept the vaults of
heaven,
While upon earth fell showers of blessing seven
And all the world in freedom praised one name.

In universal love each saw the good,
In freedom each soul found its love new born,
Finding, with each successive golden morn
Fulfillment in Christ's reign of Brotherhood.

THE COMING LIGHT

By H. Aylmer Harding

There is a light within whose radiant beams
illumine the dark world in its cloud of dreams;
There is a power residing in each soul
Who trusts this inner light to find its goal.
While oft a radiant Spirit from the skies
Breathes forth the perfumed thoughts from
Paradise.

Man only needs to recognize this power
And thus live on, content from hour to hour,
To find revealed in passing common things
The Way, the Truth, the Life, the King of
Kings. ..

Father, we thank Thee for Thy gift of song,
For tho' in anguish, pain or bitter wrong,
There is a harp within whose magic strings
Love strikes, the while some guardian angel
sings

Songs of the victors, promise of the years
When Truth empearled in penitential tears
Shall rule once more, and faith and hope and
trust

For aye dispel the thought that man is dust,
Hope rises glorified amidst earth's woes
And Faith and Love vanguish life's new birth-
throes.

PEACE.

Drop thy still dews of quietness,
Till all our strivings cease,
Take from our souls,
The strain and stress,
And let our ordered lives confess,
The beauty of Thy Peace.

M. H. L.

The Eternal and Universal Brotherhood of Mystics

We ask you, dear brother or sister to come into fellowship with us. All are our brothers and sisters and no matter what your religion is, whether you are an agnostic, a sceptic, or an atheist, or what your nationality is, we know you are an eternal child of God, and an eternal brother or sister, and we want to have you join our blessed Brotherhood, and come into the radiant Light of Universal Truth and Love. We can help you, in the work of The Eternal and Universal Brotherhood of Mystics, to gain Peace, Power, Harmony and Perfect Health of Mind and Body.

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To Thee, I desire to consecrate all my thoughts, words and actions and sufferings. I desire that in all things Thy will may be done. I beg of Thee to enlighten my understanding, to inflame my will, to purify my body, to sanctify my soul. Fill my heart with tender affection for Thy goodness, love of my neighbor and contempt of the world. Let me be faithful to my friends and charitable to my enemies. Make me patient in affliction and humble in prosperity. We ask for Thy glory and honor. Amen.

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