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WASHINGTON NEWS LETTER

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I Am The Vine

Jesus Christ

The Way The Truth and the Life

Our Savior

A MONTHLY MAGAZINE OF DIVINE HEALING

Vol. XV. OCTOBER, 1909. No. 1.

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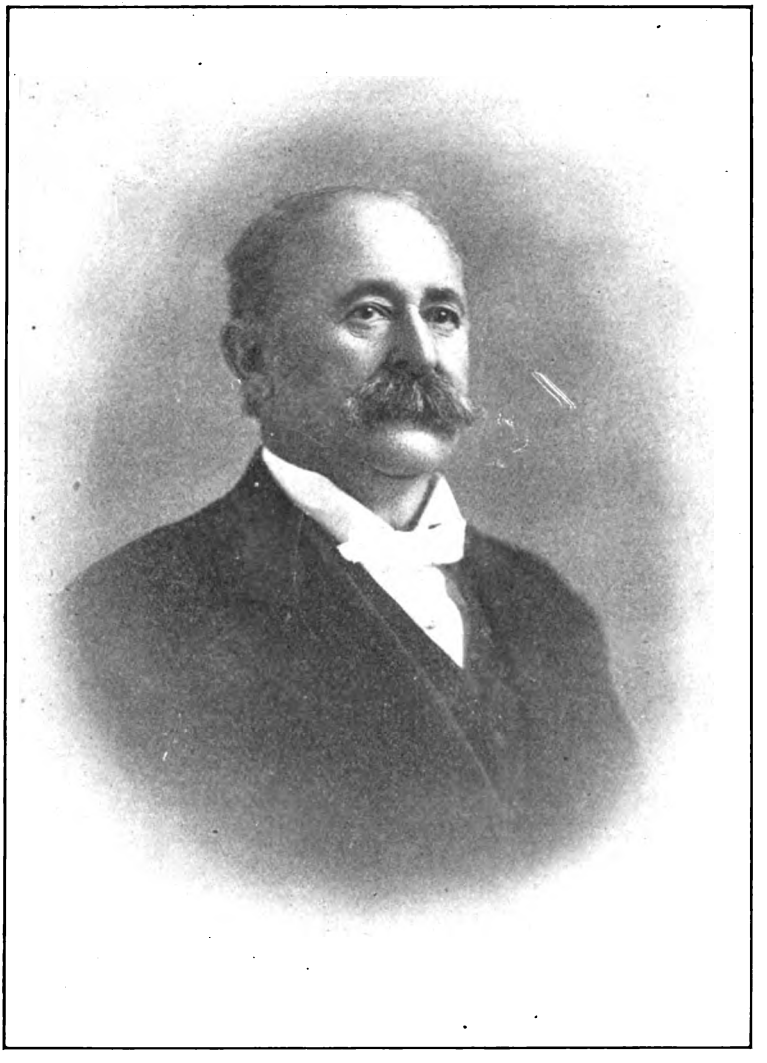

Bishop Oliver C. Sabin

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Religion Should Make You Free

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BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IN THE commencement of our new church year I wish to express my thanks and gratitude to God Almighty and to you for so many beautiful faces of the old guard which I see here this morning. We hope and expect a very prosperous year; everything indicates it.

The subject for my lecture this morning is, "Religion Should Make You Free." We see so much of the reverse surrounding us everywhere that I thought this would be a good topic to discuss. "Religion should make you free."

Religion itself, as a word, means absolutely nothing. If you take a panoramic view of the world's history and seek its interpretation from that which has been given us under the name of religion, everything has been committed, both good and bad, that is within the range of human thought.

In one place we find it has been made the machinery and enginery of a system of servitude and slavery, which has kept down millions and hundreds of millions through thousands of years, and that they are as much enslaved today as they were three thousand years before the days of Moses. Brahmanism—nobody knows when it was started; I do not pretend to give you its date—established a system of caste under the name and guise of religion that held the people in perfect slavery, in perfect bondage, to their fear of the results if they did not walk in the line in which that religion dictated. Religion has been made the enginery more than anything else of repression of the human mind because of the fears of what they will get if they do not behave themselves, and in what they are to behave themselves is dependent entirely on the code of mor-

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als, or ethics, or immorals, whatever you may term it, that the people give out who pretend to control that religion.

Mark you, in speaking about any particular religion, I do not speak about any particular church. I do not think there is any church in the world in our day and age that is responsible for anything past at all. I think Brahmanism is responsible for it; I think they established it for the purpose of holding the people right there. I think there are three, maybe four hundred millions of Brahmins in perfect servitude.

But look at religion today; it is really a repression by fear. If you do not walk right straight you will go into hell and be burned. One church gives one interpretation; another, another; and finally, another comes along and says if you commit one sin you are guilty of the whole decalogue or catalogue, whatever you may term it, so you are in for it any way.

That is the way they taught me, and I left them. I knew I was committing sin, so I knew I was in for the whole business, if I had been properly advised, and I knew I might as well be hung for a whole sheep as a lamb, and I left them. The teaching was a complete system of repression. I remember when I joined the church when I was fifteen, the only lasting impression that I remember was one of a regrettable character. There was a new by-word that I had just learned; I thought it was a nice by-word, and I wanted to use it. But, on the other hand, I had been baptized, and that saved me, and there was now no danger of my going to hell; and that was the reward I got.

The idea of being religious, or doing anything from a principle of love, or from the belief that it is right to do right, does not occur in modern orthodoxy. The old principle that was enunciated by Confucius five or six hundred years before Jesus Christ was this: Do right because it is the right thing to do—I am giving you the substance of what it is—not for the purpose of receiving some ulterior benefit or reward, but because it is right to do right. And Confucius enunciated another trite but true saying; and that was that ignorance was the mother of all vice; and I think Gautama Buddha, away back yonder, enunciated that doctrine when he said that ignorance of Truth was the cause of all inharmony, the cause of all human suffering. The same doctrine our Savior enunciated when He said, You shall know the Truth and the Truth shall make you free.

Religion, if we use the word at all, should be something that gives you freedom, and the only way that you can obtain that is by ascertaining and knowing what the Truth is. Now you do not learn the Truth by having your mind filled with pictures of endless torment; by having your mind filled with the idea that there is an opposite creation to God Almighty in the shape of a fallen angel, called a devil, that had got the advantage, so to speak, and was corralling the whole business except one or two, or a few, that came up this straight and narrow path; but this great, broad road that led to death was governed and generalissimoed by the devil.

That religion does not give you any freedom. No Christian that is taught properly along orthodox lines knows whether he is going to wake up in hell or Heaven. He knows where he wants to go; we all know where we want him to go; we want him to go to that beautiful place, but how do we know? He may have committed sin, and there is inexorable justice, not love. A God of justice

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puts the sword right to him, and if he is committing sin He damns him forever. Let us look at it a moment; let us see, if we look at it in all fairness, if it is not a little overdoing this eternal justice, to punish a man forever for what few crimes he commits here on earth. We send a man to the penitentiary. If he is good we give him credit for being good, and we let him out all the sooner. But in this grand doctrine of inexorable justice, when you are in there you are in there for keeps; there is no dodging it; you will not get out. Is not that a monstrous doctrine? It is a doctrine that can be shown by vital statistics to fill nearly one-half of the asylums in the United States and the world. In my experience in the course of every year a great many people come to me that are downed by this depression of eternal damnation. They believe that they are in for it; and, strange to say, those who are the worst are those who are the most devoted to their so-called religions.

I saw a man going along the street this morning with a Bible under his arm; his face was half as long as your arm, and he looked as though he was going to a funeral procession, instead of going where he could learn the love of God and make him a free man and send him out into the world free, instead of going through trying to dodge hell and damnation. From the look of his countenance it occurred to me that the old man had figured it all out against himself and thought he was about ready for the grave.

Why, some of these good people are so religious and bound up with this orthodox must, that they will take the orphans in the asylums and beat their daylights out of them trying to get the love of God into their hearts. I know a young fellow in this town today that was raised in one of those quasi-penal institutions for orphan children. They so beat religion into him during all the years he was there that you could not shoot him into a church with his own free will and accord. I doubt if you could load enough powder into one of those great guns that throw a shell fifteen or twenty miles to shoot that fellow into a church door.

I am not talking against any church. The whole system is wrong. Religion, if it means anything, means love. If it means anything it means honesty; if it means anything it means that you shall take your brother by the arm or by the neck and love him and protect him, and do unto him as you would do unto yourself under like conditions, and carry out this broad doctrine of love your brother and Love God Almighty; and then you are free. That is the Truth. Fill a person with this Truth that gives Love and Life and Good, and it manumits him and frees him from all this fear; frees him from sickness. He has no more worry about the ills of life. It manumits him; it takes God into partnership with him; destroys all fear of want, all desire to cheat, steal and rob among his neighbors under the guise of business; but, on the contrary, it gives him a perfect life, an honest, upright life, and trust in God.

Now it is a nice thing to realize that God and you are partners, and that you live, move and have your being in God.

Our religion gives us this freedom. We live in this God Almighty Love and God Almighty Good, and we trust. We do not have to get up in the morning and lay out plans where we can make a trade and rob this fellow out of a little and that fellow out of a little. Not at all. I do not worry about business; I do not get up and scheme for business. I just sim-

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ply know that all there is is mine. It is just like the sunshine. All there is belongs to us, each one of us, and we each can absorb all we can, and that too without diminishing the supply. All these material blessings are just like the sunshine. Each one can have it all, and yet it is not diminished one particle. I do not have to go to people for sustenance and for help, or for anything of that kind. Why? Because you go to God Almighty; you have Truth and religion, you may call it that, and that makes you free; it gives you the understanding that you are God Almighty's heir, and that all that is is yours, and all you have to do is to reach out your hand and grasp. It gives you freedom; it makes you honest and makes you upright, and drives out all these fears of the hobgoblins of orthodoxy.

This religion today is so much better than it was a few centuries back that it is not to be compared with it. I suppose that about two hundred years back or a little over, they used to burn people up here in Massachusetts because they did not believe as the other fellow did; and in turn this fellow that was being burned today, if he got the advantage of the others numerically, tried him and did burn them. It reminds me of some strike that occurred when I was in the railroad business. We had a strike on our road, and we got a lot of strikers from another road that happened to belong to a different brotherhood, and filled our railroad out west full of these scabs, and these out west scabs from our road went and filled the other road that these scabs came from. They were scabs, according to the place they were from. That is so with these others. Now this freedom which we have, as I was going to say, depended on the place where it was given out.

Take the period termed the Reformation, with the Catholics on one side and the Protestants on the other, which made one great division. They burned each other when they got a chance, of course. If a fellow got the advantage he would burn the other. But that was not all. These Protestants divided up into several subdivisions. For instance, the Presbyterian church was established by John Calvin. John Calvin had a student and this student did not believe that God Almighty had from all eternity foreordained that certain infants should be born to be cast into hell and be burned forever. This man's name was Servetus, and Calvin and his coadjutors or colleagues had Servetus tried and burned at the stake because he was not "sound on the goose," as they term it.

Over in England it was the Quaker, I think he is the only one that never did burn anybody, and I would have hated to trust him even in those days, but they all made persecutions one upon the other, and all in the name of religion.

Now we come back here to this freedom giving religion. It gives you freedom from every kind of fear; from every kind of sorrow; from every kind of want, and places you upon the level of a master in God Almighty. In this Science each one of you can be just exactly what you want to be, and the world is exactly what you make it, and your future will be just exactly what you wish it to be. This idea of going to Heaven or going to hell, as we read in your hearing this morning, is not according to the teachings of Jesus Christ. Jesus told them that the kingdom of Heaven cannot be seen here nor there; in other words, He meant to tell them that it was a condition of mind; it is within you; and as you sow the thought you reap the crop. Those of you who wish to live in perfect happiness, in per-

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fect harmony, if you commit your ways unto Him and go right along will be happy and enjoy the sunshine.

My patients write to me, "Have you any special instructions?" I write them back, "Be happy, enjoy the sunshine; see the beauties of nature and of God, and the surroundings, if you want to enjoy yourself." This world of good and all its beauties belongs to them; it belongs to us; and do not be afraid of being too happy; do not be afraid of being too handsome. I think the ladies do not need very much exhortation on this subject since the merry widow hats came in. As they now wear the merry widow hats they are not afraid of anything else. But do not be afraid of their being too handsome. Enjoy yourselves and be free. That is the religion that makes life a pleasure.

Do not be laying up your treasures, so to speak, in the sweet by and by, and living like dogs, or worse than dogs. Love life and enjoy it. The sunshine is here today. Get into it. You either have it today or you never will have it until you come to the realization of this Truth.

This idea of putting off all the good things for the sweet by and by is impoverishing us today, and impoverishes us for the future. Enjoy nature and the beauties of God, love the sunshine brightness of the Now. Live in God Almighty Love; love your brother and love everything that surrounds us. See nothing but good. Remember that you have no business to be thinking about your brother or your sister; let them do just as they choose; love them and bless them. And the same rule applies to you. We have nothing to do with our brothers in the way of adverse criticism. Give them the glad hand, and when you cannot do that do not do anything. It is error for me to say that you cannot do that; you can always do it, and you must.

Now with these practical remarks this morning on the subject of Religion makes you free, I am done for the present, and I hope that the lesson, even though crude it may be, has been implanted in the heart of each one that hears or reads, and may be the means of having us all look with more and more confidence to this universal Father of Love, who drives away all want and all inharmony, whose image and likeness we are, and in whom we live, move and have our being.

There's many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did we not rehease it,
And tenderly nurse it,
And give it a permanent place in the heart.

Resolve to be merry,
All worry to ferry
Across the famed waters that bid us forget;
And no longer fearful,
But happy and cheerful,
We feel life has much that's worth living for yet.

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Right Thinking

Great stress has been laid upon the importance of right thinking, and many have taught that by it we form, or build, our world, our body, and our environment. This is not true. God is the only creator, and all that He has created is perfect; so all that our thinking does is to affect our vision, our view of things.

We do not create, we do not even form. We do not handle substance through thought; we only see it according to our thought and so it is, or seems, to us. "The world is jagged and broken to him who is jagged and broken;" to him whose thought is unillumined.

My thought, if ignorant and unenlightened, may change my vision as a cloud, and as I look through this cloud I see the world, the body, all things, distorted, abnormal and wrong. It is said that in a dense London fog, even so necessary and harmless a thing as a lamp-post will take on a strange and sometimes threatening appearance; and so it is in the mentality. If the mental atmosphere is dark and dense, if there is but little illumination, we see but dimly, and are not able to perceive the perfection *which is.*

We are not creating, nor even forming, our bodies, our supply, our environment. We do not think God into manifestation, neither do we, through thought prevent his manifestation. *God is,* and *God is manifest,* and it is not in the power of unenlightened personal or individual thought to obstruct or hinder the activity of God, or to mar or deface the perfection of His creation. The only thing that depends upon my thinking, the only thing that is affected by it, the only thing that responds to it, is my vision, my realization. I may be ignorant of the truth of the body, but that does not alter the body itself. It is the finished work of God. It is whole, not because I think it is, but because of the nature of Life, Intelligence and Substance of which it is the expression. All form is God form; God pressing forth into visibility according to His own prefect idea, His infinite intelligence.

We hear a great deal about spiritualizing the body through thought. Since there is but one substance, the body is spirit now, and spirit is unchangeable, eternal. Why spend time trying to spiritualize that which *is* spirit, always has been and always will be?

Then what are we to do? Stop trying to think health into the body, harmony into the environment. Stop trying to change things through thought. Stop trying to think God into manifestation. God is manifest now. His glory and perfection are everywhere visible to him who hath eyes to see. All you need to do (and it will keep you busy) is to enlighten your thought, to train it faithfully and persistently in the truth of God's presence everywhere. Teach it to see God. Thinking in unison with God, with Truth, clears the way for the unfolding of the universal consciousness within you, the individual. Then will you know "the certainty of the works of God" here and now.—*From Power.*

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The Real Self

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

PERHAPS there is no one thought embraced in what we term this healing thought that is the source of more confusion than this: Who and what are we? In other words, the knowledge of ourselves.

Take this body, for example. It is a passing panorama. I see before me tonight this beautiful audience. If I should see you in a year from now, your bodies would have passed on, every particle of them. You would be the same persons, but your bodies would not be the same. The body is a constant passing on. As we inhale we take in; as we exhale we throw out. No person in this room this moment has the same body, intact, that he had when he entered the room.

Take all the phenomena of existence, so to speak, and we see it as a constantly passing panorama. You go to this river of ours, a beautiful stream, go to what we term the Palisades of the Potomac. You see flowing before you a mighty river, able to carry the commerce of this country upon its bosom; go there tomorrow, you see the same hills bedecked with their green foliage before you, everything beautiful, and you say, "That must be the same river;" but that river has passed on; there is not one drop, unless it has been confined, of that river that was there the day before. It has gone on in its ceaseless, endless course, forever fulfilling its mission.

Go upon the ocean. I have a scene in my mind where the tides come and go out about twelve feet on the average, covering immense areas, making them lakes and bays that would float great steamships. When the tides are out these places are dry land. The tides commence to come in at identically the time figured on. Every drop of water has its mission, and in the mad race it seems as though their very existence depended on their getting there. When they have their mission fulfilled, they go out with a mad rush. The water subsides and leaves the land dry. And so the tides come and go in their ceaseless journey around the world.

So with the currents; they are up and down, onward, forever. Take nature in all its phenomena and you will find the vibration of perfect motion in all. The granite's heart, the mountains in their strength, the trees, the herbs, the foliage, the flora, the beasts of the fields, the birds of the air, the fishes of the sea, all have their destiny to perform, going on.

Nothing in God's kingdom is dead. All is motion, and all is Life, a constant creation, going on. In the beginning creation is a river, daily, hourly, momentarily being created. And so it is with all existence, creation. Dust thou art, to dust shalt thou return. In the beginning there was creation and in the ending it goes on.

Take our bodies. You talk about the resurrection. How silly such talk is!

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Suppose you take a body like mine and try to resurrect it. Well, you would have to seek for part of me amid the rocks of the Pacific and on the Atlantic, scattered broadcast all over this wide country, and there would be enough of me to make a good, large military company, so many bodies have been created. Don't you see what an absurdity it is? What body are you going to resurrect? Are you going to resurrect the body that went down in old age to the grave? Are you going to take the man in his beauty and youth, or are you going to take him in his innocence and budding condition? The doctrine is perfectly absurd. The day of the resurrection is now. You are what you make yourself, and you will be in the future what you make yourself. You cannot dodge it, you are responsible for your every condition. You are responsible for your health, for your finances, for your happiness and for all your environments. Precisely as you sow you reap.

Once in Florida I was talking with a banker from Chicago in regard to this thought. He said, "I could believe your philosophy very well—I have read a number of your books—except that you have one theory that I cannot believe at all, and that is that there is no substance in matter, or pain in existence." Now I am going to discuss that with you as I did with him.

Matter is the opposite of Spirit; Spirit is God, God is all. Now if matter is the opposite of Spirit, which it is if it exists at all, which it does not, why it would be something existing which is opposite to God. Could God make His opposite? God made all that was made. Could God make His opposite? Could God tell a lie? Everything God created was created in his image and likeness. He could not do anything else. You could not pull a streak of darkness out of a streak of sunshine. You cannot turn the day into the darkness of the night. You cannot make a truth out of a lie, or a lie out of the truth. These great fundamental principles which we call truths run in parallel lines, and they cannot cross, they cannot falsify, one the other. Either God is All, or He is nothing. If God is All, and we are His image and likeness, what are we? Aren't we in His image and likeness? If God is Spirit, then are not we spirit? Then what is all this that we see before us? Here is a body, what is it? Is it Spirit? It is spiritual manifestation, yes. Everything that exists is spiritual manifestation; there cannot be any opposite. All is Spirit and Spirit manifest. The Life that courses through my veins and rushes through my heart into the extremities of every atom, all is God manifest in every vein and in every particle of my existence; and so in all, it is God manifest. We live, move and have our beings in God.

Therefore, what is God? It is necessary for us to understand. God, besides being Spirit, is Life. That does not mean that He *has* life as you and I have life. If God had life like you and I, a great big Being, alive, suppose life should be taken from Him, He would be a dead God would not He? So you see if God had life and was dependent upon Life for His existence, Life would be greater than God. Don't you see how absurd that would be? It cannot be. God *is* Life; and wherever you see life, it is God manifest.

That is why we can heal. The life, wherever it is, whether it be in the trees, or whether it be in the bird or the animal, the plant, or the tree, or anything else with life in it—you can take that life and

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give the thought that builds up, that all that is is infinite Spirit and Spiritual manifestation, and there is no such thing as death, God Almighty Life sustains all, and you can bring up anything that has life in it. That is the thought that heals. It is the perfect realization of what you are, a perfect spiritual manifestation of God Almighty. The Spirit within you, the life within you, is God. That is what heals; that is what controls.

The healing of the sick, as I have told you time and again, is but one of the simplest manifestations in this great so-called Science. It controls the affairs of human life, the affairs of human endeavor. It is the knowledge of the Truth, of which Jesus Christ told you, and the Truth has made you free. It makes you great; it makes you powerful; it builds you up from a condition of slavery and servitude nd fear into the great, grand position of a master. You say unto Circumstance, "Come, I will lead you, follow me;" instead on the contrary you are taught to believe, pray and seek and cringe and beg that so and so may come to pass. You are the master, it is you that control; "Come, I command you." That is God within you, and that is who you are. You should rise up to the dignity of what you are and who you are. You can control. It does not make any difference what the environment may be, you can control it so far as it affects you and your rights.

You have no right to control anybody else except so far as they ask it of you, or so far as that control will affect your rights. My brother has his own mentality, and that belongs to him. The old saying that a man's home is his castle as it pertains in the English common law, pertains in this thought. Your brother's mind belongs to him, and you have no right to touch it; you have no right to tamper with it unless he or his friends ask you for the help. Then you have a right to extend the cup of cold water; otherwise you have no right to interfere. But this rule, as I have told you in some of my writings, has certain general exceptions. For instance, I saw this week, a horse on a mad run, with a little boy thirteen years old in the carriage. An automobile had hit the carriage wheel and scared the horse, and knocked out the other occupant of the carriage and the little fellow was left alone. I sent after him and that runaway horse the thought that God Almighty controlled and it was not thirty seconds until the horses's heels slipped, the men on the sidewalk were on his neck, and the little fellow was holding the reins at the same time.

You see a man falling from a building. You get the thought underneath him that God Almighty Life sustains him and he alights as upon a feather-bed of ease. You are the absolute controller of all conditions. You have a right to throw out this lifeline to anybody that is in absolute danger and has not the power, time or ability to ask you for your help. But it must always be for good. Never give anybody a thought of evil; never give anybody a thought of criticism. It is none of your business what your brother does. He is responsible to God Almighty Law for his conduct, and he will reap the fruit of his sowing. See to it that you sow the seed that you should sow, because you and he are governed by the same law, will be judged by the same Law, and your crop will be in accordance with what you sow.

Therefore, in your intercourse with the world let nothing come before you within your consciousness but good. Throw out no thoughts of anything but good. Let the human family have vibrations of love

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from you; let them go unto your brothers wherever they are; and as you sow you will reap, and a great crop of love will come back and settle within yourself; you will be blessed; God Almighty will sustain you and give you the comforts and beauties of life.

Now this realization of what you are is what heals all the sick. All you have to do is to realize. For instance, I make this practical. This right hand was mashed two or three years ago, and for the first instant I thought it hurt. I threw a handkerchief over the hand as quickly as I could so that I might throw it out of my sight, so that the material manifestation would not be in sight, and I got into the spiritual thought that I was a spiritual being, living in God, and that there was nothing but perfect love and perfect health running through me, and any belief that I had a crushed hand was a lie. The result was that in a few minutes the pain stopped, and in an incredibly short time, within three weeks, the bones were all right. All the doctors in the world could not have set that hand in the first place.

The big gospel wagon ran over the foot of a little dog here on Tenth Street, and made the foot as thin as a wafer almost. He came into the office howling and crept under the desk where I was sitting. I thought, "Here is a good chance; I will give that dog some Science." I commenced to treat him. The old man who owned the dog came around in a minute or so with arnica. I said: "What are you going to do?" "I am going to put some arnica on that dog's foot." "Let the dog alone, I am treating him," I said, and he went away, and I am told that in ten minutes from the time that dog came into the room hurt he was down in the engine room chasing cats, a complete demonstration.

I was riding in a carriage with a lady a few days ago, when she caught one ring on one of her fingers in those little buttons of the carriage. It almost tore her finger off. She got her ring off just as soon as she could. It was not more than a minute until the finger was puffed, a great blue thing, and it was not twenty minutes until the puff was gone. The realization of the allness and perfection of Spirit, that she was the spiritual manifestation of God Almighty and not a material being healed her.

Take it in all conditions of sickness; there can never be a failure if conditions are perfect. The reason why there ever is a failure is that the environment is defective. Take certain chemicals and put them together and you have certain results without any doubt. But if you mix your chemicals a little off the formula you do not get the result.

In the Science of mathematics so long as you follow the rules it is exact and perfect, but suppose you say that three times two is seven, and engraft that error throughout all your vast pyramid of figures, you will have error increasing error all the way through. It is so with this healing. Sometimes the environments are wrong and it takes longer to overcome them. Here is the world that since the creation began has believed in the reality of death, the necessity of death, and all those things. It has come from the fathers to the children until human life has almost been swept from the earth, and so long as everybody, or almost everybody, believes in the necessity of death, you have to overcome that. Everybody believes that cancer is incurable, and to cure it is difficult. Why? Because you

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have more of this opposite belief and environment to get over. That is why all of these so-called incurable diseases take a longer time to heal them as a rule.

I have not time to go into all phases of this subject. The same general law appertains to them all. It is surely a law of Mind. Infinite Mind is all; you are the child of Infinite Mind; you are the image and likeness of God, a spiritual being living in Spirit, a perfect being living in perfection; and when you come to that understanding and that realization, you are a master, and no longer a slave. In other words you will then know the Truth which makes you free.

The Joy of Life

BOLTON HALL

The crowd in the Forest of Experience began to consult maps and records made mostly by sages and philosophers who had never been there. One of the wise men, pointing to a narrow path said, "This undoubtedly is the 'Path of Life.'" Others disagreed, so they all argued at length.

A woman started out by herself, They called to her that she would be lost, but she did not heed them. She tried many paths, none of which led her anywhere. Coming to a broad path she followed it up; it brought her back to where her friends were. 'We told you not to go," they said.

The woman did not answer, but started out again. This time she plunged straightway into the unbroken woods, where the tangle grew denser as she went on. But from day to day she pushed forward. There was always light ahead, but she could not reach it.

One day a man stood before her with hands outstretched in greeting. "Who are you?" she asked. "I am called Courage," he said, "and you?" "My name is Faith," she answered.

From that time she had a companion. They trudged patiently along together, and the way seemed less hard.

Then they met Love who said, "Come and sit with me and rest." So silently they sat down. Presently they heard singing and a radiant creature danced into the flickering light, garlands on her head and flowers in her hands. "Oh, Joy," Love cried, "Come here." Joy laughed. "I am playing with the fairies," she said; "if I wait they might go." "Stay," cried Courage. Joy stood still. "Are you also seeking a way out of the forest?" Joy opened wide her eyes. "A way out," she repeated. "What is that? I am not seeking a way out—I live in the forest," and she danced again. Faith, Courage and Love laughed together. "Come," they cried, "let us also play with Joy and the fairies."—*From Nautilus.*

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When the Heart is Heavy

Worry kills. It wears upon the brain as dropping water wears away stone. The habit must be killed by eternal vigilance, resolution and good sense. Worry, like bad air or an obnoxious person, must be driven out, and the best way to drive either out is by the introduction of the good. You can fill your mind with comforting, calming thought, leaving no room for the harrassing ones. You can flood out the enemy, just as by pouring a stream of clear water into a tumbler filled with discolored liquid you can soon force out the muddy contents of the glass, and leave it filled with liquid crystal. Don't let events depress you. Maintain your equilibrium and let mind rule matter and good sense judge events. The emotional nature is always watching for a chance to exploit itself, keep it in reserve, ready for every touch of human feeling, responsive to goodness, honor, cheerfulness and all healthy feeling, but do not allow it to tinge your understanding or in any way affect your sane view of business or the affairs of life. Check expression when bitter or sombre feeling has the best of you. To say how sad or perplexed you feel when your heart sinks for the moment, deepens your inward troubles and at the same time spreads it to outside people. You would not spread disease; do not spread mental distress. Your desponding words, bursting impulsively from a full heart in the presence of a friend, add to the burdens of another human being—one, perhaps already weighed down by cares and anxieties. To so speak is to allow yourself to be overborne by "things" ruled by the natural course of the world. You cannot rule the world, it is true, but you have the power to rule your part of it—that is, yourself. Don't hate and don't worry.

CLASS INSTRUCTION

PRIVATE LESSON COURSE.

Commencing on Monday evening, November 15, Bishop Oliver C. Sabin will give his first lecture in private teaching how to heal the sick. These lectures, numbering four a week, on Mondays, Tuesdays, Thursdays and Fridays, and will continue for five weeks.

Tuition for the term is $50 a scholar, payable at the comencement of class.

Those who wish to take advantage of this teaching should write me as soon as possible, and if they want assistance in the way of obtaining boarding places such help will be given them. Persons should say how much they wish to pay a week, as board varies from eight dollars a week up.

This will be the only private course of lessons taught this year.

BISHOP OLIVER C. SABIN,
1329 M Street N. W.,
Washington, D. C.

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A Common Sense Religion

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE history of the world shows that religion has always been mystified. Prior to the Christian era this was the case more perhaps than it has been since, all having for their object the enslavement of mankind; or, in other words, the placing of the priesthood in a superior position where they could control the laity.

Now, without going into the history of mythology, which you all doubtless have read, or can read, you will find that what I say is true. When Constantine made the Christian religion the religion of the Byzantine empire, in order to sweeten the dose, as I might term it, of the pagans, he filled the churches and temples with pictures of saints and with other similar pictures so that the change would not be so radical that they could not endure the new religion. It was to sweeten the pill, to put a sugar coat on the pill, which came down to us from the Roman church, which afterwards adopted the same system. We go into the Catholic churches and we find this same remnant there. Go into the same old Byzantine church, which is now in control of Russia—Russia is presumably at the head of it—and you find the same thing there. During the Reformation, so-called, when Henry the Eighth established the Episcopal Church, the Church of England, they came in with a certain amount of this same kind of rigmarole. You find it in all the churches. That is mystification.

One has to be "called" to preach before he is permitted to preach in a good many churches, and everybody knows that that is absurd. Nobody is "called" to preach by any Divine Power, except as this impulse to preach the gospel as Jesus Christ commanded goes out. You hear oftentimes in some of the churches very ludicrous experiences of this one's and that one's being "called" to preach. If a young man has the idea that he wants to enter the ministry, or if his friends conclude that that is the place for him, they do not send him out a fresh bud filled with love, perfect honesty and integrity, but they send him to college first, and then to a theological school. It takes seven years to go through the teaching of dogma in some of these schools—in other words, teaching how not to do it. You bring the young man forth a graduate at the end of his term. His face has become elongated; he is very pious looking; he wears a coat of another cut, and looks like a person from another sphere. He does not belong to the "mudsills," as you call them, of humanity, and he carries with him a holier-than-thou expression. We lawyers used to watch those fellows pretty closely when we got them on the witness stand. Sometimes when they wanted to borrow money we wanted two names on the note instead of one. In other words, such training unmans a man. He is covered with mysticism and hypocrisy; he is taught to preach a religion that is

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not a practical religion, not a common-sense religion such as we teach. He is taught to teach how to avoid something that does not exist; how to escape eternal damnation. The doctrine of Love; the doctrine of love God and love your brother is, however, being taught in all the churches now more than it was when I was a boy. I rarely ever heard it when I was a boy, this talk of Love. The talk was of a God of justice. I remember listening to an old man giving the doctrine of a burning fire; he said if you take one side you have to take the other; they are both true, and if you do not behave, you will burn forever—that was the substance of what he said.

The world is evolving, coming out; it is throwing aside these degrading tendencies; it is coming down to the plain common sense; and religion must be in harmony with the thought. If religion is good for anything it is good for that which Moses told the children of Israel to live by. He told them if you do so and so God will bless you and give you prosperity; but if, on the contrary, you swerve from this path you will be bound. Read the history of the Jews and the prophecy of Moses and you will see that every word he spoke was literally carried out in their history.

We are coming nearer to such a religion as that, than we have come since the days of Jesus Christ. Jesus Christ did not go to the highly cultured people to obtain his workers. The fact is that he could not have gotten them if he had wanted them. They were not the kind of people to take his teachings. He had not been taught in their theological schools; consequently, his teaching was error. He went to the fishermen along the coast of Galilee, and picked them up here and there, common men; and He taught them this doctrine of Love God and Love your brother. When He sent them out He sent them out with a simple message: "Peace be unto this house, if they receive you there abide until you depart; and if they receive you not, shake off the dust of your feet for a testimony against them."

Oftentimes we are called on as metaphysicians to treat this one and that without his consent. If a person is capable of consenting it is wrong to treat him without his consent. You must follow the simple doctrine that Jesus Christ taught; When you go to a house, "Peace be unto this house." If they receive you give all the benefits of Love that God has given you; otherwise you have thrown them the life-line, and let their blood be upon their own heads.

In our work we are trying our utmost to throw this life-line to the world and to give them this common-sense religion, a religion without hypocrisy, a religion without show, a religion without ostentation; nothing but the plain, simple message of common-sense; a doctrine that teaches you how to live. The other fellows teach you how to die. We do not. We do not believe in death. However, until the world become converted and believe that death is an error, created by man, and the whole trend of the whole thought is you have to die, they are going to keep on dying. But by and by when the world comes to understand that death is a man-made institution, that it has no power, we can demonstrate the words of Jesus Christ when He said, "He that believeth on me shall never die." These things are in the future, but they are coming. You find old men becoming young; you find old women becoming young; you find that those that have been diseased in their bodies all their lives

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have grown healthy and strong and vigorous. I know them by reputation and otherwise by the thousands that have grown up, and they cry, "I am younger than I was ten years ago, very much. Ten years ago I was decrepid," they will say; "I am now strong and vigorous." That is a universal cry. It is a building up; it is the Truth that manumits you; it is common-sense religion applied.

Here is a person that is filled with so-called diseases. Apply the common-sense religion to him, and what does it do? It drives his diseases away, gives him the perfect understanding that he is the perfect child of God Almighty, a spiritual being in Spirit; a being of Love, living in the infinite Love; that infinite Power sustains him and infinite Wisdom guides him. That is the medicine, as we might term it, which is mentally applied and builds him up, makes him strong, and makes him free. It is like this illustration that I sometimes give of the tumbler. Here is a tumbler which we will say, is filled with ink-colored water. It has two openings to it, one that comes down through a little tube at the top, and another that goes out through a little tube at the bottom. One is exactly the same size as the other and as one drop of clear water goes in at the top, another drop of inky water goes out at the bottom. This process goes on until the water is perfectly clear. In other words, this glass, representing the mind of a man, has been filled with the thought, if I might express it, that he is the infinite child of God; that he is healthy, that he is strong; that he is vigorous; that he has prosperity; that he has contentment; that he has happiness, filled in, and the reverse goes away. These things that go away are fear; the fear of sickness; the fear of want; the fear of poverty, the fear of trouble; the fear covering all of those things is driven out until by and by this casket stands forth made over, renewed, a perfect child of God, representing infinite Love, infinite Wisdom, infinite Life, and infinite Good, and the contrary has been driven out. It was nothing, and its nothingness has been made to appear.

Now this is the kind of religion that we call a common-sense religion. Here is a person, for instance down with the headache. I think it was last night quite late I was working on something and here a fool thought came along and struck me in the head, "I am headache, I am here." I said, "You are not; you are nothing but a liar; now get out;" and the headache went away almost instantaneously. If I had said, "Yes; I have the headache," and had gone and gotten towels and wrapped them around my head I would have tumbled all night and have had a roaring headache.

Down the river some two or three weeks ago I made some very pleasant acquaintances. Some of them had heard of me and had been reading some of my books, and in the morning before I got off in the boat I went over and bade them good by. They told me that one of the ladies had a sick headache. She was in bed and wanted to know if I would not help her. I went up stairs. She was lying in bed with towels around her head. I had not seen a person so fixed up for a good many years. I used to have headaches myself, and when I had them I was bound up that way. I said to her sister: "Take those towels off her head. Put a quilt around her and let her sit up in a chair." I gave her a treatment of perhaps three minutes or so. I said, "Now you can dress yourself and go down and take your breakfast; you will have no more

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headache." I saw her two or three days ago, and she said she had not had headache since. It was one of these kind of headaches that had been staying with her. That was common-sense religion, and the error that it destroyed in that case was that infinite Mind would permit its image and likeness to have anything like pains or aches.

I was talking with a very eminent man once, who said, "I can believe everything you say, except when you say there is no pain nor ache. I know that is not true; I have felt them." He had felt them, and it was but a short time until he passed on and he is now sleeping with his fathers. There is no such thing as pain, per se. Mark you, pain is a condition of mind which is made possible by your belief in pain. Now there is no need for anybody to say that he does not believe this, because he can demonstrate every word that I am going to say himself and prove that what I say is true. This right hand of mine was mashed; I give that as an illustration. It was smashed, crushed between a great big post and a great big wagon wheel. All the doctors in the world could not have set the bones, because they were crushed. For the instant that this thought of pain came to me, it came very strong; it seemed as though it would cut the very life out of me. It was perhaps five seconds until I got beyond the pain; got outside of it into the realm of infinite Love where all was harmony, and where no such thing as pain was recognized. I denied the power of pain; I denied the power of crushed bones; and I denied that any such thing as inharmony could exist in my hand. I had covered it with my handkerchief so that I could not see it. I did not want to see it, and in perhaps thirty minutes that pain was gone. That is one instance of thousands that can be given by myself and my students throughout the world.

Common-sense religion is not something that comes to you with gold bricks, as Captain Peary said. It is nothing of the kind. It is the plain, simple, unvarnished truth. You can apply it and everybody can apply it that is honest and has common sense and applies the rules intelligently. You can learn it without it costing you a cent. Nobody is asking you for your money. Nobody here is scheming to make money and build golden palaces. It is simply the unchaining, we might term it, of this great common-sense truth that frees the world. Jesus Christ tells us you shall know the Truth and the Truth shall make you free. It makes you free from everything. You cannot be part slave and part free. You cannot have both the fear of disease and the love of God in your heart at the same time. You cannot have a raging fever and at the same time a calm, cool brain. This common-sense religion makes you free from the old fear of disease; it makes you free from the thought and fear of want; it makes you free from all fears of catastrophe; from all sorrow, and gives you the perfect understanding of this great spiritual world in which all that is exists. Nothing is real but Spirit. All that we see before us is spiritual manifestation.

You take wood and put it into a grate, and set fire to it, and the wood looks real, and the fire looks the same way. You can take fire from that grate, and with it you can burn a town. You can take a stick of wood from that grate and knock a horse down; but in a little while there is neither fire nor wood there. They have gone on and they are nothing. There is no reality but Spirit. Every-

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thing is in a state of transition. No real thing exists without motion in the earth, on the earth, or around the earth, or in the entire universe. Nobody sitting before me in this audience has the same body this moment he had when he came into the house today. There is nobody alive that will not be changed in a year. It is an eternal change, on and on forever. You go to the banks of the river and you think it is beautiful, but tomorrow there will not be a drop of water in the river that is there today unless it is artificially contained or controlled. It will all have passed on. It is a constant creation, going on; all is being created constantly; the river is being constantly moved; the earth is being re-created all the time. It is a constant onward motion, forever and forever. In all the phenomena of God's kingdom everywhere nothing is still; all is onward in this great march to eternal perfection.

Now, as I have said, this is what we call a common-sense religion. It takes things at their value and gives you exactly what you need. Are you in trouble? Go to infinite Wisdom and there drop that trouble. This religion makes you a master instead of a slave, or a led horse. You are the one that does the leading, and nothing can stay your hand for God Almighty power is upon you. It has been given to you and it is for you to exercise, or for you to die with it still-born.

The world is exactly what you make it. Your body is exactly what you will have it, and your circumstances are exactly what you will have them. You are responsible for every condition of life in which you are placed, and you alone. A good many try to be responsible for their brother's business. They use a great deal more time in discussing what their brothers and sisters are doing than the brothers and sisters take themselves. Such creatures as that will learn by and by that they will have to quit that. It is none of your business what your brother is doing; but you must do right yourself. You must track right along this line of common-sense religion. There is nothing but good, and so long as you go scenting around trying to find fault with the other fellow you will be about the blackest one in the whole bunch every time. Drive all such ideas out; love God and love your brother. Let that be your motto; treat your brother as you would treat yourself under like conditions. Become brave enough to do right, and I tell you if you will apply this common-sense religion, it will make you strong; it will make you a master; it will make you a blessing not only to yourself, but to all those who may come in contact with you.

A foolish world is prone to laugh in public at what in private it reveres, as one of the highest impulses of nature—namely, love!

Ah, how skillful grows the hand
That obeyeth Love's command!

We are in receipt of a booklet entitled "The Birth of Mental Excellence," by Irma Wallace. It is a beautifully printed book, filled with sweet loving thoughts from the beginning to end. The price is thirty-five cents, postage stamps accepted. Address the author at Charles City, Iowa, and you will get a little gem.

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Contentment

[*After Reading Christology.*]

L. S. HILL.

Whether the earth wear a snowy mantle
  Or is clad in living green,
Whether I am over sixty,
  Or only sweet sixteen.

Over these things I have dominion;
  This Truth I fully know,
For God at the creation
  Told man the thing was so.

Whether tempest tost I am driven
  Or belated in the calm,
To me it makes no difference,
  Nothing can work me harm.

I claim this God-given birthright,
  And am fearless, free, and well,
Finding only heaven on earth,
  And never a trace of hell.

Perhaps with me you may differ,
  But, pray sir, can you tell,
When God said, "All he made was good,"
  Who it was that made a hell?

Is there but one day of judgment? Why, for us every day is a day of judgment—every day is a Dies Irae, and writes its irrevocable verdict in the flame of its West. Think you that judgment waits till the doors of the grave are opened? It waits at the doors of your houses—it waits at the corner of your streets; we are in the midst of judgment—the insects that we crush are our judges—the moments we fret away are our judges—the elements that feed us judge as they minister—and the pleasures that deceive us judge as they indulge.—*John Ruskin.*

"Many who come to us for help, either for health or in their circumstances, say 'It may be God's will that I must have these trials,' and they feel that they must simply endure. The moment we hear any one so express himself we know hasn't a right conception of God. God embraces all the principles of which one can conceive. God is Life, Love, Wisdom, Harmony, and Peace, and all these agree, and these with all other aspects of the Divine Mind constitute the Law. By the accomplishment of the word is the grace of God, and the manifestation of the Godlikeness."

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The Influence of Thought

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IF THROUGH my lecturing here I were seeking to obtain money from the people that come to hear me, or from the readers of my books and journals, you might possibly claim that I was actuated by some selfish motive for the purpose of advancing my own material welfare. But I am giving these beautiful truths free to you, and to all, so far as I understand them, without any desire for your money, or anything from you except your love and respect. That I want.

But here is a grand truth. If the young man or the young woman takes it and adopts it in their earlier years, it will make them successes in life; it will make them masters of all situations. You can be exactly that which you want to be, if you understand this Science, and it is a Science; or you can go ahead as most of the world are going, and your pathway will be filled with disappointments, failures, sickness and sorrow, and ultimately you will pass out and go you know not where.

What makes this proposition doubly attractive, and will make it so, is that you do not have to take any person's word for anything that is said, and pin your faith upon what they say and expect to be convinced by what they may teach you. Now let us understand. You go into a class in mathematics, and you study the primary rules, say of arithmetic. You learn that there are certain philosophical rules that you have to follow in order to obtain certain results. When you obtain those rules and understand them you demonstrate those results yourself without the help of anybody. It is just so with this Science. If you learn the rules that I will teach you, you can demonstrate and prove them true the same as I do or anybody else.

Now it is a question in the mind of all, and should be a very serious question, whether any one can afford to go through the world without this Truth. If it is what I say it is, you can prove it through yourself by application and study.

The world is filled with thought. The world of thought is advancing as much as the world of physics. The man who desires to fly has been studying that proposition for a great many years. We see birds heavier than air flying, and when the spark of life is taken from them, it matters not how high they are, they tumble to the ground, and if they are very high you will hear them come down with a dull, heavy thud. There is no miracle about the power of a bird, but it is the power of the poise that is given to him in his wings, and that power is now being utilized through the use of gasoline and gasoline engines, so that man can travel with a machine heavier than air, poised on wings as the bird is poised. How to fly in the air has been demonstrated.

Along the entire field of science there are most marvelous advances. It is now

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unnecessary to have a wire for a telegram to go on; you send it through the air. The day is coming, it is so said by some eminent scientists, and not far distant, when you can take from your pocket a machine like a watch, and talk to your friend wherever he may be on the face of the earth and receive a reply. It is too late in the day for persons of common sense to say that they do not believe. The day of the marvelous, if we might term it so, has arrived. We send the thought of healing with the same accuracy as a telegram and the same effect, and have done it time and again; have sent it to China, Japan, Australia, South Africa, England, and the various other foreign countries and some of the healings in response have been instantaneous. It is the application of the Science.

In this Science and in all of God's creation there is no such thing as distance; no such thing as absence; there is no future, no past. There is nothing to measure from; therefore, there can be nothing to measure to. It is Infinity; all is Here and all is Now. We have quit worshiping the thought that God is a great big personage, sitting on a throne, and we have come to recognize the principle that God is Life, that God is Love, that God is Good, and these beneficent principles when applied to us belong to us, each individually. The life in you and in me is nothing more or less than God manifest. When God created man He breathed into his nostrils the breath of life and he became a living soul. Mark you, God's law works always upon natural, philosophical rules and principles. When God created man He gave him a pair of lungs, and when He breathed into his nostrils the breath of life, all man had to do was to open his mouth and let the air come and the breath of life opened his lungs, and he became a living soul. There must have been a creation somewhere.

It has been a question among scientists and philosophers which was created first, the oak or the acorn. There must have been an acorn to furnish the oak, and there must have been an oak to furnish the acorn. In all of this world of creation there is more or less mystery to us yet, but we can look around us and see creation going on all the time; creation being carried on now as it was in the so-called beginning. I am one of those philosophers that do not believe there ever was a beginning. I believe a constant change has been going on. I do not believe there ever was a time when there was one scruple less of this earth than there is now. I do not believe that in all the endless universe wherever the worlds are manifest there ever was a time when there was anything less or anything more, because there are certain philosophical rules that are true and cannot be ignored. One is the law of gravitation and the law of attraction. Certain bodies hold here by attraction and gravitation, and certain other bodies hold there. The bodies forming the entire universe are held in an inexorable, vice-like position that makes them gravitate, makes them move in circles in accordance with this universal law; and it goes on and on forever, no change, not one iota. The mathematician can figure out the whole number of times in a given period any body has been in eclipse. There are a great many things that a mathematician can figure out. They are facts, and all of this world of phenomena of life is susceptible of perfect understanding and perfect elucidation according to natural law and natural rules.

The idea of miracles is a farce and a

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humbug. There never was a miracle if you mean by the term miracle something that is outside of and beyond the law of nature. There can be nothing of the kind. All truths run in parallel lines; there is never a cross of truths, there never could be a cross. Each truth stands by itself and lies parallel with all other truths. Can it cross other truths? You cannot bring a dark streak out of a sunbeam, or force God Almighty to tell a lie. You cannot make a lie into the truth, or the truth into a lie. Certain axiomatic truths exist, not only in one science, but in all sciences, and it is as we know along these lines that we apply ourselves and results are demonstrated.

These facts are facts, and being so it becomes us to wake up, if you will permit me to put it in that crude way. You are the creator of your own condition in life. I have in one of my head notes this expression, "Thought either makes or breaks you," and it is literally true. Take the person that is always disbelieving in himself, blackballing his own power, casting shadows of doubt in his own mind as to whether he is going to succeed, and that fellow fails every time, just as inexorably as water seeks its level on its way to the sea. There is no question that the man or the woman who succeeds is the one who believes in himself. If you have confidence in your own ability, and if you have this further thought of Science that this ability comes to you through Divine law, that it belongs to you as a power given to you by virtue of your creation, then you understand to a certain degree that this great ability that is in you is God-given, and comes from the Universal Reservoir of all Good. You then apply it with more confidence, and you become a master; you become a tower; and your fellows look up to you and are surprised at the wonderful results that come from your demonstrations under the power of thought. This all belongs to you.

Take a man who is always fearful that he is going to break, that he is going to lose money in his business. The red flag of the auctioneer closes him out if he has enough to pay for the expense. I tell you he always fails. There is a man in this town that was telling me about a lawyer who had a wonderful business. Every time you asked this lawyer how business was he would say business was awfully poor, and at the same time he was having a great business. But he kept damning his business with the thought of failure and the prophecy of failure until I am told that today he has hardly enough money to buy a suit of clothes. Nature may fight, the circumstances may be on your side for a while, but keep giving it that medicine of failure and prophecy of failure, and you will be as you say, you are bound to fail.

In almost all cases these great money kings that fill all the world of finance, you find in their boyhood were poor boys, but of unlimited confidence in themselves. They never had a doubt or a fear; and it is so with all such men; they believe in their own powers and they become conspicuous successes.

It is just as easy to demonstrate money as it is to demonstrate in any other department. Money is just as necessary for our sustainment under the present rules of civilized society as anything else. You are entitled to the best there is. You are the heir of God Almighty Good. All Good belongs to you, and all you have to do is to reach out your hand and grasp. You do not have to worry; you do not have to scheme; you do not have to lay

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plans as how you are going to cheat and swindle your brother. On the contrary, that is one of the ways to defeat success. If you are going to succeed in this work it is simply as Moses told the children of Israel; you must serve God and worship God, the one and only true God; stand by Him; in blessing He will bless you; He will give you riches, comforts, happiness with unbounded hand; an unstinted supply. But if, on the contrary, you follow strange gods, evils will come upon you, and you will be afflicted with all the ills that come from disobedience.

It is so in this life. Take the man who understands this Science. He could not be dishonest if he wanted to, because he knows that if he should be dishonest he would simply destroy himself. I would not maliciously cheat a person out of one cent for ten thousand dollars. I would lose money if I did it, because this power of demonstrating would pass from me and I would lose money. But all you have to do is to do right; square your actions along the rules of right. When you are dealing with your brother deal with him as you would deal with yourself. Do not do as you would have him do unto you, but go further than that, and do unto your brother as you would do unto yourself under like conditions. That is the only law; that is the thought that makes you so rich that you can not carry your money. Do not be afraid to apply it; apply those rules and your life will be one continuous season of joy, happiness and contentment.

Now there is another way of thinking that I want to impress upon the mind of all, as it is quite important, and that is to think good health. You go to one of a certain class of people in the world and ask, "How do you feel?" You may have looked all around you before you asked the question, and the person may be as gay as a lark, but the very minute you ask him how he feels he gets this graveyard expression on his face at once, twists it up and the corners of the mouth come down and he commences to give you a catalogue of his ills, throws out these vile thoughts against himself until it is a wonder that he is not struck dead while he is at it. I would be afraid really to give myself such a catalogue of diseases as an old lady, and not so old a lady either, told me a few days ago. I was horror stricken, I could not say a word, because she was a good Christian and did not believe in such nonsense as this. She believed in the good old doctrine that when you die, if you do not get into heaven by a scratch you will go into hell. That kind of religion is all right for those people that have all the ills that flesh is said to be heir to. The fellow that follows our doctrine is happy. Our faces have smiles, the corners of our mouths turn up, and we have no diseases. If anybody asks us how we are we say, "I am as fine as silk, how are you? You are looking fine," and we give him a bouquet. I used to be sick all the time but I never liked to have anybody tell me I looked bad. When one said, "You the looking very bad!" it always made me feel like hitting him. I knew I was not feeling well from my standpoint, but I did not want any one to tell me so.

It is wrong to throw out any thought against anybody, or about anybody except a good thought. It is wrong to see anything evil in anybody else. You are not your brother's keeper, and all you have to do—and it is a pretty good job if you follow it closely all the time—is to watch yourself and see that you do right. Now do not you ever think of trying to control anybody else, except by

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your good thoughts. Let your brother alone. He belongs to you and is a part of you; the same God that fills you fills him, the same Mind that fills him fills you; the same Life that runs through his veins goes through yours. There is but one Life, and that Life is God. Wherever you see life it is God manifest. Know that he is your brother; he is more to you than simply John Smith or Bill Jones; he is your brother and you love him; you love one another and must love one another.

That is the great power with which God Almighty creates, this power of Love, and wherever you see love manifest in any person you see that person strong and mighty. Jesus Christ came teaching the doctrine of love. This old doctrine of hate was destroyed; it was annihilated, and a new doctrine was given out and a new song was put into their mouths. The new command was, "Love God with all your heart, and your brother as yourself;" and that is the fundamental principle upon which this Science is built.

Of course in this talk tonight I cannot hope to give more than a few common thoughts. I can only touch upon the cardinal points. I hope to do more, so that those who came and those who read these lectures will be enabled to learn to demonstrate this Truth, and how to apply it, and how to become masters themselves. If, after all of my experience I were to have the choice, on the one hand, of all the money in all the earth and the fulness thereof, or this beautiful Science and this God Love as it is manifested in it, on the other, could take my choice, take one or the other, I would not hesitate a second; I would take the Science and the Love that God Almighty sends with it. Then I would have all else, because it would be mine. That is it. You can have all through this power of thought applied.

Solomon says as a man thinketh so is he. It is no new rule; it is no rule that has been created recently; it is no new demonstration; but it is a new application; and a man is exactly what he makes himself.

He makes himself exactly as he builds up or builds down.

Now I trust these remarks will be found to be practical and that they may be the means of causing many thousands to take up this Science and study it and learn it and become masters. It belongs to all the children of God Almighty. No one has one particle of advantage of the other, except as he studies and becomes more proficient in the practice of the Science. The one who knows the most is the strongest, but the little fellows will grow up. When the little boy commences his multiplication table he is not as strong as the man in the higher books of mathematics; but he is in the line of promotion; study will bring him up, and by and by he will climb to the top of the ladder if there is any top. I think this Science and all sciences are illimitable; there is no end; it is a constant going up the ladder of knowledge; and the stronger we become the more powerful we are in our demonstrations.

Art is the gift of God, and must be used Unto His Glory.

To will what God doth will, that is the only science that gives any rest.

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Letters from Our People

Petersburg, Va., Sept. 6th, 1909.
Bishop Oliver C. Sabin.

Dear Sir and Brother: As one of your students, and as a close reader of the NEWS LETTER, I take boundless pleasure in congratulating you and your colaborers for the splendid success which has followed you through the *ten years of Chainless Truth,* which, in obedience to our Savior's command, you have been scattering broadcast over the nations of earth, and for the blessings which you and yours have enjoyed in the spreading of this glorious Truth.

JAMES T. ASHBY.

Indeed it is the Truth, because it has lived and magnified itself and the teachings of Christ to such an extent that no earthly force can crush it, and it will continue to grow to bless the nations yet to greater extent than can now be dreamed of, because it has Christ for its foundation, and Bishop Sabin and his colaborers have been chosen as instruments to spread and make plain its mighty, evil-crushing Truth.

About two years ago I became interested in this Truth as made plain by Bishop Sabin, and strange to say, the way I first became interested in Bishop Sabin was through one of the Eddy Scientists' ridiculing his name and declaring his healing methods were only through hypnotism. This declaration by the lady of the Eddy cult, instead of leading my thoughts away from Bishop Sabin, made me more determined to investigate his methods, which I did to my joy and satisfaction, for I get more joy and peace from his method of making plain the Truth than from any other source which I have investigated, and the monthly visits of the NEWS LETTER are looked forward to with more joyous anticipation than if a very dear and loving friend had promised me a visit.

This Truth can never be crushed to earth, because its foundation is God's everlasting love to mankind through his Son, Jesus Christ. I have had much joy and happiness from it and will ever pray for its continuance and growth.

As an admirer of Bishop Sabin and his labors in his endeavor to lay bare to the world the beauties of Evangelical Christian Science, I beg to submit the following poem, which has been in my possession about thirty-five years. The poem is one of Mrs. Abdy's, and though quite old it justly applies to Bishop Sabin and his splendid work. Just when and where Mrs. Abdy lived is unknown to me.

Yours lovingly, JAMES T. ASHBY.

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THE ANNIVERSARY

"He stands before the mighty throngs great knowledge to unfold.
Charming the dazzled fancy like the fairy tales of old.
Yet must he brook the idle jest, the cold and doubting sneer.
He had no beaten path to tread, No practiced course to steer.

"The beauteous Science which he strives to bring to life and light,
Is softly, faintly breaking from the misty shades of night,
And scoffing prejudice upbraids the pure and genial ray,
Because it doth not burst *at once* to bright and beaming day.

"He tells the healing benefits, that through these powers arise,
How sweet and soothing sleep may seal the weary patients' eyes,
How raging madness may be checked, how sufferers may obtain
The boon of deep oblivion from the keenest throbs of pain.

"Anon he dwells on lofty themes, and shows how *Mind* may claim
An empire independent of the daring of mortal fame.
Can ye doubt the proofs which is submitted to your view;
Can ye hold them in derision because yet untried and new?

"Know that improvements ever wend a tardy course on earth,
And though Wisdom's mighty Goddess gained perfection at her birth,
Her children reach by slow degrees the vigor of their prime,
For the wisdom of this lower world requires the growth of time.

"If ye bear in mind the lessons that today you're being taught,
Ye need not lack material for intense and stirring thought.
And this simple lay can little aid an orator's discourse,
So gifted with the energy of intellectual force.

"But I ask if your cherished ones sharp anguish should endure,
Which the stated arts of medicine had in vain essayed to cure,
Would it not grieve you to reflect ye might those pains allay,
But that jestingly and mockingly ye cast those means away?

"Mistake me not,—I prize not aught, however great or wise,
If held not in subjection to the God who rules the skies,
To me all knowledge would be poor; all splendor would be dim;
All boons unsafe; all joys untrue, unless derived from Him.

"And if eagerly this wondrous powers I witness and approve,
It is because I know no bounds to Heaven's amazing love.
And I cannot by the pedant's rule of critic caution scan
The depth of those exhaustless gifts His mercy pours on man."

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Buffalo, N. Y., Sept. 10th, 1909.

Bishop Oliver C. Sabin,

Washington, D. C.

My Dear Bishop: Your esteemed favor of the 9th ulto. received sometime ago and noted.

I desire to extend to you my thanks and appreciation for the kind expression of Christian fellowship toward our work, and your desire to assist me personally in gaining a clearer knowledge of the power of God to heal the sick.

I am much interested in the book which you presented to me. It is a power for good and an ever ready prescription for all the ills in life. The Rev. Dr. J. L. Austin, Superintendent of the Sanitarium, and Rev. A. J. Dunlap and Sister Elizabeth, Mother Superior of the Sisters of Mercy, have read the book with much profit to themselves and on account of the knowledge gleaned therefrom have been able to assist and help many sufferers.

I have read your lecture delivered in answer to Dr. Worcester's. The difference between your teaching and that of Dr. Worcester is that he is floundering around in shallow water, afraid to step out into the deep ocean of Truth. You place your whole trust in God for all things. Dr. Worcester trusts only in part.

I thank God that I had will power strong enough some years ago to step out from the Church and preach the Gospel in all its fullness according to the Light given me by God Almighty.

Early in 1900 I observed the value of suggestion in the treatment of nervous disorders and reasoned that the power of God was not limited, but would be equally effective if applied to chronic troubles. I withdrew from the Church and during the next three years developed by prayer and thought a plan of organized effort for the relief of suffering by means of prayer and suggestion. My experience during the interval convinced me of the correctness of my position.

In 1903 several prominent Christians from various denominations, seven of whom were Ministers of the Gospel in good standing in their Churches, became the founders of the Emmanuelist Episcopal Church.

We have at the present time, one Archbishop, forty-five Ministers, twelve deacons, besides thirty-four monks, brothers of the Order of Saint John the Divine; and a female order, called the Sisters of Mercy of the Emmanuelist Episcopal Church.

The work at the present time is directed from Buffalo. Here resides the Archbishop, and here is the mother house of both orders.

The form of Government is similar to that in the Protestant Episcopal Church. The only difference is that we have but one governing head. The Archbishop is only responsible to the General Council, which meets once in four years.

The work is spreading rapidly throughout the country and is most encouraging to its followers.

I am greatly interested in Evangelical Christian Science. We take pleasure whenever the opportunity offers itself to recommend your books to our people. "Christology" and "Christian Science—What It Is and What It Does," is kept in the general reception room of the Clinic for the use of the patients.

Several of your people attend the services in the Buffalo Church each Sunday, and are spoken of by the Rector, Dr. Dunlap, in the very highest praise.

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I would be pleased to hear from you at any time and extend to you a hearty invitation to call upon me whenever you come to Buffalo. I would be pleased to entertain you at the Episcopal Residence.

Again thanking you for your kind wishes and the presentation of the "Christian Science Instructor," I am,

Sincerely and fraternally yours,

GEO. H. MACNEILL.

Vicksburg, A. T., Sept. 1st, 1909.

O. C. Sabin,

Washington, D. C.

Dear Sir: Inclosed please find $1.00 for which send NEWS LETTER for one year.

A copy of your "Christology" fell into my hands recently, for a short time, and I read it twice with great interest. I spent over 40 years in the ministry and educational work, but after a period of three years of entire helplessness, I learned more about how to live than in all my life put together.

I did my investigating independently and got up, dressed myself and walked out of a hospital in California, March 25, 1905, since which time I have not had five minutes of sickness, of pain, or worry. I have had perfect health, and feel younger than I did 30 years ago. I have a ball in my body, received in battle 47 years ago yesterday, on account of which I had been a sufferer and laid up at frequent intervals. I have never felt its presence since I left my bed. If I had known 40 years ago as much about how to live as I know now I verily believe I would live to be 150 years old.

Nearly thirty of the best physicians of the country had said I could never be on my feet again, and that my death was only a matter of a little time. They were dumbfounded at my recovery and have never liked me since.

Some things you say in your book I cannot subscribe to, but on the whole it is all right.

God will bless you personally as I know he has blessed others through you.

May your usefulness increase is my earnest wish.

Yours fraternally,

GEO. W. READ.

Springfield, Mo., Aug. 29th, 1909.

WASHINGTON NEWS LETTER,

Washington, D. C.

Gentlemen: I have often thought I would like to write to you, each month, to tell you what hope and cheer your magazine brings. But most wonderful of all is the healing it brings. I have tested it most thoroughly. By reading certain portions best suited to persons suffering with either physical or mental distress their attention is caught and they *think,* and then relief follows. I am marking a copy for a patient down in Arkansas. I am confident of the results.

I had a patient who had become perfectly listless, believing she never would be well again. Inside of two weeks she was well and she has gone home ready to spread the glad tidings of great joy. It is for her that I am sending for the magazine and Christology. I believe everyone should have access to them both. Sincerely yours,

MRS. S. W. BLACK.

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The News Letter New Year

THIS is the commencement of the 15th year of the WASHINGTON NEWS LETTER. Twelve years ago the paper became converted when its editor was converted to the beliefs of divine healing. It, with its editor, walked hand in hand with the Eddy people for something over two years, both believing in the tenets as taught by that church until indisputable facts forced the editor to a different conclusion. Then he, in THE WASHINGTON NEWS LETTER, in 1899, came out in a manifesto declaring freedom of thought, freedom of the students, and freedom of the Truth; and that from that henceforth, he, with the paper would be free, and would give to the world the teachings of the Truth which gave freedom to the world; or, in other words, that from thenceforward he would preach the gospel and heal the sick, and the Truth no longer should be chained and held down with the bands of averice to the detriment of mankind. Since then the NEWS LETTER has been going more or less into every civilized country, and wherever a flag of civilization floats, may be found now students of the Evangelical Church who are teaching the Truth and healing the sick, the knowledge of the Truth having been broadcasted throughout the world free by the WASHINGTON NEWS LETTER and the books issued by the Evangelical Church at Washington, D. C.

Today the NEWS LETTER exceeds any paper published along New Thought lines in quantity and quality of matter, it being the only magazine which purports to give the plain, simple facts of how to heal the sick.

It is an important factor along the lines of the dissemination of the Truth which is advancing the doctrines of brotherly love and spiritual affection throughout the world, for it reaches all points of importance in the world.

During the next year, commencing with the October or November number, will be published a series of lectures teaching how the sick are healed, and giving out to the world free the intricacies and knowledge of this Science.

The price of the NEWS LETTER in the United States is one dollar per year; in Canada, $1.26; and in all other foreign countries in the postal union, $1.36. The addition of charges for Canadian and foreign countries is because of the postage which must be prepaid here in Washington.

To all of our subscribers, new and old, we make this offer: that we will send the book "Divine Healing" upon the receipt of ten cents to pay for the postage, wrapping, etc., and this offer will continue until the first day of January, 1910.

We want to ask each one of our subscribers to use a little effort and obtain for us one new subscriber between now and the first of January. Of course, if they can do more, all the better. This is not asking much, and those of you who are a friend to the cause should deem it a pleasure to add that much to the dissemination of the Truth.

If you wish the book "Divine Healing" to go to each of the new subscribers, send ten cents in addition.

Lovingly yours,

OLIVER C. SABIN,

Bishop.

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CLASS INSTRUCTION

PRIVATE LESSON COURSE.

Commencing on Monday evening, November 15, Bishop Oliver C. Sabin will give his first lecture in private teaching how to heal the sick. These lectures, numbering four a week, on Mondays, Tuesdays, Thursdays and Fridays, and will continue for five weeks.

Tuition for the term is $50 a scholar, payable at the comencement of class.

Those who wish to take advantage of this teaching should write me as soon as possible, and if they want assistance in the way of obtaining boarding places such help will be given them. Persons should say how much they wish to pay a week, as board varies from eight dollars a week up.

This will be the only private course of lessons taught this year.

BISHOP OLIVER C. SABIN,
1329 M Street N. W.,
Washington, D. C.

Some people take life seriously; to me it seems a joke. If troubles come and things look black as smoke, even then I seem to see "the sunny side." I always say what's the use of worrying; the days must pass, the things will seem even brighter. I don't expect too much of other people, as while I'm measuring them in my bushel measure they are measuring me in theirs, and I fear I might not "pile up" and run over either. In the good old summer time all the world should be bright and gay. That sounds like peotry, doesn't it? Well, it is poetry, and those who don't feel poetic should take something to improve their spirits, shake off those old dismal feelings and take on the cheer of the bird songs. Sometimes I feel just a "tiny bit" lazy and think it is a pity work has to be done. Still, it would be dreadful if we had nothing to do, so at it I go, humming all the while: "Then let the wide world wag as it will, I'll be gay and happy still."

It All Depends Upon You

It isn't the way that is stormy—
Where the storm-clouds hide the day—
It isn't the thorns that pierce the feet;
It's just how you walk the way!

It isn't that lions linger,
With teeth that are keen to slay—
It isn't the sorrow to-day—to-morrow;
It's just how you walk the way!

It isn't that crowns await you—
The gold of the rainbow's ray—
It's only the faith that lives through
Death;
It's just how you walk the way!

—*Frank L. Stanton in Atlanta Constitution.*

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Washington News Letter

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SPECIAL NOTICE TO SUBSCRIBERS.

In sending in subscriptions please do not fail to state whether it is for a new subscriber or a renewal of an old subscription.

Unchain the Truth

ON the third day of this current October I will commence a series of twenty-four teaching lessons, to be delivered, two each Sunday, at our church in Scottish Rite Hall. The morning lecture will teach the theory, the evening lecture making the application of the thoughts advanced in the morning lecture. This course of lectures will probably be the only free course given during the year. All should attend who can.

On November 15th at eight o'clock in my parlors at 1329 M Street N. W., I will commence the teaching of a private class of twenty lessons, four each week. This course is fifty dollars per student, payable in advance, except where husband and wife come in together, then there is but one charge for the two. This course of lectures is intended for the practical worker, especially those who expect to make healing and teaching their business. It gives a practical drill which is invaluable to every healer. The obstetrical course and all other departments of mental healing will be taught in this class.

Those who wish to become students should write me at once, and if they wish to board, they can either write me to obtain it for them, or they can obtain it temporarily, and when they come here fix their board to suit themselves. There is abundance of opportunity for persons who come to be taught, to take rooms and take their meals at some one of the many restaurants here in Washington. Living can be very cheap, or it can be very high, just as the person desires. Address all letters to me at 1329 M Street N. W., regarding this matter.

The church for the month of September opened up more vigorously than any previous year, showing a very widespread

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desire for the truths taught in our lectures; and we expect this year a more prosperous church year than ever before.

The news from the field is most gratifying. Our students throughout the entire civilized world are writing of beautiful demonstrations, and how they are helped in the study of the Truth; and I feel much gratified at the prospects and results of our work in hand.

Lovingly yours,

Oliver C. Sabin

Bishop.

Our God

"Our God is Life for all who live.
No power is known but His;
There are no gifts but He doth give,
No harmony nor bliss.
God's life through us flows sweet and clear,
He gives us every breath;
His children need not have a fear,
For God's life has no death.

"No place is made for aught of sin,
No place is made for grief;
Nor any room for worrying,
No pain without relief;
For God is Good and all is Good,
Like Him is all He makes;
If God is Love, be understood
The Truth in us awakes.

"His Love He gives to all mankind;
In us His Love abides.
When Love Divine enthralls the mind,
And every feeling guides,
The Love flows forth on everyone,
From us His Love goes forth,
There's happiness from sun to sun,
There's Heaven upon earth."

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A Voyage to the Moon

Suppose some fine afternoon, dear,
You and I go off to the moon;
It's rather far, I admit, dear,
But we'd go there in a balloon.

There are mountains in the moon, dear,
And we'd climb them every one;
We'd play hide-and-seek in the craters—
Oh, we'd have splendid fun!

And we'd sit on the highest mountain.
And look about at the stars;
They'd be ever so thick around us;
We'd see Jupiter, Venus, and Mars.

Then we'd visit the Man in the Moon, dear
He'd be glad to see you and me,
And if we were very polite, dear,
He would ask us to stay to tea.

He'd give us green cheese to eat, dear,
For the moon's made of it, you know;
And then, instead of milk, dear,
We'd have to drink melted snow.

And we'd lend the old man some money—
He is very poor, you know,
For I heard he changed his last quarter
Only two days ago.

And then we'd come back to the earth,
dear,
Just about bedtime, I s'pose.
Oh, some day we will go to the moon,
dear.
You think it's unlikely! Who knows?

—*Jean B. G.*

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Training A Dog

THERE never was a boy who owned a dog who did not endeavor to teach his pet some tricks of one kind or another. Oftentimes this training goes no further than the familiar "Shake hands," or "Give me your paw," which is a part of the education of every well-bred canine. Others, however, are more ambitious, and the bog is made to play dead, to jump over a stick, to fetch and carry, to hold a piece of bread on the end of its nose, and at a signal from its master to throw the bread into the air and catch it in its mouth when it falls.

Not many years ago I was deeply interested in the education of a remarkably intelligent little Skye terrier, and while revolving in my own mind how to make him understand that when I told him to turn round three times, he was to do it *just* three times, and not go twirling across the floor like a teetotum, I chanced to meet the proprietor of a number of trained dogs which were performing in town, and in the course of several conversations I had with him I learned many of what are popularly called the secrets of training animals.

"Much depends upon the dog, but more upon the trainer," he said. "Some dogs are like some people—they are so stupid that they can be taught nothing, but these instances are very rare. The teacher must be patient, firm, and good-natured. *Never whip a dog unless he is ugly or obstinate.* It is a great deal more satisfactory to have a dog go through his performance cheerfully and because he really likes it than through fear of the whip. The easiest exhibition trick a dog can be taught is jumping through a ring. This is done by coaxing him to jump through when it is held only a few inches from the floor. After he has done this a number of times, raise the ring a few inches, and so on; but *never make the lessons too long.* It is better to practise often than to make the dog repeat a trick after it has been satisfactorily performed; better pet him and make much of him than go on to something else. A dog which has been properly treated is very fond of praise, and understands quickly enough by the voice and manner whether he has won the approbation of the audience or not.

"There is a dog," he added, pointing to a rather ragged-looking spaniel in the corner, "which seems to be made almost crazy by the applause of an audience. He will go through his part of the performance as long as the audience claps, and when called off the stage, unless he is secured, he insists upon going on again, and dances around on his hind-feet in a frenzy of excitement.

"When, on the contrary, the audience are not sufficiently enthusiastic to suit his notions, he limps off the stage with his ears hanging down dejectedly, and absolutely refuses to go on again.

"Many of the tricks which seem so wonderful to the audience are tricks of the performer; for example, I tell one of my dogs to bow three times; he keeps one eye on my finger, which is away from the audience. I move my finger, he bows; he obeys the finger, not the words.

"A dog can be taught to lie down dead, and it is just as easy to teach him to drop

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at the word 'Bang!' as it is to order him in any other way. It is an amusing addition to this trick to teach him not to get up until the trainer calls out 'Rats!' and one can use all sorts of persuasion and he will not move.

"But it would be impossible to even give a list of the tricks a dog can be taught, much more to attempt to describe them. There is no limit to the number of things an intelligent dog can be made to do. All it needs is *patience, perseverance*, and *praise* on the part of the teacher.

"Always persuade, if possible; never drive when it can be avoided, and you will find that you will have but little difficulty in teaching all you want him to learn."

Ashore at St. Helena; or, a Famous Boy and a Famous Man

David Kerr

"WELL, Master Willie, here's St. Helena for you at last, and now you'll have a chance to go ashore a bit."

There it was, sure enough, that grim mass of black basaltic rock standing gauntly up out of the smooth shining tropical sea, with its splintered crags and mighty precipices looming out against the bright morning sky like threatening thunder-clouds. But gloomy and savage though it looked, the lonely islet was a welcome spectacle to the storm-tossed passengers of the homeward-bound Indiaman, being their first glimpse of land since they lost sight of Cape Town and Table Mountain several weeks before.

The "Master Willie" to whom the Captain was speaking was a tall, slim, bright-eyed boy, with a homely but very honest and kindly face. His sallow complexion and somewhat languid movements would have told to any one who observed them —even without the presence of the turbaned Hindoo servant who stood behind him in a spotless white tunic and scarlet sash—that he had lived some years in India, and needed a little fresh sea-air to brace him up after the scorching heat of Bengal.

In truth, if sea-air was what Willie wanted to restore his health, he seemed likely to have enough of it. A voyage from India to England was no joke a hundred years ago, when ocean steamers had not yet begun to exist, and when bare-limbed Arab robbers were prowling over the waste of drifting sand through which the Indian and Australian steam-packets were one day to carry hundreds of passengers at a time along the Suez Canal. Nowadays one may run out from England to the East Indies in four weeks; but in the time of our grandfathers it

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was considered a wonderful feat to accomplish the voyage in as many months.

As Willie happened, by a very rare chance to be the only child on board, he was, of course, a great pet both with the passengers and the ship's company, who little dreamed that some of them would live to see their young playmate one of the most famous men in Europe, and to recognize their own likenesses in the Anglo-Indians whom he described so well. His especial friend, however, was a British officer belonging to the garrison of St. Helena, whose promise to "show him the great curiosity of the island" Willie eagerly claimed the moment its cliffs were sighted. So the boy, the officer, and the Hindoo servant all went ashore together.

Willie was greatly amused with the sight of Jamestown, the queer little toy capital, jammed into the mouth of a narrow valley that sloped downward to the sea, from which a stair of eight hundred steps, cut in the face of the rock, led up to the barracks on the hill above. But he thought the long walk over bare rocks and stony ridges very dreary indeed, and was glad when it ended at length in a pretty little green valley dotted with trees, in the midst of which lay a small garden, where a man was walking restlessly up and down a grassy lawn, with his head sunk moodily on his breast.

At the first glimpse of him Willie was strangly reminded (without knowing why) of the caged tigers that he had seen in Calcutta; and, indeed, this man *was* little else than a wild beast in a cage. Only a few years before, he had been the mightiest monarch upon earth, with millions of brave men ready to die at his lightest word; *now* he was an exile and a prisoner. The stern face which had been unmoved amid the roar of battle was now haggard and sunken as that of a corpse, and the eyes at whose flash kings had quailed were now heavy with the glassy blankness of despair.

Halting under the shade of a tree that overhung the palisades of the garden, the Hindoo servant pointed to the man who was pacing the lawn, and said, in an awe-stricken whisper: "There he is, Uillem Sahib" (Master William). "Do you see that man? That's Bounaberdi" (Bonaparte). "He eats three sheep every day, and"—sinking his voice still lower—"all the little boys that he can get hold of."

Willie—who could believe anything of the terrible man that bore the name of Napoleon Bonaparte—drew back, and sheltered himself behind his two companions.

"Ay, that's all that's left of him now, poor old fellow!" said the English officer, pityingly. "You see, Willie, my boy, that men who make a great name in the world sometimes have to pay pretty dearly for it, after all.

"It must be a grand thing to be famous, though, for all that," answered the boy, thoughtfully.

Years later, when the name of that boy was known and held in honor throughout the whole civilized world, he told this story to his friends, ending with a sigh which showed that the fame so eagerly desired by little Willie had not brought much happiness to William Makepeace Thackeray.

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Bible Building

Written Records of Religious Faith Compiled and Revised at Different Secular Epochs

TO COLLECT together the sixty-six books that now constitute the Protestant Bible, to trace them back to their authors by such an unbroken chain of evidence as would attest their having been actually written by the inspired men whose names had been preserved both by tradition and in some measure by profane history, was a task that required vast learning, and the most judicious discrimination and profound research. It was a work of patient toil, prosecuted through several generations.

At the destruction of the temple of Jerusalem, during the siege of that city by the Roman army under the command of the Emperor Titus, all the records of the Jewish nation were destroyed. They were deposited in the ark that was burned with the temple. Among those records were copies of all the books of the Old Testament. It was necessary to find authentic copies, preserved by the priests and devout men among the Jews. That such copies were preserved is attested by the Jewish historian Josephus, who, writing ten years after the fall of Jerusalem, states that—

"We have not an innumerable number of the sacred books among us * * * but only twenty-two books that contain the record of all the past times, which are justly believed to be Divine, and of these five belong to Moses. The remaining four books contain hymns to God, and precepts for the conduct of human life.

"We have also thirteen books of the prophets, and during so many ages as have already passed no one has been so bold either to add anything to them, to take anything from them, or to make any change in them, but it has become natural to all Jews from their very birth to esteem all these books to contain Divine doctrines, and to persist in them, and, if occasion be, willingly to die for them."

It should be stated that these books had all been collected and arranged by Nehemiah in the second century before Christ, he having been charged by the Jewish hierarchy to revise the Old Testament, omitting doubtful books and retaining those that were conclusively proven to have been penned by writers who were Divinely inspired.

The more difficult task was to collect and systematically arrange well authenticated copies of the books of the New Testament. The persecutions to which the early Christians had been subjected, and the efforts made by their oppressors both under Jewish and Roman rule to destroy their religious records made the task seem hopeless of satisfactory accomplishment.

Like their Divine Master the early preachers of the Gospel of Jesus Christ were houseless and homeless men. They had no libraries, nor any other secure place in which to deposit the written records of their faith. Each of the widely scattered churches, however, had its record chest, and in that they were deposited, and, when under the pressure of persecu-

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tion the congregation were compelled to flee for safety, they bore them as priceless treasures into their remote retreats.

In the year A. D. 393 a general council of the bishops of the Christian Church was held at Hippo, in Africa, for the purpose of revising the Bible then in use, including all the books of the Old and New Testaments. It was presided over by St. Augustine, who is justly regarded as the greatest of all the fathers of the Christian Church in learning and ability. It sat two years and exhausted all sources of knowledge in order to determine, beyond all possibility of doubt, the twofold question whether the Bible then in use included the entire revealed word of God to man, and whether it did not include some books whose Divine inspiration was not so fully proved as to warrant Christians in reposing perfect faith in them. They were greatly aided in their work by the writings of learned and devout Christians, who were contemporary with the apostles, and of others who lived within one hundred years after the crucifixion of Christ. These writings abounded in Scriptural quotations from all the admittedly genuine gospels, the record of the Acts of the Apostles and the Epistles.

It was established that, if all the books of the New Testament had been lost, they could have been compiled from these quotations, with which the sermons of more than one thousand preachers of the gospel were so replete.

As early as A. D. 230 the learned Origen, whose vast labors and untiring energy had gained for him the title of "The Man of Adamant," made a catalogue of all the books of the Bible and had written over one hundred books of commentaries on the New Testament.

The council considered one hundred and fifty catalogues of the New Testament that had been made by Eusebius; Cyril, patriarch of Jerusalem; Athanasius, the greatest theologian of his age, and thirty-five other fathers of the Christian Church. The result of their labors was that it established the authenticity of the thirty-nine books that now constitute the Old Testament and the twenty-seven books that constitute the New Testament. They declared eight books, that were formally included in the Old Testament, apocryphal or doubtful. The first authorized English version of the Bible was translated from the original tongues by William Tyndale, who was renowned alike for his profound scholarship and saintly piety, A. D. 1537. It met with universal sanction, but soon after it appeared he was burned at the stake as a heretic because he had assailed in his writings certain papal errors and had denied that the asserted supremacy of the pope was sanctioned by the Scripture. That eminent critic, Mr. Froude, says of the Tyndale translation of the Bible into English:

"The peculiar genius which breathes through the English Bible, the mingled tenderness and majesty, the Saxon simplicity, the grandeur unequaled, unapproached in the attempted improvements of modern scholars, all are here, and bear the impress of the mind of one man, and that man William Tyndale."

Tyndale's translation, both as to style and the arrangement into chapters and verses, was the basis of our present English version, although it was not officially authorized and hence was not used in the Church of England.

In the year 1604 three different English versions of the Bible were extant. The most popular was known as the "Genevan Bible," having been translated by the Puritan clergy in the city of Geneva.

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Switzerland, whither they had fled from persecution. It was an excellent translation, but marred by notes in the margin that were strongly sectarian. The next in merit was published eight years later, and, the translation having been made by a number of English bishops, it was known as the "Bishops' Bible."

Then there was the "Great Bible," as it was called, of Henry VIII, which was used in the ecclesiastical establishment. In London it was chained to the altar in each church, but in the country churches it was chained to a large stone. This was done to prevent it being taken away by some over-earnest seeker after the truth, who might prove himself too mindful of the command of Jesus, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me," and thus be brought in conflict with the teaching of the clergy, who were paid munificent salaries to do the thinking of the congregations as to all spiritual affairs.

In January, 1604, King James I, of England, called a conference of the bishops and clergy of England to assemble at his palace in Hampton Court, and he presided over it. The especial object of the call was to consider the grievances complained of by the Puritans and other matters relating to church discipline, but in the progress of the conference the defects in the translations of the English Bible then in common use became the most salient object of discussion. It was there determined that a new translation was necessary, and the king soon after appointed fifty-four of the most devout and learned men in his Kingdom to revise the Bible according to its true meaning as given in the Hebrew and Greek languages.

The great commission thus created to execute the most important work that ever exercised human learning was by no means a sectarian body, for it was composed almost equally of clergymen of the established church and Puritans. They were especially empowered also to secure the co-operation of all Biblical scholars of note throughout the world.

The revisers were organized into six sections or companies, of nine each, and each went over the same ground from the beginning to the end of the Bible, and then their separate translations were compared, and what was deemed perfect selected. It was to all of them a labor not only of duty, but of love. All known copies of the Bible in the Syrian, Hebrew, Greek and Latin tongues were critically examined. The result was a translation as nearly perfect as the judgment and scholarship of that age could effect.

It is "a well of pure old English undefiled," and in dignity of style and force and grandeur and beauty of its descriptions, it surpasses every other volume.

It is extremely difficult to embody in a translation the true, vital spirit of any great work. It is like an attempt to transfer to the hand the dew drop glittering on a rose; you secure the liquid that composes it, but the pearl is gone.

But yet the learned translators of our Protestant Bible came happily near effecting that seemingly impossible task in their building of our Protestant Bible. In exact textual merit and scholastic worth, and in all things that can commend a book to our reason, and to the literary taste of a well-instructed reader, it is as far beyond the Vulgate, or Bible in use by the Roman Catholic Church, as the morning star is, in the brightness of its excellence, above the light of the glow-worm.

Its style is also as simple as it is beautiful in its expression, so that the unlearned

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may clearly understand the meaning of its words.

It is at once the Christian's only infallible guide and supreme solace and the only pillow on which the head of the dying Protestant can rest in peace. It has received alike the commendations of eminent Roman Catholic divines and of leading infidels both for its accuracy and literary excellence.

The celebrated Roman Catholic priest, Father Faber, a convert to Catholicity and himself a learned commentator on the Bible and the works of the fathers of the Christian Church, thus wrote of it:

"Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the greatest strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten, like the sound of church bells which the convert scarcely knows how he can forego. Its felicities seem to be almost things, rather than words. It is part of the national mind, and the anchor of the national seriousness. Nay, it is worshipped with a positive idolatry in extenuation of whose fanaticism its intrinsic beauty pleads availingly with the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. It is the representative of a man's best moments; all that there has been about him of the soft and gentle, and of the pure and penitent and good, speaks to him forever out of his English Bible. It is his sacred thing which doubt never dimmed and controversy never soiled, and in the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible."—*From Christology.*

The Singer

A singer sang a song of tears,
And the great world heard and wept,
For he sang of the sorrows of fleeting years,
And the hopes which the dead past kept;
And souls in anguish their burdens bore,
And the world was sadder than ever before.

A singer sang a song of cheer,
And the great world listened and smiled,
For he sang of the love of a Father, dear,
And the trust of a little child;
And souls that before had forgotten to pray,
Looked up and went singing along their way.

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Acknowledgment

IMELDA OCTAVIA SHANKLIN, in Unity

Were there not ten cleansed? Where are the nine?

IT WOULD be interesting to know the after history of the nine lepers who in no way made acknowledgment of the healing Jesus performed in them. Observation shows that healing is never permanent unless a full, free, joyous recognition and acknowledgment of the blessing is made.

The reason for this is not deeply hidden. All blessings are reciprocal. Man cannot receive only. It may for a time appear that one has gained an advantage, but the righteousnes of the law provides that restoration in some form must follow where there is an effort to take without also giving.

Equilibrium is the foundation of the universe. When one gathers without making recompense congestion follows. The congestion acts upon the violator of the law, so that it comes about that there shall be taken from him the good which he appears to have. The balance must be struck and preserved. If man is not wise enough to perform this office the law steps in and does the work for him. The law tolerates no trickery. Persons who think that they have found a spiritual bargain-counter are sure to experience the moth and corruption that attach to riches accumulated in this way. The law puts no premium upon ignorance. Whenever man unknowingly violates the omnipresent justice, the executive forces of the law set about making restoration of the goods unjustly taken.

The new theology teaches a success which is often misinterpreted to mean great money accumulation. This misinterpretation is one phase of the mind that worships a dual God, giving abstract reverence to Spirit and concrete reverence to manifestation. An unrelenting grasp upon the visible substance makes the spiritual good to take on a material aspect. Materiality chokes life, for man is spirit manifesting in the manifestation of a spiritual universe, and he must not forget that the form appears and changes, that the principle varies not. Spirit does not contest for supremacy. It showers its good where the mental condition does not forbid. When man clings to the manifestation he closes his life to the Spirit which produces everything, and it follows that his possessions melt or become a source of unhappiness to him.

All the conditions from which we are now trying to make release are the products of past ignorance. Unless we teach more wisely and follow more spiritually than before, we are not in the least advantaged by the discovery of the law of mental control. That mind governs is the teaching that reveals to man his own power. But God demands justice, and man cannot evade the demand. The old theology held that all suffering came through direct decree from God. We are learning that inharmony is the sifting of the superficial before the pressure of the substantial as the latter insists on maintaining balance. Man cannot be permanently well, happy and prosperous

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while he relies upon the body as the maker of health, looks to things for happiness or considers accumulation prosperity. He will not be healed, gladdened or prospered if he seeks spiritual assistance to bring about these conditions for the conditions' sake. He must consciously connect with the source of all these, and he must know that for every blessing received he must make due acknowledgment and recompense in some form.

Chronic holding produces chronic ills. Mankind would be freed from every adverse condition if we could believe the prime truth that manifestation is possible in form and in quantity so opulent that the goods hitherto enjoyed were beggarliness in comparison to that which substance is capable of producing. Two observances are necessary to the increased yield: these are appropriation and dissemination. We must take and we must give. We must acknowledge God in all our ways: we must recognize Him with the thought, we must acknowledge Him in the deed. We must know that He spreads before us his manifold good, and we must remember that He tolerates no selfishness. The all of mine must be made Thine so that the all of Thine may become mine.

Man is progressive only as he makes of his life an unobstructed channel for the activities of Spirit, as he makes his life the manifestation of Deity. The pool that grasps the waters of its tributaries but refuses to pass along the good gives up its life through evaporation, there remaining with it stagnation and uncleanness. All manifestation comes under the law. We must pass on the revelation in order that our lives may be enlarged for the greater coming in of God.

Man receives that he may give; he gives that he may receive. God is not mocked, nor is his justice ever defeated. There is a righteous prosperity for everyone. It is based on the principle, "Give and it shall be given unto you." The one who would receive more wisdom must give of his present wisdom; the one who would receive more health must practice his present health; the one who would increase his financial possession must send out money. Growth comes from activity, never from stagnation.

Spiritual teachers and healers pour out upon their students and patients the very essence of life as it exists in wisdom, health and prosperity, but spiritual teachers and healers cannot annul the law and connect man with the good which he by his own attitude excludes from his life. Entire illumination and healing take place when the mind frees itself from the miseducation which holds that he is rich who grasps, and he is poor who gives. The attempt to hold the present good and grasp for more is noted in Proverbs: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

To those who would be healed in mind, body and affairs, who would be permanently prospered, the word has been sent, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

God is justice, poise, balance, equity. Those who desire permanent good must observe the nature of God. Acknowledgment secures the good it acknowledges; giving binds to the receiver the blessing he confesses through the gift. The old Hebrew custom of sacrificing to

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God in the best of his gifts to the one making the offering is an effort to observe the necessity of making acknowledgment. The willingness of societies and government to maintain a church establishment is another form of acknowledging that God is the giver of all.

A prescribed amount of giving and an established church supported by taxation are the outer political aspects of the truth that man gives his visible goods as an acknowledgment of the invisible riches, which are immeasurably more precious than gold or silver. Whatever form the symbolical acknowledgment takes, it must, in order to be pleasing in the sight of God, be blessed with the recognition that it is a representative of a more essential prosperity. The heart truly gives when the offering is placed upon the altar in the knowledge that an infinite increase is germinant in the gift that renders unto God a testimony of his own good.

The law which justice establishes for the government of the universe shall prevail, with or without man's co-operation, according as he is wise or ignorant. The law works to protect, to forward, him who conforms to it, and it works to arrest the one who defies it, compelling him to render that which he has sought to attain through ignorant or dishonest methods of acquirement.

The wise walk in the light and keep the law.

Fear

"The timerous man is ever out of luck. Whoso looks for defeat shall meet it hastening in seven-league boots over the desert sands to undo him.

"Calm confidence gave the owl his reputation as a sage.

"Consider that no one can really harm you, the ego, but yourself. So fear no one, and until you desire to harm yourself, refrain from distrusting your own power.

"Take what comes, if you can't prevent it, saying all is good; and smile, and make the best of it.

"No mental fence is too high for you to leap, excepting your fear builds it.

"Fear is the mother of death. Fear of anything unnerves you for overcoming that thing.

"Only the man who has no fear inspires it in others.

"When you walk through the twilight wilderness, with every black stump and rock and bush resolving itself into a Numidian lion or crouching hyena, learn to breathe will all the lungs, let out a few puckers in your solar plexus, and overcome that paralyzing fear.

"Be it known to you all that in the great calmly rolling universe there is only one thing to be afraid of, and that one thing does not exist unless you create it.

"It isn't failure that is to be feared, for fear of failure invites failure.

"It isn't ill-health, for fear of disease will itself produce disease.

"It isn't death that is to be feared, for that which fears and hopes and thinks has always lived, and cannot die.

"It isn't poverty, for no man is so poor as he who fears to spend his last dollar.

"No, the only thing to be afraid of is Fear. Be afraid to be afraid."

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Facts About the Bible

Some Uncommon Information for Students of the Good Book

THE King James Bible contains 66 books.

Fourteen apocryphal books of the Bible are recorded.

The Bible chapters number 1,189, of which 929 are in the Old Testament and 260 in the New.

There are 41,173 verses in the King James edition of the Bible, 33,214 in the Old and 7,959 in the New Testament.

There are 774,746 words in the Bible, according to the figures of Horne, a Scotch student, who spent three years counting them.

The total number of letters in the Bible is computed by the same authority to be 3,566,480.

The first printed Greek Testaments were those of Erasmus, published at Basel by Froben in 1516.

The first Biblical illustrative art consisted in the symbolic frescoes of the Catacombs.

The earliest Bible pictures were printed on the church walls instead of being bound between the book covers.

A Bible printed in 1810 had a line of semi-cockney dialect in Matthew xiii, 43: "Who hath ears to ear let him hear."

Hellenistic Greek, the language of the New Testament, is the simplified dialect of Attic Greek used by the Semitic people Hellenized as a result of the conquests of Alexander.

The "Placemakers' Bible" is so called from a typographical error which makes Matt. v, 9, read "Blessed are the placemakers" instead of peacemakers.

The Bug Bible is so called because of its reading of Psalm xci, 5: "Afraid of bugs by night." Our present version (A. D., 1551) reads "Terror by night."

To celebrate the advance of the printers' art, particularly its increase in speed, a Caxton memorial Bible was wholly printed and bound in 12 hours in 1877. Only 100 copies were struck off.

The Geneva version is sometimes called the "Breeches Bible," from its rendering of Genesis iii, 7: "Making themselves breeches of fig leaves." This translation, done by the English exiles at Geneva, was the English family Bible during the reign of Elizabeth and was supplanted by the version of King James in 1561.

The Treacle Bible got its name from its rendering of Jeremiah viii, 22: "Is there no treacle in Gilead" instead of balm in Gilead. It was printed in 1508. The same text was rendered in the Douai version, 1609, "Is there no rosin in Gilead?" This Bible was called the Rosin Bible.

Almost every form of literature is represented in the Bible, from the war song, the lament and the lyric to the rhapsody and the philosophical drama. Parables, enigmas, proverbs, stories, biographies, epistles, orations and prayers are all found in this library of the literary activities of the Israelitish race.

The first Bible printed from movable metal types was issued by Gutenberg at Mainz, in 1475. It is sometimes called the "Mazarin Bible," because the copy that

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first attracted the attention of bibiographers was found some 300 years later among the books of Cardinal Mazarin. It was discovered by Depure 100 years after the death of Mazarin, which occurred in 1661.

Aramaic, one of the languages which is used in the Old Testament, was the Semitic dialect spoken by the people north of Canaan when the Israelites took that country. From the days of the Babylonian exile Aramaic was used as the medium of communication between Jews and other Semitic people and gradually supplanted Hebrew even in Palestine, where it became the common language about B. C. 200.

The period in which the Old Testament was being written covers 1,000 years, while the period of the composition of the New Testament covers about 100 years. The oldest poems in the Old Testament date back to about the year B. C. 1200, while some of the Psalms and Book of Daniel are placed at the year B. C. 200. The earliest part of the New Testament was written about the year A. D. 50 and the latest part about A. D. 150.

The original languages of the Bible are Hebrew, Aramaic and Hellenistic Greek. Hebrew is the Semitic dialect of the inhabitants of Canaan adopted by the Israelites when they entered that territory. It has no expressive conjunctions or participles. This renders it impossible to express in Hebrew delicate shades of logical or philosophical thought. However, its idioms are most picturesque and paint vivid mental pictures.

The word Bible is derived from the Latin name Biblia, which was treated as a singular although it comes from the Greek neuter plural, meaning "little books." This Greek dimunitive was derived from byblus, or papyrus, the famous material on which ancient books were written. The title "Bible" was first used about the middle of the second Christian century in the so-called second epistle of Clement (xiv, 2).

"The longer I live and the more I see
Of the struggle of souls toward the heights above,
The stronger this truth comes home to me,
That the Universe rests on the bosom of Love;
A love so limitless, deep, and broad,
That men have renamed it and called it GOD."

"This then my creed: To do the best I can
And grant such right to every other man;
To live so my attending angel be
Not less the angel for his walk with me."
—*Ollah Perkins Toph.*

When upon life's billers you are tempest tossed,
When you are discouraged, thinkin' all is lost,
Count yer many blessin's, name 'em one by one,
An' it will surprise you what the Lord hath done.
—*"Mrs. Wiggs, of the Cabbage Patch."*

Aspiration is the open door to inspiration.—*Charles Edgar Prather.*

Some people are always grumbling because roses have thorns. I am thankful that thorns have roses.—*Karr.*

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"He Is Faithful that Promised"

From "Power"

EVERY promise is contingent upon at least two things: The power to fulfill by the one promising, and the meeting of the required conditions by the one who receives. One cannot give that which he does not possess, neither can one obtain that which he is not receptive to.

To become receptive one must meet every requirement in order to attain that which was promised; otherwise the promise is not applicable. Thus the promise of the realization of the Holy Spirit was upon the condition that the disciples "tarry at Jerusalem until ye be endued with power from on high."

To have the promises of God fulfilled in us, then, we must be "in tune with the Infinite," in unison, at-one; then are we the living channels through which this Infinite Presence will express in perfect harmony.

How reach this unity? Turn your attention from the seeming as something in and of itself to the Source of Substance of which the seeming is the expression or manifestation. Tarry thou in this spiritual attitude (Jerusalem) until you are truly aware of this Presence as "all and in all." This will cause you to *know* Life, Love, Peace, Abundance.

As you unfold in this illuminating power, you will see God expressing in every form and shape; you will be aware that Life and Health are *omnipresent,* for they are harmonious activity of this Presence "in which you live, move, and have your being."

The inner acceptance of the nature and law of Life naturally brings you into co-operation with them, and through this you "inherit the promises."

Since the laws of Being are ever the same, the benefits received by one may be secured by another through the exercises of the same law. Since God was the saving health of His people once, He is so today, if you turn to Him.

"We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us." (Acts 13.)

What promises?

1. *The Promise of Wisdom.* "Hearken unto me * * * (the requirement for unity) * * * and I will teach thee wisdom." (Job 33.) "The fear (reverence) of the Lord is the beginning of wisdom: a good understanding have all they that *do* his commandments." (Ps. 111.) "Wisdom is a defence * * * but the excellency of knowledge is, that wisdom giveth life to them that have it." (Eccl. 7.)

2. *Promise of Comfort.* "The *work* of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." (Isa. 32.) "I am the Way, the Truth, the Life. * * * (The words that I speak unto you, I speak not of myself; but the Father, that dwelleth in me, he doeth the works) * * * And I will pray the Father, and He shall send you another Comforter, that he may abide with you forever; even the Spirit

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of Truth." (John 14.) "There is now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit." (Rom. 8.) "My presence shall go with thee, and I will give thee rest." (Ex. 33.)

3. *The Promise of Safety.* "Acquaint now thyself with him, and be at peace; thereby shall good come unto thee." (Job 22). "He shall give his angels charge over thee, to keep thee in all thy ways," "because thou hast made the Lord * * * thy habitation." (Ps. 91.) "Thou wilt keep him in perfect peace whose mind is *stayed* on thee." (Isa. 26.) "He that *dwelleth* in the secret places of the Most High shall abide under the shadow of the Almighty." (Ps. 91.)

4. *The Promise of Protection.* "The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. 33.) "Cast thy burden upon the Lord, and he shall sustain thee." (Ps. 55.) "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." (Ps. 91.) "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Josh. 1.) "In righteousness shalt thou be *established;* thou shalt be far from oppression. * * * No weapon that is formed against thee shall prosper. * * * This is the heritage of the servants of the Lord." (Isa. 54.)

5. *The Promise of Life.* "He shall call upon me, and I will answer him. * * * With long life will I *satisfy* him." (Ps. 91.) "In the way of righteousness is life; and in the pathway thereof there is no death." (Prov. 12.) "In his righteousness that he that *done* he shall life." (Ezek. 18.) "If a man *keep* my saying, he shall never see death." (John 8.) "To be spiritually minded is life." (Rom. 8.)

6. *The Promise of Love.* "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14.) "God is love; and he that dwelleth in love dwelleth in God, and God in him. * * * He who loveth God loveth his brother also." I. John 4.) "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God." (I. John 4.) "And now abideth Faith, Hope, Love—these three; but the greatest of these is Love," (I. Cor. 13), because "Love is the fulfilling of the Law." (Rom. 13.)

7. *The Promise of Health.* "Ye shall serve the Lord your God * * * and I will take sickness away from the midst of thee." (Ex. 23.) "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord." (Jer. 30.) "Because thou hast made the Lord thy habitation * * * there shall no evil befall thee, neither shall any plague come nigh thy dwelling." (Ps. 91.)

8. *The Promise of Supply.* "If thou shalt *harken diligently* unto the voice of the Lord thy God * * * blessed shall be thy basket and thy store. * * * And the Lord shall make thee plenteous in goods. * * * The Lord shall open to thee his good treasure." (Deut. 28.) "If thou return to the Almighty, thou shalt be built up. * * * Yea., the Almighty shall be thy defence, and thou shalt have

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plenty of silver. (Job 22.) "Only be thou strong and very courageous, that thou mayest observe *to do* according to all the law * * * thou shalt meditate therein day and night: for then thou shalt make thy way prosperous, and then thou shalt have good success." (Josh. 1.) "No good thing will he withhold from them that walk upright." (Ps. 84.)

9. *The Promise of Friendship.* "Be of the same mind one to another." "Bear ye one another's burdens, and so fulfill the law of Christ." (Eph. 6.) "Beloved, let us love one another; for love is of God." "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4.)

Thus the promises of God are the natural and harmonious workings of His own Being, and they are for all time and for all people. "I know that, whatsoever God doeth, it shall be for ever." (Eccl. 3.) "There hath not failed one word of all his promises." (I. Kings 8.)

Come into conscious harmony, unity, with this Infinite Presence which fills all, and you become the avenue through which all these and other promises are fulfilled. "Be not slothful, but followers of them who through *faith and patience* inherit the promises." (Heb. 6.) "For the promise is unto you, and to your children, and to all that are afar off." (Acts 2.) "He is faithful that promised."

What Personality Is

The following simple creed appears in one of our exchanges without a sponsor, but its beauty and completeness merit careful consideration from those even who cannot subscribe to its tenets. The confession of belief is as follows:

I believe that every one has the breath of God in his nostrils. That breath constitutes personality—a personality which will persist forever. It will not be absorbed in the infinite as a drop of water is absorbed by the ocean, but will maintain its separate identity throughout eternity. Moreover, it will, amid the opportunities of another life, slowly educate itself to rise to heights not dreamed if.

No part of God can die, neither can it remain dormant. It will, when it becomes conscious of itself, push its way into broader spheres of influence and development, coming nearer to the Father in the passing cycles of eternity, until at last the morning stars will once more sing together over a redeemed world—a world awakened to its true destiny and engage in the glorious work of accomplishing it.

Such thoughts fill the dark landscape of the present with glorious light. A faith like this uplifts our struggling and despondent souls, for when we have borne our burdens bravely death will give us the relief we pray for, and eternity will welcome us to a larger life. We must, therefore, be cheerful, patient and courageous, nor let ills of the present unfit us for the blessing of the future.

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The Value of the Present

IT IS characteristic of human nature that it is continually perceiving its errors, and pledging itself to amendment. But, alas! it is quite as constantly forgetting its resolutions, or else finding them difficult and disagreeable to keep.

What is wrong? Why are your good resolutions so quickly neglected? I believe the chief cause lies in that we think too far ahead. "Tomorrow I'll do this." "Next week I'll stop doing that." Never, by any means, "today!" We must indulge a little longer. Or we think perhaps in the future some condition will be different, which now makes our good intentions difficult of enacting. But (very strangely!) that time never comes. We forget, like the French king in his favorite Dubarry, to *date* our promise.

And so we go on in the old rut. Conditions around us never seem to change—circumstances arise to hinder us. We forget that we are to create conditions by changing our course of life *now*. We forget that these very contingencies are often caused by our neglect to improve the present.

We are told that a man is especially and divinely fortunate, not when his conditions are easy, but when they evoke the best that is in him." What is the use of having character if it can't stand the test of an untoward event? This very bit of "hard luck" is what tires and strengthens our will power. What kind of an athlete is he who aspires to come out "top" in some match, yet will not undergo a course of training?

The present—that is the time for us. If we overlook the present opportunity to try our strength of mind, the next will be more difficult, and the next until we shortly drop all pretense of endeavoring.

Build *now*. Tomorrow the weather may change. Tomorrow we may lack material. Nothing can stand without foundation. What we build now is the foundation for future erections. And it is a foundation that cannot be shaken. The roof may be broken, the walls need repairing—but as long as the foundation is solid, the house can be made strong.

How many a life is ruined which, had its early opportunities been recognized and improved, would have become strong and beautiful! Not alone for itself, but for others—a very tower of strength to its beholders! This is another lesson we learn so slowly—our own lives are either guides or stumbling blocks, there is no alternative. So much the more need, then, for you and me to be up and doing. Let us *realize* at once the bright, strong ideals that are ours, *realize*—that is to make *actual*, what now we possess only in thought. MARIE L. LIEBROCK.

There are gentlemen enough in this world, so that you do not need to do business with any others.—*Henry Morris.*

God has loved you; for 'twas that you may be happy
Gave He His only Son.

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What is it that is holding the race back from a more perfect development, from broader ideas, the acceptance of which would lift it to a higher plane? long established beliefs of the past? Beliefs that have held them to dead traditions like fetters of iron; beliefs that never change; that have wound their tenacles around every fibre of the human. Is it not that the people are petrifying in the old brain, and paralyzed its free action and retarded its growth? When a perception of this fact came to me I saw in a moment what this vast jumble of contradictory and often absurd ideas meant; and its meaning brought such hope to me as I have not felt before for many a day. And what does it mean? It means nothing less than the breaking up of the worlds thought, so long petrified in error. And is it not a great thing—this breaking up of the old, even though the new has not yet been builded? The new conditions, the great and the free conditions could never have been built had the old not been dissolved. For the new conditions must be built out of the material that composed the old, and this could only be obtained by the dissolution of the old.

Lack of knowledge, faith and hope causes failure. Whining pessimism due to greed and envy causes failure. Carping criticism of all that is high and good, pure and sweet, causes failure. Dishonesty, meanness, selfishness and immorality cause failure. Chorners never succeed to a great extent, because knowledge and wisdom are essential to success, "and the scorners delight in their scorning, and fools hate knowledge." If you desire to make your life here a complete and miserable failure just leave God out of it.

Make up your mind that the Creator made you to enjoy life and to have all good things in this world necessary for your well-being and moral and spiritual growth. Think large things for yourself, for God did not set you for the narrow limit which you have in mind. Limitation in thought will certainly produce limitation in possession. If you are convinced that you will never have much, that you are poor, and will remain so, the chances are that you will.

How can you expect to expand your life, to enlarge your possessions, to widen your sphere, while you think and talk limitation? The Creator never made people to limp along the starvation line; there are enough resources in the world to make everybody well, happy and contented. The great trouble with us is that we circumscribe ourselves by thinking within narrow lines.—*Success.*

Faith in a divine plan does not mean that we are slavishly to accept our present condition and make no effort to improve it. It should have exactly the opposite effect. It is God's purpose that we shall develop to the utmost every talent we possess. We must work to this end as earnestly and vigorously as if improvement and progress depended entirely upon ourselves.

A man's life may be happy or miserable as he wills; he can think himself into a fever or dwell upon a headache until he is all head and all ache. He can by companionship with nature in its beauty, fill the soul with gladness and the heart with devotion.—*From the Christian Herald.*

As the sun fertilizes the earth, and affection quickens the heart, so is the remembrance of God in the varied wonders of creation.

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The Disciples of Christ, Who Are They?

WHEN mention is made of the disciples of Christ, thought goes back to the "twelve" or the "seventy." In these are supposed to be found certain characteristics that do not belong to the men and women of today. They are looked upon as divinely favored, enjoying privileges that are not vouchsafed to men and women of today, and possessing power that is not needed in this age. Their words and works are generally considered to have been the result of supernatural power, interposed at the time as evidence from on high of the truthfulness of Jesus' teachings. The power to heal the sick, to cast out devils, and to work miracles, is looked upon as a special gift and as evidence that they were sent of God, and being thus divinely equipped they went out to assist in establishing christianity.

The truth is that these views limit men in the realization of their possibilities and retard the growth of christianity. The truth which is to make men free, corrects these errors, and shows that what made one a disciple, two thousand years ago makes him one today, enjoying the same privileges and posesssing the same powers.

If there are disciples today, how can they be known? In Latin the word "disciple" means a student. This shows that the disciples were something more than mere followers of the personal Jesus. The multitudes followed for the loaves and fishes. The disciples loved and followed him because of the truth he taught. They saw in him something that was invisible to the multitudes. Jesus said to those Jews who believed in him, "If ye continue in my word, then are ye my disciples indeed." To "continue" means to know and remain firm, and "indeed" (indeed) means, in doing.

Jesus said, "Ye shall know the truth, and the truth shall make you free." This shows that salvation is the result of knowing the truth. Personality does not save. Jesus was the teacher, and the disciples were students seeking understanding of what he taught. He taught truth. A disciple of Christ, then, is one who seeks to know and strives to understand truth. It is the truth that makes them free, and knowing the truth they do the works, if they are true disciples or continue in his words. "If ye continue in my word, then are ye my disciples indeed." This is clear and shows plainly who are the disciples of Jesus: they who do the works, which are to "preach the gospel, heal the sick, cast out devils, raise the dead." But growth and progress and power come from abiding or continuing in the word or truth or teaching of Jesus. The true disciple is one who desires to understand this truth above all things, and we are promised this understanding.

Living out one thought or idea of truth, as much as we can perceive, leads to the understanding of another, and assurance of perfect understanding is given in daily growth and development out of error. Whoever accepts truth and abides therein, grows into perfect understanding and enjoys full salvation. The disciple of Christ, while he loves Jesus more than language can express, does not depend upon the work and faithfulness of another to save

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him, but he earnestly seeks understanding of the truth Jesus taught, lived and demonstrated.

What was this truth Jesus taught? He taught how to give expression to his own individuality, the Christ within. It was and is his consciousness of Being that the true disciple learns and shows forth. He taught his followers that his religion had a principle that could cast out error and heal both sick and sinful. He claimed no intelligence, action or life separate from God. He presented the true idea of God. "He presented indestructible the man that Spirit creates, constitutes and governs." He said, substantially, "He that believeth in me shall not see death." To believe in him is to keep his words, and to keep his words is to believe in him, and such an one perceives the true idea of life and loses all sense of death. He has the right idea of good loses his sense of evil, and is thus ushering himself into the realities of Spirit that never die or perish.

He did not teach that mortals are to be saved through faith in personality. "Ye shall know the truth, and the truth shall make you free." Jesus was Savior only in the sense that he taught the truth that saves. It is God, the Divine Principle, that saves, and will save others as it saved him. Through demonstrating for the benefit of others, he by no means releases them from giving proof of their own understanding of the truth that saves. It is plain, then, that the disciples were students of truth, and not followers of personality. Their powers were not supernatural. Healing is not a supernatural gift, but a cultivated understanding of the divine science as taught by the Master. They possessed the power in proportion to their understanding of his teachings.

It is not denied that prayers avail much in saving the sinner. Why should they not heal the sick, then, without the aid of drugs, for the Bible plainly teaches that sickness is the result of sin? Because of the mortal ignorance that limits the power of the truth. Correct this ignorance, and salvation from sin will be the way of salvation from sickness also. Instead of pinning their faith to vicarious effort, christians will then seek to understand the truth that saves. Then professors will become true disciples of Christ, and demonstrate their understanding by saving themselves and others from sin and sickness. True disciples are needed today and ever will be, till all sin, sickness and death are overcome.

"When God gives us Love, He gives it forever. Superficial sympathies, based on accident, on proximity, on common interests of the hour, are fugitive. But the love which sees what is best in us, and cares for that, is something which cannot pass away. For this is like God's love. He is the God of the living, and loves the living part, the immortal part of our nature."

He who climbs above the cares of the world and turns his face to his God has found the sunny side of life.

If one looks upon the bright side, it is sure to be the right side. At least, that's how I've found it as I've journeyed through each day, and it's queer how shadows vanish and how easy 'tis to banish from a "sunny-side" sort of nature every doleful thing away.

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Commencing on Monday evening, November 15, Bishop Oliver C. Sabin will give his first lecture in private teaching how to heal the sick. These lectures, numbering four a week, on Mondays, Tuesdays, Thursdays and Fridays, and will continue for five weeks.

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The hell to be endured hereafter, of which theology tells, is no worse than the hell which we make for ourselves in this world by habitually fashioning our own characteristics in the wrong way. * * * We are spinning our own fates, good or ill, and never to be undone. Every smallest stroke of virtue or vice leaves its never so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, "I won't count this time." Well, he may not count it, but it is being counted none the less. Down among his nerve-cells and fibres the molecules are counting it and storing it to be used against him when the next temptation comes.—*Wm. James.*

The silent force of sympathy—Love—is the sustaining and uplifting power of all harmonious efforts. Through it the criminal can be changed into an honest man, or be made worse by the silent, evil thought forces sent to him. This silent force is the true Good-Power in operation. Like the gem hidden in the mass of crude clay, it is hidden in the center of the crude, mental, animal man; it is ensphered within the coarse thought and physical action; it is the very essence of the Kingdom of Heaven within the being. This precious golden silence is born in solitude and in contemplation of the Good and True. All the noisy part of the popular church, state and society is inimical to its evolution and would stifle it.

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God Is Spirit

JESUS CHRIST came teaching, "God is Spirit." If God is Spirit, Spirit must be omnipotent, omniscient, and omnipresent. As glibly as these words fall from our lips, how seemingly few of us grasp the full import of them and take them into our lives to the extent of making them practical? Let us commence at the A B C of the true law of life, and get the fundamental principles firmly imbedded in our minds. God, as Spirit, is omnipotent, omniscient and omnipresent. These words mean, Spirit is all-wise, all-seeing, all-knowing, all-powerful, everywhere present. As God is our life and God is Spirit, Spirit must be our life, therefore the life that causes us to live, move and have our being, must be all-wise, all-seeing, all-knowing, all-powerful and everywhere present.

If we do not radiate spiritual qualities it is because we have not yet learned to *think right,* for when we fully understand the importance of right thinking, our words and deeds will take care of themselves, just as effect follows cause. "As a man thinketh in his heart, so is he," is true. Heart means his inner conscious thinking, for it is possible for us to carry on two lines of reasoning at the same time. While our minds, in a sense, are resting upon outward things, there is an inner or undercurrent of thought that is carrying on an entirely different line of reasoning.

Now we see the first necessary step is to think right. How shall we do this? First think the absolute truth of being, viz., I am Spirit, created in the image and likeness of God. Hold to this one statement until your whole being thrills with the consciousness that it is true.

We learn, secondly, that we ought to *speak* the Truth, for we read, "Without the Word there was nothing made that was made, and by the Word all things were made." Then when we have thought the truth, we must *speak it aloud* that it may come forth into manifestation so others as well as ourselves may see the effect of this thinking process in our surroundings, on what is termed the material plane. There must be harmony first in our thinking, then in our speaking, before it will be possible for us to ring into manifestation the harmonious whole.

If any speak ill of thee, fly home to thine own conscience and examine thy heart. If thou art guilty, it is a fair correction; if not guilty, it is a fair instruction.—*George Herbert.*

"There is no love like the love of God within you.

Heed not thy feelings; do thy work.

Be patient with everyone, but above all with thyself.

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Right

RIGHT may be smothered by the private or the national conscience, but it has its triumphal procession at last and drags Wrong a prisoner at its chariot wheels. It is stronger than any one man; stronger than all the world in combination against it. It always conquers, and he alone who is on the side of right is the victor in the end.

When we can look back on these fleeting, exciting days of greed and selfish rivalry, we shall see with clean, perhaps with tearful and regretful, eyes that every mean word and thought and deed, however great the promise of advantage, has entailed a direct and palpable loss, and that when we did right, though at a sacrifice, then, and then only, were we paid to do wilful or a conscious wrong.

There is but one principle that holds fast in whatever waters you cast your anchor, namely, that he can never be driven to shipwreck of soul who knows what he ought to do and dares to do it, though it costs him so much that his heart breaks. A man's character is all he has, it is his one great possession, and if he loses that he loses all, absolutely all. With self-respect, the consciousness that your integrity is unsullied, you can face all worlds and look with undimmed vision on the Throne of the Eternal.

You may have discomfort and struggle, possibly more storm than sunshine, a weary road to travel through these narrow years, but be sure of this, as sure as you are of the wisdom of God, that an honest man with a clean soul is worth more than all the wealth that excites our envy or stimulates our jealousy. To stand square with the law of justice and sympathy and fidelity, to be a hero because you are unsoiled by deeds which sting with the painful sting of a wasp, is to lay up a treasure of which death cannot rob you and which will lift you out of the grave laden with the blessing of God.

You can live without many things and still be comfortable, but if you try to live without the approval of your conscience, despair will creep over you as the shadows of evening creep over the earth at Sundown.

To be true, just, kindly, is to bring heaven so near that when you do die you will have but a step to go, and that step will take you within reach of a welcome that will make you glad that you have sacrificed all else but kept your faith in the true and the right intact.

We shape ourselves the joy of fear
  Of which the coming life is made,
And fill our future's atmosphere
  With sunshine or with shade.

The tissue of the life to be
  We weave with colors all our own;
And in the field of destiny
  We reap as we have sown.

—*Whittier.*

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THE NEW ATTITUDE

The new attitude towards self makes its start in the recognition that man is the latest manifestation here on the earth of a great elemental consciousness that for countless ages has been embodying itself in what has become the visible world. We find ourselves, the human family, in a maze, in a tangle. The desire in a mind of increasing intelligence to do right, but we find that we are ignorant of what is right. We argue with ourselves, and with each other about the right, what it is, how to choose one out of the bewildering number of paths open to us. Such has been, and with many still is, our attitude. To assume, on the other hand, the attitude toward self that the great universal consciousness has seen fit to put a spark of itself with all its divine qualities, in a matchless temple called the human body, the new attitude, takes us instantly out of the commonplace and leaves no uncertainty of right or wrong.

Right under these circumstances shows itself to be an impersonal, not a personal consideration. Our right doing then is made imperative for us. We find it to be adjustment—the adjustment of our intelligence to some great advancing intelligence, through forgetting of self and the "solemn trifles" of the day, and becoming harmonious. Our next right in this new attitude is to treat the body as a sacred something in our charge, to be kept in tune, with the utmost love and reverence, something to be beautified from within by the choice of ideals and thoughts, to become more and more beautiful as time goes on rather than fall into decay and become decrepit and ugly.

The right with reference to the soul is a recognition that the human soul is an emanation of the divine, with all the qualities of the divine, just as a drop of water from the ocean—to use a familiar illustration—has all the qualities of the ocean. In our essential nature we are divine and, being divine in essence, we find it is only our limited consciousness that ever stops to question what is right; otherwise, we should realize the occupation of life to be making apparent the divine essence, and fully realizing this the right would work itself out inevitably in us, without need of further fretting or questioning. Perfect trust means perfect freedom to act, without hesitancy or fainthearted inquiry.—*A. V. C. in Practical Ideals.*

"Finish every day and be done with it. For manners and for wise living its a vice to remember. You have done what you could; some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow is a new day; you shall begin it well and serenely, and with too high a spirit to be cumbered with your old nonesense. This day for all that is good and fair! It is too dear with its hopes and invitations to waste a moment on the rotten yesterdays."—*Emerson.*

"It is not blessedness to know that thou
thyself art blessed;—
True joy was never yet by one, nor yet
by two possessed;
Nor to the many is it given, but only
to all.
The joy that leaves one heart unblessed
would be for mine too small.
And he who holds this faith will strive
with firm and ardent soul,
And work out his own proper good in
working for the whole.
—*Wisdom of the Brahmins.*

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INTO HARMONY

The sensitively stringed instrument when exposed to gentle zephyrs gives forth low, sweet melodies; the wind sighing through the branches and the rippling of the tiny rivulet, and many other similar examples, show how nature endeavors to pour forth her harmonies wherever a fitting instrument can be found to express them.

So it is with the organism of man; whenever he can bring himself into relation with the Divine harmonies he immediately becomes a medium for their expression. An inspired poem, painting a sculptured bit of clay, are real melodies to the soul, and are the result of this bringing one's self into harmony with the spiritual forces—the Soul of creation.

What higher ambition can there be than to strive to so live as to be able in some degree to attain this result?

Can the enjoyment of material surroundings—elusive at the best—ever equal the delight which comes from feeling one's self in accord with the very essence of all true joy—the Everlasting Creative Forces—ready at all times to yield us sweetest nectar if we will but drink of the draught of purity and high resolve? To learn how to eat and dress temperately, and humanely, are two of the essential stepping-stones up this grand attainment.

"For man to say he has a soul
Is not the truth to say;
He has no soul, but is a soul,
And has a house of clay."

The peace of God, that passeth understanding, Be and abide with you for evermore.

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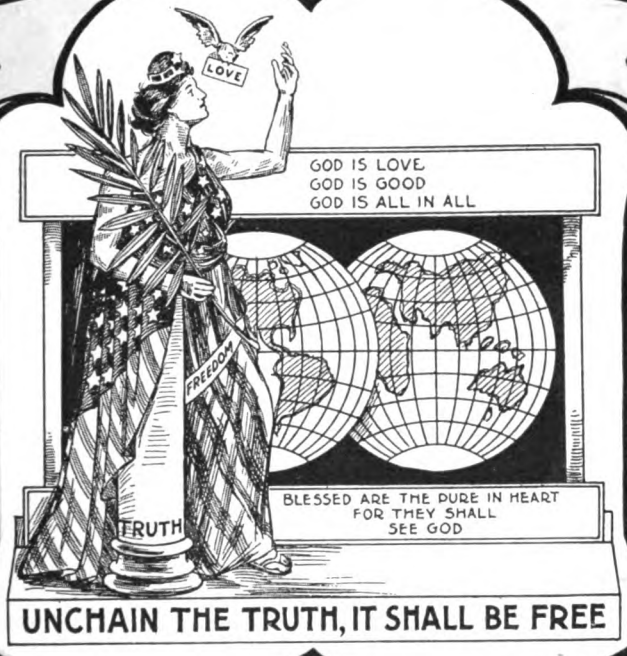
WASHINGTON NEWS LETTER

COURAGE FIDELITY WISDOM



I Am The Vine
Jesus Christ

The Way The Truth and the Life
Our Savior

A MONTHLY MAGAZINE OF DIVINE HEALING

Vol. XV. NOVEMBER, 1909. No. 2.

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Bishop Oliver C. Sabin.

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VOLUME XV. WASHINGTON, D. C., NOVEMBER, 1909. NUMBER 2.

"Child of Nature, Learn to Unlearn"

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IN PRESCRIBING lectures I have to take into consideration the vastness of the audience of readers to whom I speak; that what I say will be put into an imperishable form and will be read in all lands, and to hundreds and thousands will become a rule of action. Therefore, it becomes me to be careful to always speak the truth.

The subject which I have taken for my lecture this morning was called to my attention by my reading one of Lord Beaconsfield's books, in which one of his characters exclaimed "Child of Nature, learn to unlearn."

The world, as it were, passed in a panoramic view before me; the past, the present, and the possible future. I saw it in the ages past bowed, suffering, controlled, and much of it destroyed by following in the footsteps of error, showing the necessity of unlearning such error and replacing it with the truth.

Guatama Buddha, some six or seven hundred years before the advent of our Savior, made this truthful remark, "That ignorance of the Truth is the source of all human misery." As it was then, so it has been since, and so it ever will be. There is only one road to Truth; there is only one road to happiness; there is only one road to harmony; and that is the road that was laid down by Jesus Christ. He said you shall know the Truth and the Truth shall make you free.

Now, in placing ourselves upon this plane of the student—as we all are, or should be, students of the Truth—it becomes necessary for our harmony to be able to divide the error from the truth, and learn to unlearn that which is wrong of all that we have been taught. Per-

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haps there is no passion, I might call it, that has a tendency to control the human race more powerfully and effectively than prejudice. Take the youth that has been reared in a certain church, or in a certain line of political belief; he grows up with that belief as his, whatever it may be. In the world of politics, when you find a man who has been reared by a Republican, a Democrat, or a Whig father, as the case may be, he grows up and is part and parcel of that great political party to which his father belonged, and if, in his wisdom, he sees proper to change his views he is almost ostracised because of his "treachery" to his party.

In no one thing has prejudice controlled the world so much as in religion. It was so strong in the pagan days that when the Christian religion was established as the religion of the world in order to overcome that prejudice the churches were filled with idols and with pictures as in the days of paganism, in order that prejudices might be overcome and the people be led into the teachings of the new faith.

I remember in my young days when I looked upon the Baptists and the Presbyterians, and more especially the Methodists and the Catholics, with very great sorrow, thinking what a pity it was that such good, nice people were all going to hell, when they could be saved if they would only come into our church and be baptized. It was painful to me in my early childhood to see people voluntarily going to destruction. You all doubtless have had similar experiences.

We have to go back only two or three hundred years to find supposedly strong-minded people who would burn their fellow-citizens because of witchcraft or some infamous supposed crime, all through prejudice. I think the rule that they adopted in one or two places was that if a woman was to be tried for witchcraft, they tried her by what was termed the water test. If she swam out she was a witch, but if she was drowned then she was a good woman; and their other remedies were usually as effective as that one. As the old expression is their victims were "between the devil and the deep sea," all the result of prejudice.

Referring to this Truth of ours that we are representing today, I remember when I first heard of it, something near twelve years ago, I would not let the young man who brought up the subject talk to me at all. I had too much business on hand, and I sent him away from me. I heard him persistently talking to some persons in the office, and through sheer accident I became interested in one remark, and he showed me where his arm had been filled full of hypodermic injections of morphine. Being a physician's son, and somewhat versed in what his ailment had been, I asked him how he got rid of it. He told me there was a certain class of people that brought about the cure and claimed that God did it.

That one expression, that God did heal the sick, taught me, or induced me to commence to learn, and in learning I unlearned much that I had been taught all my life. I became free from prejudice; I assumed a condition in which I was willing to accept the Truth from whatever source it might be, and in that acceptance the power of God was developed, was unfolded; and I found that the Truth could be applied by me as well as others, and in wonderful ways. Since then I have been a crank, as much of a crank as anybody in the world. Some of my friends gave me their sympathy as being honest, but thought my mind was

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in away "off its balance," had lost its equilibrium. Others, I think, believed me to be a common liar. Still others, notably a member of Congress from the West, who was a very intimate friend of mine, ripped out an oath, and said: "You will boss the whole concern in less than a year." They all had their individual and varying ideas. But the thought that by any possibility they could be wrong, and that there was a great Truth underlying this New Thought movement, they did not for a moment entertain.

Look at our great men of today. I could mention notable exceptions, but I am not going to do it—look at the great men of today, and the great women that are dying, when they could be saved by the application of this Truth. But they never think of it. The idea never crosses their minds, and many of them would consider it a disgrace to be healed by this, what we term this Science, because if they were so healed and should go back again to be voted on by the people, all one would have to do would be to brand them as Christian Scientists in order to insure their defeat. But that time is passing rapidly. They tried that kind of religious prejudice on Taft during the last campaign. President Roosevelt came out—it was the most manly thing he ever did—and said that a man had the right to worship God according to the dictates of his own conscience. Mr. Taft belongs to that class that believes in the one omnipotent God, the Ruler and Creator of all, and he does not believe in a multiplicity of gods. He is what we call a Unitarian. Jesus Christ was a Unitarian. He acknowledged God the Father and the one God. Peter, in his discourse on the Day of Pentecost, speaking of Jesus Christ, said that God through him did many wonderful works.

Our church is founded upon the great doctrine that Jesus Christ is the mediator, so to speak, and brought us the Truth. By destroying prejudice he began teaching us to unlearn and to learn the beautiful truth of love, and that those who followed in His footsteps would have freedom, and would have liberty, and that they would be successful.

Now, when we look at this great field, which is unlimited in its historical research, we are led to exclaim in the language of our subject, "Child of nature, learn to unlearn!"

In bringing this subject down to the practical affairs of life, and applying it to our everyday walk through the world, we find that if you learn to unlearn, you become mighty, become a master. You are enabled to control instead of being controlled, notably in one respect to which I will call your attention to—that of sickness. The world has been taught to believe in the reality of sickness, and, in so far as the world believes in this reality, sickness has power over them. I presume that fully one-half of the people that we are called upon to treat, if not a greater percentage, are those who come to us, either by telegram or by letter, with words to the effect that the doctors have pronounced their cases hopeless. The world of error has downed them. They come to us and we try to uproot that error and bring them up to the knowledge of the perfection of the Truth! and in the degree that we succeed in doing that, in that degree do they respond; and though we may lose one in two hundred or one in two hundred and fifty of cases of that character, it is the application of the Truth that all that is is God and God Almighty Good and God Almighty

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Good fills all as a general thing prevails. This Universal Life is nothing more nor less than God manifest; and in the degree that we realize that in our consciousness and send it out into the vibration of eternal Truth, in that degree these so-called patients respond; and by and by they sing the song of deliverance; and in being healed in their bodies their minds become converted and enlightened, and whereas they were walking in darkness now they see, they that were deaf now hear; the glad song of redemption has redeemed them and they are enlightened and now have knowledge of the Truth that restores harmony in every department of life.

Here is the world before us. It will get up tomorrow morning and commence a scramble for existence; how to get the almighty dollar will involve the attention and energies of 99 per cent., if not of a greater percentage of the entire people of the world. It is a scramble for existence, it is belief in want. But this Truth teaches them to unlearn that; it teaches that we are the children of infinite Love, of infinite Good; and as the birds are taken care of, so God takes care of those little ones; and as the lilies of the field bloom and are beautiful, so are we. It teaches us, in the language of our Savior, to trust in God for all, to seek the kingdom of Heaven and its rightness, the Kingdom of God and its righteousness, and all shall be added unto us. It teaches us to commit our ways unto the Lord and trust in Him and He will bring all things to pass for our good; and as we become imbued with this great Truth we not only leave aside this anxiety for money and the fear of want, and we breathe in this universal trust as we breathe the air of Heaven, and have no more anxiety for the one than for the other. Then you are free from want; you are free from anxiety; you have become a master; you control; and if you throw these thoughts into the vibration, you become great, strong, and enlightened and unlearn the errors of the past; you rise up to the grandeur of your manhood and your womanhood in the kingdom of universal good, universal Love and universal Life, children of the one, the only God, walking along the pathway of life, being supplied as you need, as you are.

There is another and perhaps a more malicious belief to be overcome; this belief in a universal judgment hereafter. There is no judgment hereafter, the judgment is now. Do not, however, think that you are licensed to go on and commit sin and go free because you are not going to be put into hell and be burned. For every sin you commit you will be punished; you will never be delivered from it until you come back and repent. If it takes you millions of years, you have to come to the knowledge that the Jesus Christ Truth is the Truth that brings you out; gives you freedom; gives you deliverance. You have to come back. There is no dodging it. You cannot cheat it; you cannot lie; you cannot be immoral, and go free. Nothing of the kind, for every thought you give out of an evil character is written in this book of Life as it goes out, and through the infinite forever without change. You will be judged in accordance with what you do.

The great fundamental principle as laid down by our Savior is that you must love God, that you must love your brother. If you love God and fail to love your brother, you are a liar, the apostle tells us, because you cannot love God whom you have not seen and love not

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your brother whom you have seen. The same Life permeates all, it matters not where that Life is; it is the same life that you have; it is the same God life in Him as in us. All live in the one universal Good. You let that thought thoroughly permeate your own body and your mind and make it your ruling action to learn to do unto your brother as you would do unto yourself under like conditions. Our Savior made it the rule to do unto others as you would have others do unto you.

I do not know myself whether that is just what He said or whether it is not. We cannot tell. The translations come to us; in fact, there was no translation. There is no document from which we can draw. Every original document that was written by any of the apostles was destroyed within three centuries after Christ. They hunted in the treasure books and the treasure chests and destroyed these writings. Within four hundred years that many of the learned people then in the world came together, and from the manuscripts then in existence decided what should constitute the Bible. They believed they had it correct; but, taking this whole book everywhere it gives us a rule of action to go on; it is the greatest book in the world.

We have to unlearn the errors of the past; we have to come into this Truth as laid down by Jesus Christ. The record that we have of what He said it is believed is absolutely correct because it comes from such a multiplicity of witnesses.

There are two ways to obtain knowledge. One is by the use of what we term the five senses; the other is by testimony that comes down to us in tradition or history. Nobody in existence knows that George Washington ever lived, from having seen him or felt him or heard him, but we all know that he did live just as surely as if you had had his personal acquaintance. We know him through what we term history; the knowledge comes down to us in history. It is so with many things in the Bible. We know that Jesus Christ lived; we know that Napoleon Bonaparte, and Julius Caesar and Alexander lived; we know that they all lived, but we know this through what we term tradition or history. What may be termed tradition or history is much more definite than the personal evidence of the senses.

Suppose there should be an altercation across the street, and every one in this audience was where he could see everything that was done. The experience of all lawyers in such cases is that if you should take this audience and separate it and bring its individuals to the witness stand to tell what they saw, it would be doubtful if any two would tell exactly the same story. In the main you would have evidence that there was a row out there, but no two would have seen it alike.

Sometimes people think they see things and yet they do not see them. I once was sure I saw a lady coming who was going with my wife and myself down the river on the Macalester. I thought it was getting late, and I had been wondering why she did not come; I went to the door and I saw her coming. I turned around and said to my wife: "She is coming, come on," and went back in a moment and the woman was not there; she was not in sight. I thought that very singular. She lived about three blocks away, so I walked over there, and I found she was just putting on her hat getting ready to come out. That was what we term on optical illusion. I would have sworn, if I had been called on, that I saw her, but, you see, I would have been

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mistaken. So, of all the ways to obtain knowledge, there is only one that cannot be gainsaid when we have a multiplicity of witnesses.

Of course, when we are talking about those who lived before the art of printing, away back along in the days of Christ and prior to that time, the things of which we speak are clouded in mystery. Tradition as to one thing comes down in one way, as to another in another way, but we have every confidence that we do know that Guatama Buddha was the reformer of the Brahmin religion, and many other similar facts have come down to us which cannot be gainsaid because they are the cumulative testimony of witnesses in regard to those things.

There is only one rule by which you can judge; our Savior gave us the rule; that is by the fruits of the tree. Good fruit comes from good trees; evil fruit comes from evil trees; and it cannot be any other way. Therefore, when the Bible or any other book teaches you that there is a world to be avoided, that there is a world of punishment forever and forever, and all such nonsense you may know it is not true, because it is a blank lie against the universal character of universal good. It would be a monstrous punishment to punish any person forever for what sins he could commit here on earth in seventy years. You take the meanest man that we have and put him in the penitentiary, and if he tries to be good he earns his freedom earlier than the expiration of the time for which he was sentenced. To suppose that universal Good and universal Love would so punish his children with inconceivable tortures forever without possibility of escape or reform, is a libel on universal Love, and I denounce it as monstrous doctrine. That very error fills your asylums with people who are fearful of a future punishment, of an endless punishment; who are afraid of this judgment that we have been talking about. All these things have a tendency to destroy the human race.

Again I repeat, "Child of nature, learn to unlearn." Know that God Almighty is supreme; know that there is no opposite and that there can be none; know that the sunbeam cannot have a streak of darkness; know that the truth can never be construed into a lie; know that all truths run in parallel lines and cannot contradict each other; it is impossible. Learn these fundamental, axiomatic truths, and you will be free; the sunshine of God Almighty Good will make you great; will make you powerful; will make you successful in life; will give you happiness and harmony and fill your heart with love.

Beds were made to sleep on—not to worry on. No matter how worried I am, when I go to bed, I say, "Your business for the next six hours is to sleep, and sleep soundly. Drop it!" And I do.—*Farm Journal.*

"The old order changes, yielding place
to new,
And God fulfils himself in many ways,
Lest one good custom should corrupt the
world,
Comfort thyself." —*Tennyson.*

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Loyalty to Truth the Highway to Success

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE honest man always succeeds in business unless he is handicapped by self-depreciation, which is not honest loyalty to the Truth. Take the professional man. I know about lawyers, perhaps, more than about any other class. Let the word go out generally that a certain lawyer is an honest man, that you can go to him and he will give you the law, give you his honest opinion as to the law, and that he cannot be corrupted into giving you false advice, and the result is that he succeeds. I never knew a failure in such case; nor did anybody else. So in business today. People revere honesty, and they respect honesty. When you find that a merchant gives you full weight of sugar, and does not misrepresent goods which he sells to you; if it is calico and he tells you it is fast colors, and you believe him and are not deceived, he holds your trade. In other words, the merchant who represents his goods as they are, and lets it be understood that his is a square-dealing house, that there will be no subterfuge or cheating, or misrepresentation, he succeeds because he is loyal to the truth.

Look what a notable example were the Children of Israel. When Moses died he gave them what we might term a farewell address. He told them in substance that if they were loyal to the Truth, God would prosper them, and in multiplying would multiply them, fill them with righteousness and with happiness and with success, and make their pilgrimage through this world one continuous harmonious happiness and success. So long as they went along those lines and were loyal to the Truth as he told them there never was a people who were blessed so as were the children of Israel. He also told them "If you fail to do as I have told you you will be cursed." In substance he told them that their sins would overcome them and destroy them, as they will destroy us here today along in this so-called existence. If we are dishonest, dishonesty overcomes us and we are destroyed by virtue of that sin. And so were the children of Israel destroyed. They became rich; they became proud; they forgot the great lessons they had been taught; God Almighty Truth and Love left them because sin had taken possession of them; they had chosen the path they would take, and that path led down to death, destruction and annihilation as a nation. While the Jews are a great people today, there is not a nation in the world, except, perhaps, the United States and England, that treats them with proper and decent respect. There are large nationalities in this world wherein the word of a Jew would not be taken in a lawsuit except as against another Jew; where they have absolutely no protection for themselves, their families, or their property rights under the law, simply because they are under that curse that they brought down upon themselves and their

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children. "His blood be on us and on our children;" and they are being punished for the sins that have been transmitted from the fathers to the children.

The Jews since the destruction of Jerusalem have not been a nation, and they could not be a nation under their old organization, because no one of them knows to which tribe he belongs; there are no more Levites or priests, and no more tribal distinctions. Their records have been annihilated and their nation destroyed, and it is impossible ever to rehabilitate it, because their records were burned by Titus, the Roman general.

They suffered all this for their disloyalty to the Truth, and whatever has been true of them has been true in a greater or less extent of every other nation. I might go on and review the history of this nation and that, as it has been given to us through all history. You will find the universal rule that wherever a people have been disloyal to the Truth, and have not practiced it, they have been the football of conditions and circumstances.

It is just so with the individual. We are exactly that which we make ourselves. This world is exactly what we make it to be for our own selves. If we want to be successful we will be successful, if we are loyal to the Truth. You have to have an understanding of who you are and what your rights are, and adhere strictly, truly and loyally to the course laid down along the lines of Truth to which you have the right, and you can be that which you wish; you can be a success. But if you are callous; if you are dishonest; if you fail to respond to the rule to do unto your brother as you would do unto yourself under like conditions, you fail in your success in the degree if you fail to carry out that rule.

There are a great many branches to this subject; one of which is thought. For instance, you must be loyal to the proper rules of thinking. A person who thinks error reaps error.

I have given a rule of thinking in my books which I think will bring you out all right, if you will adhere to it. That rule is this: Never think anything of thyself, of your affairs, of your friend, or of your environment except that which you wish to see realized in Truth. You can know what you have a right to think because you know upon proper realization what you are and who you are. You are the child of God Almighty; you are his heir; all that He has belongs to you; and all that He has is good. Therefore, you have all Good, and have the right to think good for yourself and your friends, your brothers, and those with whom you are associated. You have a right to think good; you have no right to think anything else. If you think evil you are thinking error; and when you think error you are nailing down the lid of your own coffin. The person who is always thinking about disease, worrying about prospective calamities is but inviting these so-called diseases to come in and sup with him; inviting them to make their home with him, and as sure as the water on its course to the sea seeks its level when released, just so sure will he reap as he sows. There are certain inexorable, axiomatic laws that cannot be violated without suffering the consequences. If you sow you reap. If you think bad thoughts and fill your mind with prognostications of ill health, of suffering, you are going to get exactly what you think you are going to have.

I knew a woman once, who perhaps ten years before her death, said that her parents and her people never grew old; that she never knew one of them to be

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over fifty-five. She said, "I will not live beyond fifty-four; I will die before that age, and I will die of cancer." The talk seemed absurd to me. It was long before I ever heard of anything like Christian Science; I did not believe a word of what she said, but in a few years at the age of fifty-three she passed out with a malignant cancer, after much suffering. She had her bureau drawers filled with her burial clothes, and her things were all prepared and her house was in order to pass on when the proper time came, and she furnished the subject for the funeral.

It will be so with everybody that sows that kind of seed. You will reap precisely what you sow. The person who reiterates in his consciousness and throws into the vibration, "I have health; I have wisdom; I have perfect harmony; I have prosperity; I have success; I have strength; I have beauty; I have youth; I have vigor," reaps that kind of crop. Every good thing that you want you have a right to affirm that you have it; fill yourself full of it, and the result will be that the sowing of the crop thus made will bring abundant harvest of perfect harmony and perfect happiness. Sow the opposite seed and the opposite result is sure to come.

Take the world's great minds, not only of today, but those who have gone before, and we find that those who have been loyal to their own manhood have succeeded. There was a prophecy made of old by one of the heathen priests that whoever could untie the Gordian knot should conquer the world. Alexander was ambitious; he believed in himself; he was of such self-reliance that he wanted to win. He tried to untie the knot; he did not succeed in untying it, but he took his sword and cut it in two. The knot was untied, but it was untied with the sword. We all know his history. He conquered substantially all of the then known world.

A youth in Athens wanted to be a great orator, and yet he was impeded by stuttering. He would go to the seaside and fill his mouth with pebbles and orate so that he could hear his voice above the roaring of the waves, and his self-reliance and self-practice have handed down the name of Demosthenes as one of the world's greatest orators. He believed in himself.

In our own country our boys were raised under favorable circumstances in the early history of our Nation. Take the history of George Washington, for example. He was always loyal to the truth. What was the result? When Congress came to appoint a general to take charge over our armies the name of Washington was mentioned without his ever thinking of such a position being tendered to him. He was loyal to the Truth, and he carried us through with the help of God Almighty Truth until freedom rested upon our banners and the Government of the United States was an established fact.

Abraham Lincoln was another notable example of perfect honesty, so much so that he is known by the synonym of "Honest Abe." He was known by that name long before he was President of the United States. He lived in the country where I lived. Abe Lincoln had the reputation of being an honest man. They called him "Honest Abe" then. The result was that he was a great success, a perfect success when his country called him to the highest seat of national honor and responsibility.

Wherever you are honest and loyal to the Truth you succeed; you cannot fail. Now I do not say that all people who

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do not succeed are dishonest. However, they are either dishonest or ignorant. Many do not understand. I do not agree with the old adage which says that they are either knaves or fools. I do not go that far. I cannot go that far, but many are absolutely ignorant of their condition. This world is groping in ignorance today. Here is a Truth that should make you free, and that will make you free as it is taken in and absorbed. The great freedom-giving thought is who you are and what you are. You are the child of God Almighty, you have power and dominion, you are a master and not a slave, and when your mind and conscience are thoroughly saturated with that truth, if you will permit that expression, you are successful; you cannot fail, and you will have no fear of results either.

Fear is a system of error that must be avoided. Fear is the handmaiden of error; error is sin, and sin is death. If you will come back loyal to the Truth you must avoid fear; you must denounce it. When this fear comes up, whether it be of sickness, or of poverty, whatever it may be, denounce it; say "Get behind me Satan; God Almighty Love covers me; God Almighty wisdom leads me; God Almighty power sustains me; I walk in it; and I have all and all belongs to me; perfect health, perfect harmony and happiness." Throw it into the vibration; think thoughts of good.

Remember that a thought unexpressed or a thought unborn, you might term it, is utterly valueless. A thought, in order to be effective, must go from you; and in giving your affirmations remember this, nothing ever comes to you from anything you draw in; it always comes with the giving out. Give, and you shall receive. Throw the vibrations from you out into outer existence and let them there be written in the Lamb's book of Life, and they will return to you freighted with their blessings and you are the beneficiary. Remember always to throw it out. I have often thought in regard to speaking the word in healing disease that if you speak the word with confidence, speak it with vigor, it has more effect than the silent word. I have known by far more instantaneous cures from speaking the word aloud. As Peter and John were going up to the temple they were accosted by a beggar; Peter said, "Look on us. Silver and gold have I none; but such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk." What Peter did and the result that he accomplished is for us also; we can do the same, if we are only brave enough and loyal enough to the Truth to speak out the word with courage and with vigor. Your power is unlimited, for the power of God Almighty is your own. Do as he tells you to do and you are perfect in it.

It is good to pray unto God; for His sorrowing children
Turns He ne'er from his door, but He heals and helps and consoles them.

Where'er you go, whate'er you do,
One thing you'll find is always true:
If love is shining from your heart,
You'll never fail to do your part.

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Man's Mission

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

MAN, to properly carry out his mission, must be properly educated. This education should commence even before the child is born. The mother's mind should dwell upon uplifting, pure thought. During infancy the babe should be nurtured and cultured by an even temper. Everything like anger should be avoided, and nothing but love should ever be manifest. I can remember years ago when people tried to conquer their babes by whipping them when they were young. That was a monstrous thing to do. If they succeeded in conquering they succeeded in destroying the child's life thereafter. The child should be educated, for knowledge is power; educated along the lines of current sciences; and wherever parents have the means, and all have it, if the child is properly determined in his own mind he should be taught the higher sciences, in which he should go as far as he can. Of course, nobody ever goes through any science. Understand that. In every science the highest are reaching and grasping for more, and so it will be for all eternity. But young men or women should have a liberal education, the broader the better, and when they arrive at the age of what might be termed understanding, they should be encouraged to read good books. The boy or the girl should never be driven from a book, and called a "lazy thing" because he is determined. The boy or the girl who takes to a book naturally is budding out for future greatness.

I remember on my father's farm where there were a great many hands, men and boys, the men during their leisure hours would be playing ball or wrestling, while I would be lying on the parlor floor or somewhere in the hot weather reading some old leather-back book, like Rollins' Ancient History, Plutarch's Lives, or something of that kind, and in the years that followed those early lessons came to me most vividly. I never have forgotten the stories of Themistocles, of Alexander and of Socrates, and others of those grand characters who have gone before, setting us an example which in many instances we can very well follow.

After the child has been educated and encouraged in reading and has arrived at manhood he should not be encouraged to learn war. I think one of the most abominable things, monstrous things, that is being done in the United States of America is the drilling of every boy to be a soldier. I have two grandsons, and all around my backyard are muskets and swords. They get this thought of war into them and they want to drill, and after they have drilled they want to play kill somebody. Such picture lessons as that are but one step above the fellow that goes to South Africa and kills just because he loves to kill.

I do not believe that a nation should spend all of its energies and its money in equipments for war. But so long as the others do I suppose we have to follow suit, inasmuch as the people of the

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world do not believe in our way of avoiding trouble. I am more willing to forgive my country in that than I am in forgiving our institutions for building a solid phalanx of soldiery. I suppose if the call was made upon the people of the United States tomorrow morning, let the call be issued tomorrow for immediate enlistments, before the close of the week there would be two millions of men in the serried ranks ready to march to the field. It is because the war spirit has been inducted into the minds of the youth today that we are a nation of fighters instead of a nation of lovers. I tell you that the only weapon that should ever be used in the world for the control of all kinds of trouble is love, and until this system appertains the world will go on sinning and dying, and the end is not yet. But when the time does come in the world that love alone controls then we will have the Millennium; then all will love one another, and the nations will learn war no more; their swords will be made into ploughshares, and they will not exert their energies in building warships and gathering armies.

The young man and the young woman should learn, particularly after they have had their regular education, the advanced thought in this science. I think the Science should be taught the child as he goes along, and instead of applying to materia medica, to salves and blisters he should be enabled to treat and destroy every kind of inharmony that comes along.

A young fellow the other day was working on a machine, when some way or other it slipped and caught his finger and hurt him very much. I said, "Give me your finger and I will stop that hurting." "Go to the devil." I did not say any more to him, but today the finger is black, and he has had his own time. I did not go to the devil, either. But you see you will have the devil with you all the time if you want him. There was no more necessity of that finger's being sore than there was of my taking wings and flying; but you have no right to enforce this thought upon anybody unless he wishes it, and the mind of that young man was not in a convertible state at that time, and he suffered the consequences.

After you have become fully equipped in knowledge then you should put your knowledge into universal practice. Jesus Christ gave the rule in his last little sermon just before His ascension, Go into the world and preach this gospel, and these signs shall follow those who believe.

Now that does not mean that you have to wait until you are called to preach; it does not mean to wait until you are going along some moonshiny night, and hear a noise over in some fellow's barnyard calling some fellow to preach. It does not mean that; it simply means that there is a duty which was commanded to each one of us when Christ was about to leave us, and we ought not to ever forget to follow the lessons that He has taught us. He has given us a clear road, shown us how to go, if we will only follow.

I do not mean by preaching the gospel that you are going to seat yourself on some community and let them feed you and pamper you and nurture you. I do not believe in such preaching as that. I do not believe that theology *per se* is anything that needs to be learned. I think that the more of the so-called theology that is being taught in the colleges of today that you receive the worse off you are. The only theology that we ought to learn and need to learn is to love God Almighty and love our brother, and be

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honest enough, brave enough, and sincere enough to do unto our brother that which you know we should do. That does not mean that you should come in on him and that some other fellow support you. There is nothing in that. I think everybody should learn to gather his own manna. I think that everybody should go on and teach this Truth. You do not necessarily have to be called to preach it. You do not necessarily have to change your garments and look like a priest, nothing of that. What is essential is plain, every day common sense, love-God-and-love-your-brother religion put into practice.

Your brother may be sitting at your side writing at a desk, or he may be working by your side in some other capacity, or he may be carrying on business away from you. It matters not, throw him the life line; give him the vibrations of love; and where you have the right to do so, send it out, help build him up, and he in turn will help to build you up.

If we only had such a community what a blessing it would be. Suppose in this city of Washington every man, woman and child in it were saturated with this thought of love and really loved one another, each one trying to build the other up everywhere. I tell you there would be a power here that would convert the world, because it would be so strong that it could not be resisted.

Our work everywhere is more difficult because of our being extremely scattered. You all remember, doubtless, the story of the old Scythian king who had a number of sons, whom he brought into his counsel room just as he was about to die, and gave them a bundle of arrows and let it pass from hand to hand, asking each to break the bundle. None of them could do it. He afterwards opened it and gave each one a single arrow and told each to break it, which they did easily. "Now," said he, "remember this; so long as you remain firm and bound together your enemies cannot overcome you, but if you separate they will snap you as easily as you snapped the single arrows." And that is where we have to fight at disadvantage. Here is this universal current of mind coming down on us with its belief in sickness, belief in sin, belief in death, belief in sorrow, and all these deterrents, these dragging down thoughts, and we have to fight against that current. When you run against the current it is hard rowing.

One time one of the richest men in Illinois had some business with me, and was stopping at my house. I asked him what was the secret of his success in obtaining great wealth. He said he believed more than any other one thing it was that he had hitched his boat to one of the big craft and floated down the stream with them, gathering all he could; he had never tried to row against a current.

If we were in condition where we could do this then we could do more than we do. But we have the world to fight, and we have the same fight on our hands that Jesus Christ had. He had the lawyers, the doctors and the chief priests and those high in authority all against him, every one of them. Occasionally one of them would show some favor, but that was so notable that it was made a record of, such as the cases of Nicodemus and one or two others, mainly those with whom He associated, and those whom He took to teach belonged to the lower walks of life, because the others would not go with Him. That was all.

We have the same thing today, but not today as it was ten years ago, mark you.

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Ten years ago to favor this thought was considered almost a disgrace, but today we reach straight up close to the throne. It is coming more and more. One of the most noted naval men in this country has boasted of being healed by what we term this Christian Science thought. Fifteen years ago doubtless this man would not have spoken to you if you had mentioned it. We are coming daily more and more by indisputable proofs to the higher intellects.

In my practice, or experience, rather, I have been notably successful in one thing. I have drawn hundreds of lawyers to become believers in this cause. The lawyer is a man who is taught to respect evidence, and taught to believe nothing unless it is proven to him. But when you prove to a lawyer anything by irrefutable and indisputable testimony he cannot help believing, and he does not try to avoid belief. He accepts the Truth when it is presented to him, and I know hundreds of lawyers that have come to us just because of the testimony that we have given them; and furthermore, we have always challenged them to the test and do today, not only the lawyers, but everybody else, claiming that if they take this Truth and learn it and apply it themselves, the Truth will vindicate itself, and they will become believers from demonstrations brought about by their own work. In other words, you do not have to believe anybody whenever he tells you this to be a Truth, because if I were to say to a stranger that a certain thing is true, it might seem to me as clear as anything could be, yet he could not believe it was true; he might believe that I was mistaken, that I was laboring under some kind of delusion.

When I first heard of this Science and heard people telling of healing I did not believe one word they said. I certainly believed they thought it was true, but I thought they were laboring under some hallucination, and that it was not true at all. I commenced to study the Science, so-called, for the sole purpose of finding out how these people had deluded a young man. I wished to see how they cured him and made him think God did it. I had no idea that God had anything to do with it, but the evidence accumulated, and I applied the same principles to myself and got the same results. Then I knew it was true because it demonstrated itself.

And the same is so with this Science in all of its branches; it will demonstrate itself to be true as sure as two and two make four, if no intervening error is mixed up with it. What I mean by that is this: if I were working a problem in mathematics and I were to say twice two is three and put that error into the problem, I might work a thousand years and never get that error out, and never get the correct result. The surrounding circumstances, for instance, sometimes prevent the demonstration. Some people mentally fight the thought, and others are surrounded by friends who fight it.

Now, to illustrate that: There is one class of demonstration that I do not remember of ever failing in but twice, and that is controlling the wind. I remember once we had a boat load of people out upon the ocean and we had no wind to go in with. We were in a sail boat. Some of them asked me to ask for wind. I went forward and sat down by the side of the mast and commenced to treat for wind; the wind did not come. Now the boat was filled with unbelievers and every one of them sat down there chuckling in their sleeves thinking I could not get the wind, and the result was I did not get it.

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Another time there were almost similar circumstances and a failure. There were more minds against me than I had power to overcome, not knowing it and not treating against that. It all developed afterwards that they were all having their own fun because I could not raise a wind. They were all talking about it.

Now, error was injected into that proposition. I advise my students and I advise my patients so long as they can to let as few people know that they are being treated as possible until after they are well. They will write you saying "If you will heal me I will advertise you all over the country." I say that God Almighty does not need any advertising. Just simply get healed and keep still. Jesus would heal them and say, "Go thy way and tell no man." He ran up against the same thing that we encounter, and while He was a better demonstrator than any that has ever lived since, yet he told us the time would come when men could do what he did, and I believe that to be true. But what He did He did in accordance with the same law that we all of us can and do do.

You have to learn to overcome all the vicissitudes of life; you have to learn to be free, and you have to teach others to be free—to be free from the fear of poverty; to become disenthralled from fear; to learn to live above it, whatever the manifestation may be. Take God into partnership with you; carry the thought of God Love with you all the time; let God Love lead you and God wisdom guide you, and God will protect you.

This is the destiny of man. By and by we will be free from the thought of death. We will never think that we are going to die; but the miseries of so-called human life will pass away, and we in common with all the rest will be living in the eternal sunshine of perfect happiness, perfect joy, perfect peace and perfect rest in the bosom of God Almighty Love.

Bond or Free

ROSALIE M. CODY

Who fears the worst, dwells in a darkened place
Alive with noisome, formless, fluttering things,
And shrinking backward, shields his covered face
From contact with their black and hateful wings.

Who hopes the best, goes forth with forehead bare
And to the open blue he lifts his face
And cries, "All good of earth, of sea, of air,
Is mine, by boundless largess of God's grace."

—*New Thought.*

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While it is true that we are receiving a very large number of subscriptions to the NEWS LETTER, yet that paper is not sent out with the force that it should. We will make this proposition: To every one of our subscribers who will send us a new subscriber and ten cents extra on or before the first day of June we will send a copy of the book Christian Science Instructor, the regular book, which is sent out for 60 cents everywhere.

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Assured

MADALENE ABBOTT LANG

"There's an angel near!" I whisper
To myself when I am stirred:
"Far above the din of conflict
Its sweet pleadings may be heard;
In the subtle, soothing silence,
Quite beyond the pale of fear—
Bend your stubborn head and listen,
Listen—there's an angel near!"

"There's an angel near!" I whisper
To myself when I am thrilled
With the glad, insistent glory
Of an hour that's nobly filled:
"It will lull you by soft stillness,
It will bind when doubt draws near—
Bend your willing head and listen,
Listen—there's an angel near!"

"There's an angel near!" I whisper
To myself when I am wrought,
Inwardly, to that elysian
Where I sense the power of Thought;
"O, the glory of my birthright!
Ah, that needless thing, a tear—
Bend your radiant head and listen,
Listen—there's an angel near!"

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Who Is My Brother?

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

WHO is my brother? This is the query that we are proposing to answer tonight.

The first record we have of this expression, "Am I my brother's keeper," is in the history of Cain when the question came up, and he was asked, "Where is your brother Abel?" Were we not to a certain degree our brother's keeper that question would not have been asked, "Am I my brother's keeper?"

We are all brothers. The same Life that courses through your veins courses through mine. The same Power that created you created me. This one Life goes throughout all the universe. Wherever nature is animate this one Life is; there is God manifest. We have within us God Almighty. We live, move, and have our beings in Him; we are not only in God but God is in us. God is in every atom of the air, everywhere Life, God manifest; we live in it, it fills us, and the life that causes your heart to beat, and your blood to run through your veins is God Almighty manifest.

You can see that this brings us down upon a common plane of universal brotherhood. Sometimes when we are thinking of this universal brotherhood and look at the application in society we are led to think that perhaps there is error somewhere. If I should come up here and claim to be a disciple of Henry George the world stand ready to hold up their hands in holy horror to think that a person should teach the doctrines that Henry George taught. I have read but little of Henry George's writings, and I know but little of the philosophy that he taught, but if he taught the doctrine that when a child is born and brought into this world without volition of its own, it ought to have an even start with the fellow that had gone before, I agree with him. As it now is they have, so to speak, pre-empted his birthright. If he wants any of the earth he finds another fellow on top of it with a deed, claiming that that belongs to him. The man that had the deed had no part in making the land, but he succeeded in buying it away back yonder, and it came to the original owner very cheap. I can remember when the broad plains of Illinois, Iowa and Nebraska were virgin; when there was nobody on them. By and by they commenced to fill up. Some of the settlers would have a landlord, some would enter, some would buy from a railroad, some would get a grant from the Government, and today these people own the whole of it, and the child who is born there today has no such show. Can you tell me, or can anybody tell me why the child born today has not the same right as the one that was born four thousand years ago? Is there any fairness in saying that he has to come into the world, handicapped because there were others born before and occupied his place?

I do not know what socialism is. If it means this doctrine of standing idle and making the fellow that has fifty

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cents give the other fellow a quarter, I do not believe in it. I believe in a level square start. I do not think anybody has a right to monopolize the waterfalls of this country and prevent somebody else that might want to run machinery by them. I think a fair start is due to all of us. The only reason why there is not a trust controlling the air today is that they cannot control it. There is as yet no way by which they can measure it out to you and to me.

Have you free water in any of your cities? If so, can you tell me where it is? Now there are three great fundamental things that ought to be free to every child that is born; these are air, water and earth; having these, let him hustle, and the fellow that works the best let him have what he earns; respect his rights; respect his property, but give him a fair start.

That is what I think about it. I believe that is a fair religion. All people should apply the doctrine that is our duty to apply and treat their brothers as they would their brothers should treat them under like conditions. I think we should carry this doctrine of love one another a little farther than what is termed the golden rule. The golden rule as it is ordinarily interpreted is this: Do unto others as you would have others do unto you. Now I apply that from a Scientific standpoint. I do not want anything from anybody else. If I want help I do not go to my brother for it, but I go to God Almighty. He controls, and He gives. It is all this universal good that comes to you. But we should apply the doctrine a little more strictly and do unto our brother as we would do unto ourselves under like circumstances. That is the rule that should be applied, and I tell you that, if we were brave enough and strong enough to apply that rule and carry it out, we would be masters along the entire line of human endeavor. We could not carry our money. The earth and the fulness thereof would belong to us. We would have universal health, we would have universal life, and the hobgoblin fear of death would never cross our path. We would be in a condition to demonstrate the great problem of infinite Love and to receive its beneficent benefits.

You heard read tonight that you must love one another. Our Savior said, "A new commandment give I unto you, that is, to love one another." You cannot claim to love God and not love your brother, because you are told that if you love not your brother whom you have seen you cannot love God whom you have not seen, or words to that effect. You must love and carry that love into practice.

Now in answering this question, "Am I my brother's keeper," I say yes, in certain lines, and then again I say, no. I am my brother's keeper so far as in me lies to throw him the life-line and give him the glad hand. Wherever I may find him in the practical affairs of life—not lip service, but the reality, the actuality, and carry into effect that which I profess. If I find him in hard, straitened circumstances, I must give him the glad hand and help him along. It is the proper thing to do. If he is thoroughly and truly a Scientist he never will get in that condition, but one is not so thoroughly and truly a Scientist that he can know that his supply is sure, unless after a long line of study and effort. Therefore, as these babes come to you lift them up, help them, encourage them, let the sunshine shine upon them, give of the good that God Almighty has given

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to you, help them along; in that far you are your brother's keeper.

You are not your brother's keeper in so far as it becomes your duty to stick your nose into his business and meddle with everything he has on hands. I am sorry that there is more of that kind of brother's keeper than there is of the other in the actual affairs of life. You will find almost a universal thought of discussion along critical lines of what your brother is doing, or what he does not do. Learn to mind your own business. Learn to pick the beams out of your own eyes before you hunt around for motes in your brother's eyes; and if you cannot say anything good about your brother, in God Almighty's name keep your mouth shut. See nothing but good. No man is so black in his conduct but that some time, somewhere, he will repent, and God Almighty Love will redeem him. It is not for you to be his judge; it is not for you to be his critic; and every time you throw an unfriendly thought toward anybody it leaves its scar on your own consciousness, and you will reap the reward of such sowing. Give nothing but good along your brother's line and mind your own business.

Now, I am talking plain, because this is a plain subject; the despicable idea of people slandering one another, and saying I heard this or I heard that. Remember always that when you detail scandalous things or listen to them from anybody else, there are two parties to the slander, the first being the one that iterates or gives it out, and the second the one that listens. There are two parties to every slander, the fellow that slanders is one, and the one who listens to the talk is the other. Now do not be either party. If a person comes to you that is full of venom and hate or erring judgment, or a natural propensity to slander, and wants to talk about somebody, and you cannot get rid of him in any other way, walk away from him. Be straight, be square. You are commanded not to judge. You are commanded to attend to your own affairs. In that far you are your brother's keeper.

Another thing I want to give out tonight. It is too common with a great many to be everlastingly treating everything and everybody that comes who has any connection with you. You have no right to treat anybody else unless he wants you to do so. Your mentality is what would be termed in English law your castle, and every man's castle is his own. Nobody has a right to enter there unless he is requested and bidden welcome. Supposing I see a person here before me who is suffering with some disease. Of course my sympathy, if I have any sympathy, goes out to him because of his ignorance which prevents his being healed. I feel sorry for him to that extent. I have no sympathy with the disease, because disease is error, and I simply cast it behind me. I have no sympathy with any kind of disease. I have sympathy for humanity in its sheer ignorance because of its lack of knowledge of the Truth, but we simply must be charitable, and we must judge conditions by what we ourselves were a few years ago.

A few years ago, less than a score considerably, I was an old man, filled with disease, preparing to die, bowed, bent over in body, morally destroyed because of a belief in something, I knew not what, a wreck, stumbling over this so-called material life, getting ready to tumble into the grave. The lifeline was thrown to me, when I heard of this great

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Science. I did not believe a word in it, but I knew a man had been healed.

How he was healed I did not know. I did not believe that God had anything to do with it, but I determined to study and find out, and to my wonderful surprise, after months of study, I found that God through man does heal the sick. Now, before that, I was bigoted, I would not even listen to a person who talked of religion. I would not listen to an expression of this kind, and if I had heard of the word Christian Science, I would have classed it among fortune tellers and fakirs, palmistry, and all such nonsense that I had no use for whatever. But it appealed to me in another way. It appealed to my curiosity and induced me to work and study, and at the end of the study I found that the coin was gold and the intrinsic value was one hundred cents on the dollar. There was no doubt then, and there never has been any doubt in my mind since; and if you will apply to yourself the same rule that I applied to my own self, and will study, you each will be able to demonstrate as I have. This Science as much belongs to all the children of men as does the science of mathematics, of chemistry, or any other of the liberal sciences. No one person has any more right to it than another, and you will succeed or fail as you apply the rules and become proficient in this direction.

Take a hundred boys and send them to the blackboard and give them an example. Suppose ninety-nine of them fail, and the hundredth one proves the rule and brings perfect results. That shows that the rule is true. We have that in our work. Some will say, I was treated so long and I was not healed; I do not believe in your Science. They had hold of some that did not understand, that belonged to the ninety-nine fellows that did not understand the rule, and instead of this being that percentage, the great percentage is in favor of those who do demonstrate in this Science.

I have found that the love of God is manifested most wonderfully to the babes, as we call them in the work. They have hardly gotten their eyes open and hardly can walk, and yet they come along and stumble, as it were, on to a wonderful healing. It seems as though Divine Power reached down to encourage them, to build them up. Some of the most wonderful healings that I ever saw in my life were done by myself and others when we were babes in the work. I took a child up one time, with a great blue spot on the base of his forehead, giving him a breath or two, holding him in my arms, breathing a thought or two, and God Almighty destroyed that manifestation instantaneously.

A woman may be washing dishes—a number of instances of this kind I have known—and scald her hands. She takes a cloth and puts over it and gives it a thought, and takes the cloth away in a minute, and the scald is gone, the hand is perfectly natural. This is most encouraging to the new student. It makes him know that there is something in it. We are a set of doubters. I know I was one. I had to be healed three or four times, of three or four different things, before I would consent that they would not have gotten well themselves. I had rheumatism in one of my wrists; the healer gave me a treatment—it had been there ever since the war—it was healed in thirty minutes, and I have never had a symptom of it since. It was a long time before I would believe that that rheumatism would not have gotten well of itself. We are such doubters.

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But if you will continue, the evidence will come in such an avalanche that you will even question the truth of this great science.

I tell you that it is your duty to your brother to give him out this thought; to throw out this lifeline; to impress upon him that he has nothing to do except to study and work, and that his own destiny is in his own hands. You cannot make your brother do this; I cannot. But we can give him a line, a touch, a hint, and then he must work out his own salvation, and unless he does he is a failure, because the world is exactly what you make it, and you are exactly what you make yourself. You have it in your power to be great, or you have it in your power to be small. It is for you to decide, and nobody in the world can take you along and carry you. It is an impossibility.

Therefore give your brother this lifeline and then let him go, but give him his own right to work out his own salvation.

Now before leaving this subject I want to say this: I have told you that you have no right to treat your brother without his consent. I want to tell you further upon that subject that while this as a general rule is true, almost all general rules, all that I know of or think of at the present moment, have exceptions. Conditions control. If I see a man in a carriage with a horse running away it is my duty to throw the thought after him that God Almighty Love controls and protects him and prevents him being thrown from that carriage and hurt. If I were to see a man falling from a building, I would give the thought that life is deathless and that he cannot be hurt instantaneously and he would not be hurt. It is your duty to do these things.

I saw a man one time brought in on a boat at Marshall Hall, stricken with sunstroke; I felt as though it was my duty to give him the thought. He was surrounded by doctors; they were all volunteers and I volunteered my Science. The man was lying unconscious. The doctors—there were two of them—were talking about what to do. The first thought was that they would give him a dose of morphine; one of them had some morphine pellets, and they were going to give him some. I did not want them to give it to him. I said, "Gentlemen, won't you please let him alone." One of the doctors spoke up, "Who are you?" I said one word, "Metaphysics." They did not say another word to me. They quit talking about morphine and commenced talking about calomel. I did not say anything more to them; they had been very good to me. Calomel would have directly the opposite effect to morphine, and I decided to let them give the calomel if they wanted to. By this time the man woke up and said, "I do not want your medicine, that fellow there is curing me." I looked up and his eyes were open. I said, "You are all right," and I went to the back part of the boat and sat down by the side of my wife.

A man came to me, asking treatment for a banker in this city for typhoid fever. The man had been unconscious, out of his head for a number of days. He had a son who was the doctor in charge of the case. He did not want the man to die for two reasons; first, because the banker was his friend, second, because his son was the physician. We treated him for a few days or a few hours and he got well. There was a place where the man could not have asked. But where persons are in the normal exercise

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of their faculties and have the power to ask, you have no right to interfere unless they ask you to. You can call his attention by giving him a thought along the life line, but that is as far as you should go. You are your brother's keeper in that sense. But you have no right to control him, or attempt to control him, only as you may throw him the life line. But give him freedom as to the course he will go.

Now these are some of the thoughts that have come to me this evening which are entirely practical. I cannot carry them any farther because my time has expired. I can give you this general rule: Wherever you find humanity, humanity is your brother. It makes no difference under what kind of a flag a human being lives, or what the color of his skin, or what his condition of education, he belongs to the universal Life, and it is for us to take a broad view and love all as we love ourselves, and do unto all as we would do unto ourselves under like conditions. If we follow out these simple rules we will be great as we grow; we will be strong; we will be mighty; we will be happy; and we will be a blessing not only to ourselves but to the entire community wherein we reside. May God Almighty bless us all and give us the strength and the power and the ability to be brave enough to do right.

Hope

Our greatest good and what we can least spare is hope.—*Armstrong.*

Hope is the eternal or immortal part in man—the divine in mind.

Divine men are always hopeful, always cheerful and never get discouraged, no matter what happens.

Hope makes for success, prosperity and happiness.

Hope is a strong and lasting quality in the breast of the American, and that is why this country is so progressive and prosperous.

Hope makes us grand and noble—God-like.

Shakespeare said: True hope is swift and flies with swallow's wings. Kings it makes gods, and meaner creatures kings.

Hope makes us cheerful in the long run; it gives us strength to endure, because hope really is God and the angels whispering cheering words to us when we are apt to despair.

Hope and good cheer will overcome all our foes in time. In speaking of cheerfulness overcoming foes, Leigh Hunt said: "When Goethe says that in every human condition foes lie in wait for us, 'invincible only by cheerfulness and equinimity,' he does not mean that we can at all times be really cheerful, or at a moment's notice; but that the endeavor to look at the better side of things will produce the habit (of hope) and that this habit is the surest safeguard against the danger of sudden evils."

The more we love God the more hope we have.
What seems to us affliction
Is oft a hand that helps us to our wish.
So may it fall with thee—if Heaven approves.

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Letters from the People

"GOD'S GOOD WORD"

Bishop Oliver C. Sabin,
Washington, D. C.

Dear Bishop Sabin: I shall ever remember with great delight my visit with you in your home one morning early in last month (September). When I left, you kindly gave me a copy of your book, "Christian Science Instructor." I have read it as carefully as I can, and tried to digest as much as is possible in the first reading. Have thoroughly enjoyed it; yet conscious that I have touched only the outer edge of all the good contained therein. I shall keep the book on my study table and often take it up for study and help. Am delighted with the truth contained therein, and am sure God's Good Word is on your side.

I surely wish you all good and great success in your helpful teaching and work.

Very sincerely yours,
J. M. CHANCE.

Salem, Ill., Oct. 11, 1909.

DESIRES TO PUBLISH IT

Casey, Ill., Oct. 1, 1909.

Oliver C. Sabin,
Washington, D. C.

Dear Friend and Brother: I do not feel that we are strangers, from the simple fact that you represent a Healer from the divine power of God. Therefore, I address you as I have.

I was a spinal invalid for two years and eight months. I was confined to my bed, helpless, but I lived in the beautiful hope sometime God would heal me, for all medical aid seemed powerless to even help me, and when they said I was doomed to spend my days in bed, that only increased my faith in a Higher Power, and on September 17th I was perfectly healed. It was a wonderful miracle and every one marvels at all that God hath wrought in the restoring of my body to perfect health.

I have been so filled with the Holy Ghost that I can hardly do anything else but praise Him.

I was led step by step, and when least expected I was instantly healed.

My experience was so wonderful that many friends advise me to write it out in a booklet.

Perhaps it would help spread the Light to other poor suffering souls like myself. I would deem it a favor if you would advise me as a friend, for the advice of one like yourself would be much appreciated.

Yours sincerely,
ROSE M. EMRICH.

MORE TRUTH WANTED

Mr. Oliver Sabin,
Washington, D. C.

Dear Brother: Your letter received. I thank you very much for your treatment. It has done me much good. I felt so good all the week, wishing in my heart I was always under such treatment. I have received much blessing during the past week. I do follow the instructions in the little book, "Christian Science Made Plain." I have that book, but I would like to have "Sacred Science." Please send it.

Yours in Christian Love,
MRS. LAURA RADES.

Zion City, Ill.

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Do It Now

M. EVALYN DAVIS

If you have amassed a fortune
And you've friends "without a cent,"
All their lives hid in the shadows,
Sorrowing over years ill-spent,
Why not give yourself the pleasure
Of dividing up your treasure
With them, *now?*

If you've countless friends and joy-bells,
Brightening every day your life,
And your fellow-man is tossing
Restless on the sea of strife,
Why not give yourself the pleasure,
And divide with him your treasure,
In the *now?*

If in wisdom's ways you're walking
While your neighbor's floundering still
In the depths of earthly follies,
Do not judge him; think no ill.
Ne'er deny yourself the pleasure
Of granting him your thought's best treasure,
Here, and *now.*

If with love your life is teaming,
While earth's children, sad and drear,
Struggle blindly through the breakers,
Launched in chaos, void of cheer,
Why not freely give Love's measure;
Thus augmenting mankind's pleasure,
In the *now?*

If abundant health's your portion,
Sunshine gleaming on your way,
While your fellow-man is moaning,
Racked with pain from day to day,
Why not guide him to the treasure
Of good health God gives with pleasure
To him, *now?*

If your soul in peace is resting,
Why enjoy it all alone?
Earth is filled with hearts e'er longing
For the light that on Christ shone.
Lo, He bids you reap the pleasure;
Share with all your richest treasure
In the *now.*

Bids you give the hand of welcome;
Freely feed from out the store
Of the All-good, God has giv'n you.
Why not open Heaven's door;
Why not give yourself the pleasure
Of dividing up your treasure?
Do it *now.*

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Can Disease Be Entirely Destroyed?

EMMA G. WARE, In "New Thought"

TO ANSWER this question it is necessary to understand what is the origin of disease. Medical authority asserts that it is of matter, and that the germs of various diseases have been found and analyzed. Popular belief acknowledges its existence independent of man, and certain localities are believed to be infected by it, thereby rendering human life in danger from the poison emanating from it. If the materialistic theory is true, the medical authority is correct, and the popular belief that disease is a creation as much as man is well founded. But the truth we are studying denies this in principle and in fact. Health is, like liberty, directly from God, and it can be kept and enjoyed. Man can learn to live in health as truly as he can learn to govern his morals. With a full understanding of the truth, man need not be sick and diseased any more than he need be vicious. The universal belief in disease is founded on the universal belief that matter has life, power, and can direct itself. If this is true, it accounts for disease, but it does not destroy it, and so long as this belief in matter lasts, just so long will disease be in the world. Therefore, to destroy it we must take away its foundations.

Can all life and intelligence be taken from matter, and yet allow man to remain with his senses and faculties? This is what the truth will do if it is allowed to work. The first point to settle in investigating a phenomenon is the relation between the Creator and the thing created. The Creator is omnipresent, and all his works praise him. In him is all life and all love. Matter we can assume is without power and without comprehension of any kind. Like figures, it is without good or evil, but can be used to work out a result. It is not even an agent. It is constantly changing and shifting to work out some plan, the design of an intelligence superior to and independent of the matter employed. Man's body is the obstacle that stands between him and progress, virtue and health. The materialists say that it is alive, and that it measures out to man his intellectual capacity, and contains a nature or a tendency to vice or disease which he cannot control. This belief arises from attributing intelligence and power to matter, and the results accord with the belief. Man's body is indeed matter, but it is for him to control and use, and his intelligence is equal to the task. It may be compared to the surface of a river whose waters constantly change, but where the same appearance is kept up.

Man acts in wisdom, and in ignorance, and the fruits show which of these is dominant. Good and evil are what he brings forth. Disease certainly is an evil, and the whole foundation on which it rests is of ignorance, for Wisdom's works are good. Lift disease from matter into error, and then it can be reached by reason, like any other evil. To do this is to learn Wisdom and to separate the works of God from the inventions

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of man. We must not put the responsibility of error upon God and look to him as the author of our sufferings, for if this is followed we shall never arrive at truth. We must find out what our particular fear is and what error governs us when we are in trouble, and then we can have something to work upon. The foundation of an error must be destroyed, and then the error will cease to exist.

When the sick ask a question, they ask for a substance like food. Their life is in danger, they are in torment, and they ask for help. But when those in health ask a question, they ask from curiosity and a desire to be enlightened. Each requires a different answer. One says, Deliver me from my enemies; and the other says, How can I understand the absurd statements you make?—for instance, when you say that there is no death or disease, what do you mean? The answer which the sick requires comes from perfect love which casts out fear. This Love is the open door to Wisdom, which will heal all sickness. When one has it, his selfishness, his prejudices, and his opinions are dissolved, as it were, and he is prepared to hear the voice of Wisdom. Everything evil yields before Wisdom, and in order to attain it man must give up his errors. Whatever he loves more than Truth, stands between himself and Wisdom. The mental cure as founded and practiced by Dr. Quimby* claims to be based upon a truth. To learn to apply that truth to the healing of the sick requires devoted and conscientious study. To answer the questions in regard to it is to teach it.

The question whether the mental cure would work, while the person pursued a course of overeating during the time it was going on, would be like asking if a slave can be set free and still serve his master as he did in the days of bondage. The man who overeats is a slave, and serves a master. Procure his freedom, and he serves himself. He then eats from another motive. The Truth puts no restrictions upon him, nor does it prescribe any rules of living. His fetters are struck off and he is his own master, and he eats from an understanding of truth. It has been said that laws made to prevent crime by punishing the criminal are instrumental in increasing crime. So regulations made to prevent man from going into evil do not instruct him, but they ignore his capacity for self-government in regard to health. Health denies disease, and Liberty denies slavery. If health is true, disease is counterfeit and only passes where it has not been detected. The difference between a slave and a prosperous gentleman is as the difference between an invalid and one who enjoys sound health. The slave is under restrictions and is weak and timid. To lay down any rules which if followed would make the slave as strong and influential as the citizen is impossible, and it is equally impossible to give any directions about diet, by which a dyspeptic could feel as comfortable as a man in the most natural state, i. e., a savage. Both are under different laws. One eats to satisfy his craving for food, and the other to gratify his taste. To cure the epicure, requires a healer to understand the wisdom of God, and to pity man in his follies and errors. The path he takes him is through a wilderness of error to perfect truth.

* Miss Ware was a patient and amanuensis of Dr. Quimby.

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Inner Quiet

WILLIAM E. TOWNE, In "Nautilus"

LIFE is a unit.

But Life has many forms of expression.

You are one of the forms through which Life is expressing itself.

You, the individual, are ex-pressing—bringing out to the surface and into material form—Life Universal.

In the process of expression you make many mistakes. Your finite mind clogs and falters in its attempt to understand and formulate and finally give material body to the Infinite. Your mortal mind is often lost in a maze of its own creation. It sees a portion of truth and immediately believes it has grasped the whole. This attitude shuts the mind away, for the time being, from the reception of further light, and after a little the mind finds it has been mistaken in thinking it possessed the secret of the universe, and it again becomes receptive.

A mind always open and receptive to truth is the means of maintaining harmony and health.

You cannot receive the impression of truth; you, the individual, cannot catch the vibration of Life Universal, when your mortal mind is straining and working overtime in the effort to acquire wealth or power in the material world.

It becomes necessary to have a withdrawing time, a period when the mind is stilled, the body relaxed, when the whole being is receptive.

During this time of rest the consciousness is more active at the center—the solar plexus—than at the surface.

Through the solar center, when you are peaceful and quiet, you come into a fuller consciousness of the universal. You can renew your physical life in this way, receive a new impetus to your thinking, drink in inspiration from Life Universal and develop courage, patience and equipoise.

This habit of inner quiet has been practiced through all ages. It has been an aid to many geniuses. It can be practiced with benefit by hard-headed business men and even the most material minded.

No one doubts the benefits of physical relaxation. To sit perfectly quiet for five or ten minutes after the mid-day meal and relax every muscle, *letting* the chair support the body and keeping the mind free from any thought of worry has long been declared a remedy for dyspepsia and an aid to health in every way.

One who practices this relaxation and the inner quiet habit takes somewhat of the peace and poise and inspiration of each sitting into his active life, with the best of results.

This simple practice helps to build up reserve power. During the period of rest body and mind are recharged with force. It helps to make life run more smoothly in every way.

The Quakers have long practiced this inner communion with the Universal Life. I recall a member of this sect whom I once met. He was a large,

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strong man, physically and mentally. He was a man who had made a great success in life, who had climbed from the ground up to the top in his line. He was accustomed to dealing with men, and he dealt with them successfully. Many were engaged in carrying out his ideas. The one thing about this man, who was far advanced in years but still working, was his reserve power, and the quiet, simple methods of his life. He was efficient without waste or hurry. He impressed others not by a display of great mental or physical force, but simply by *being* what he was.

This habit of inner quiet takes us down into the foundations of being from whence our *real selves* spring.

Instead of wasting our forces in mere excess of zeal, often in fretting and worry caused by over-activity, we learn poise, reserve, the conservation of power, and the consciousness of *being* as well as *doing*.

We in America are so busily engaged in *doing* that we are apt to overlook and forget the *being* side of our nature. In the mad scramble for wealth we often forget that character has value. In our haste to grasp and regulate material things, we get away from the spiritual source of these things. And so, by the time we have grasped our fill, we are decrepit, old, diseased, world-weary and incapable of enjoying what we have acquired at such fearful cost.

This custom of inner quiet keeps us closer to the fountain of Life. It helps us to save somewhat of the wear and tear of modern life upon the nervous system.

Many great inventors have drawn the inspiration for their activities in just this manner. Through the habit of inner quiet they have related their consciousnesses to the Universal, and thus been enabled to work out new and original plans.

Of course, like any other good thing, you might easily carry this principle into excess. A too negative condition or an excuse for laziness might easily be grafted upon this philosophy.

The balance between objective and subjective activity should always be carefully maintained. What is conceived in the stillness has its normal fruitage in the objective.

In the objective we *prove* whether or not our translation of subjectively conceived ideas is correct and founded upon Absolute Truth.

Those who would disregard this method of relaxation and inner quiet simply because it has a mystical origin may find plenty of material authority for its practice.

Try it for yourself, without prejudice, and its value to you will soon become apparent.

"O God, I am one forever
With Thee by the glory of birth,
The Celestial powers proclaim it
To the uttermost bounds of the earth.
I stand in the Great Forever,
With Thee as eternities roll!
Thy spirit forsaketh me never:
Thy Love is my home as a soul."

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What Is the Good of It?

"Which of you, by being anxious, can add one cubit unto his stature?"

Here is the next argument. Sit down and fret for a year, and see how much bigger you are. You may well perhaps be something smaller—certainly shriveled in soul, if not in body—but you will be no bigger. Put the finger of one hand on the finger of the other, and carry it down to your elbow—that is a cubit. Can you add that to your stature by your fretting and your care?

How quickly should we cease from worry if we did not think within ourselves. What good is it? Can you undo anything by fretting? Can you change it? Can you lessen it? If minding will not mend it, then better not to mind.

Some time ago I was talking with a friend of mine whom I had met on the train. I inquired after his wife's health.

"Well," said he in reply, "my wife is well, always well, and always very well, and what is better still, she is always happy. I used to think that she had not the same sensitive nature that I have. When anything occurs to annoy me I am utterly upset. I cannot eat my breakfast; I cannot do my business; I am really ill. But the other day I found out the secret of my wife's complacency. Something had gone wrong which very much worried me. In the course of the morning I went into the house, and found her cheerily going on with her work, actually singing as she bent over it; I felt quite annoyed.

" 'Really, my dear,' I said, 'you don't seem at all put out by what has happened to-day.'

" 'Oh, no,' she said, 'I am not.'

" 'Well,' I said, rather angrily, 'then I think you ought to be.'

" 'No, no, you must not say that. Look here. Years ago I made up my mind that when anything went wrong I would ask myself honestly and earnestly, "Can I do any good by thinking about it? Am I to blame in any way? If so, do not let me spare myself. Can I do anything to put a better face upon it?" If, after looking at it honestly all around, I found I could do no good, I made up my mind that I would give up thinking about it.' "

"Thank you," said I to my friend. "That is the philosophy of the highest life—'Whatsoever things are lovely, think on these things.' "

We ask often how much a man possesses. That is not the question. The question is how much possesses him.

Some time ago I was at the house of a gentleman in Yorkshire, who said to me, "I used to be a most irritable man. When anything went wrong I fussed and fumed, I was miserable myself, and made all about me miserable. My religious influence was worse than undone. I suffered in health and I suffered in my business. But one day I pulled myself up, and said, 'Look here! You are a fool!' "

Whilst we are forbidden to call our brother a fool, it is well to hurl the epithet at ourselves if we deserve it.

" 'You are a fool,' I said to myself. 'If your religion does not cure your temper, what has it done for you?' I made up my mind that I would bring all the strength of my will and all the grace of God that I could get to bear upon this besetment. Now I do not want to boast, but I thank God that it is a very long time since I found myself fretted or worried. I cannot tell you the difference it makes, not only to myself in the happiness of my own life, but in the happiness of those about me."—*Mark Guy Pearse.*

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Washington News Letter

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Unchain the Truth

Owing to circumstances which I could not very well control I was obliged to take up a private teaching class, before the regular private class commenced in November. Therefore, the November class has been postponed to February. The day of the month in February will be published later. I will teach another private class if persons will write me that they wish to come here and make their arrangements within two weeks prior to that time.

We call especial attention to the publication of our books and the Holiday Offers. It is our desire to extend the circulation of the NEWS LETTER to the uttermost, and I hope and trust that all will take advantage of these offers, and that all will help increase the circulation of the paper. The great medium through which we have to teach this Truth is the printing press, and with the combined help of all of our friends we can do a mighty work.

The general work in the field is going on better than ever before. We are in receipt of letters constantly from our students from all parts of the world, telling us of wonderful healings, how they are getting along, and very many inquiries are made regarding the mode and procedure of establishing churches and societies. This good work is going on and God is blessing us in the advancement of the Truth.

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The church in Washington never was as prosperous as it is today, and all looks well for the propaganda established here for this work.

We ask the aid and assistance of every friend we have to help us in all possible ways. Let each one do his part and God will bless us all.

Lovingly yours,

Olivier C. Sabin

Bishop.

An Autumn Morning

MARY E. ELLIS

Would thou, dear Wind, could'st blow away
The dreams that tempt to idle play!
Would thou could'st banish carping Care
And swift dispel the wraith, Despair!
Oh, strong wind, blow!
Oh, kind wind, blow!

Would thou could'st languor sweep aside,
With fears that oft our natures hide!
Would thou could'st banish from the earth
The dread we are of little worth!
Oh, strong wind, blow!
Oh, kind wind, blow!

Would thou could'st rend away the thought
Our troubles are by others wrought,
And clear our vision till we see
We conquer through divinity!
Oh, strong wind, blow!
Oh, kind wind, blow!

—*Transcript.*

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The Tail of Polly Wogg

O, a pollywog lived in a little glass tank
With a goldfish or two and a snail,
And his body was fat and covered with spots,
But he sported a monstrous long tail.

He wriggled and twisted the livelong day,
And grew, this fat pollywog;
But never once did it enter his head
That he was akin to a frog.

Along in his sides, down next to his tail,
He had a bad feeling one day,
And before the next morning two legs had appeared,
To help him along on his way.

With his gills disappearing, he couldn't breath well,
And two more funny legs came to light;
He stretched them all out and wiggled his toes,
And tried to make believe 'twas all right.

Four legs and a tail for one pollywog
Seemed so funny he wanted to laugh;
And then one night he happened to see
That his tail was shorter by half.

And it faded away,—a little each day—
Till hardly a bit could he see;
Then it all disappeared, and pollywog found
A gay little froggy was he!

Then somebody put him in a little tin pail
And carried him down to the brook;
And all that I've told you, you may see for yourself
If you'll just take the trouble to look.

—*Our Little Friend.*

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Uncle Jack's Lemon Jelly

EMMA HAMILTON

IT was neither Bertie's headache nor a pain in his small stomach, but it *was* his conscience. This is how it happened.

Uncle Jack was coming home that very evening—dear Uncle Jack, who had written such wonderful letters about the Indians in the far West, where he had been building a railroad—"Uncle Jack's railroad," Bertie told his bosom friend Harry Ives, a little blue-eyed fellow who could not sit still for five minutes at a time; so he was called a flitter-gibbet. He ate more chocolate caramels too than any boy you ever knew. There was always a fat brown caramel in his little trouser pocket when he went to bed, and it slept there quietly till it was gobbled up in the morning.

The two friends had many talks together about what Uncle Jack would bring home. At Christmas he had sent them beautiful white moccasins, of which they were very proud. Bertie had such a wonderful imagination that it often ran away with him, and greatly distressed his mother, who had tried many ways to cure him of the bad habit. It was really getting to be the worst kind of *story-telling*.

The last time mamma came home from the city, Bertie told her that a hundred Comanches had been there, and eaten *every* bit of the plum-cake, "and all the lemon jelly too, mamma; I couldn't stop 'em." Mamma said if any more of that warlike tribe got into her sideboard again they would be severely *spanked*. But that night some one who did *not* belong to the Comanches had a dreadful pain in his little stomach; so mamma concluded that it was not the wicked red men after all, but some one nearer home.

"I know he'll bring me some ponies," said Bertie, as the two friends were resting four small tired legs under the large maple-tree. "Some ponies, an' bows an' arrows, an' a tomahawk—he said I just *must* have a tomahawk—an' a buffalo, an' maybe a little green pappoose." This rather doubtfully, though, for Bertie had really forgotten what a pappoose was.

"I wish he'd bring me a little white deer an' a cowboy," said the flitter-gibbet. "Oh, I *wish* he would!"

Bertie loved his playmate very much, and would divide his last peppermint drop with him, if he asked in time, before it had gone where all good peppermint drops go, and he would willingly fish out a penny from the great green frog that opened his mouth so wide for cents and nickels, to buy one.

"Yes," said Bertie, "he said in my mamma's letter 'I'm agoin' to bring Harry a cow-boy and a white deer—if he's a good boy."

"Won't that be jolly!" exclaimed Harry, taking no notice of the last part of the sentence. "I'm goin' straight home to make a pen an' put 'em in. Mamma's always 'fraid of *things;* I don't *b'lieve* she'd want 'em in the house." And away ran the small boy, as fast as two fat legs could carry him, to get old John, the gardener, to build the pen.

"We will wait till they come, dear," said the mother; and though Harry was

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disappointed at first, he thought it might be better to wait and take their measure, after all.

The hours went by, oh! so slowly, and even after Bertie had had his bath and was dressed in a nice new suit, in honor of Uncle Jack, still there was a long time to wait. In an evil hour something dreadfully wicked led Bertie, who dearly loved good things to eat, right before the great sideboard in the dining room, where a most beautiful table was waiting for the guest, and of course he opened the door and peeped in. There he saw the loveliest lemon jelly, like an island of amber surrounded by a sea of whipped cream. His small mouth fairly watered, and no wonder that one wee bite was not enough for him; before he really knew it a great many bites were taken, when he heard mamma, papa, and his uncle drive up to to the door. Next to his mother and father, Bertie loved Uncle Jack, and not for anything in the world would he have done anything to grieve him.

"Why, Edith," said Uncle Jack to his sister at supper, "you don't know how often I've wished for some of the lemon jelly and whiped cream you used to make. I thought this Spring, when I was getting over the fever, if I only had some of it I would get well. I hope we are to have some to-night."

A word or two from mamma made Uncle Jack open his eyes very wide, and then she said aloud: "Yes, I remembered you were so fond of it, and I made some for you, but Bertie tells me a great white cat with long ears got in the sideboard and ate it up. I am verry sorry indeed, but you shall have some tomorrow."

"Are you sure about the ears, Bertie?" said his uncle.

Bertie looked a little uncomfortable, but said he was.

"When I started home, Bertie," continued Uncle Jack, "I said now I'm going to have some of your mamma's splendid lemon jelly, and when our train ran off the track, throwing us all out, I didn't mind a bit, just so I got home some way to have one of those beautiful china dishes full of jelly and cream. When my old friend, Scar-face Bear begged me to stay and see an Indian war-dance, I told him your mamma would have the jelly waiting for me, and I *must* go." Here Bertie looked sad. "It's too bad, I'm sure, but it can't be helped now, can it. Bert?" A very shaky little n-o came from the small boy, who now looked very sad indeed. Soon after supper his bedtime came, but the snowy pillows and covers on the little bed were not one bit comfortable that night, and he made two mistakes in his "Now I lay me." Surely something was wrong; he tossed up and down; maybe Norah hadn't made the bed right that morning. Once, as he sat up in bed, two big tears rolled out of the blue eyes, then he ducked his golden curls under the pillow, and the mosquitoes outside the canopy heard a little sorrowful voice say: "Oh, I *wish* I hadn't!"

As Uncle Jack was just beginning to dream of painted feathers, railroads, and war-dances in the dainty blue room his sister kept for him, a little white-robed figure stole up to his bedside where, with many tears, a blue-eyed laddie confessed that he had "eaten up all Uncle Jack's lemon jelly, and telled a big story, and oh"—here he fairly broke down, and was taken in some strong loving arms—"he was so *awfully* sorry; would Uncle Jack *ever* forgive him, and *did* he s'pose the 'Cordeon Angel *would* write it down in his book;" then the little penitent sobbed as if his heart was broken. Mamma had told of Bertie's failing, so his uncle talked

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to him firmly yet kindly. When all the sobs had died away, and Bertie was never going to tell a story long as he lived, Uncle Jack gave him three good-night kisses and sent him to his little bed. A very humble prayer went up to the recording angel from Bertie's bedside, which must have been heard and answered, for never again did a tribe of Comanches or long-eared cats come near, and all of Uncle Jack's stories Bertie loves the one about the little hatchet and the cherry-trees the best.

Her Reasons

Sometimes when folks would say, "Don't touch," Don't listen, run along,"
Or, when I had been naughty and everything went wrong,
I'll whisper you a secret—I used to really wish
I wasn't born a little girl, but just a bird or fish,
Or else a little kitty-cat, with one black coat of fur
(For, when I'm all dressed up so clean, I'm 'most afraid to stir);
But, when I think about it now, I really don't wish that,
I truly wouldn't like to be the daughter of a cat!
I used to wish I was a bird, so I could fly and sing,
And never be obliged to dust or sew or anything;
But then I just remembered what the birdies feed on, ugh!
I really couldn't live on worms, or even bugs, could you?
To be a fish would be as bad; I've thought of flowers, too;
But surely they can't have much fun, just staying where they grew.
And I can run and jump and laugh, and eat the nicest things,
Then there's the doll and playhouse, the rowboat and the swings.
So I say, "'Member, Helen," when I'm feeling cross or sad,
"'Cause you were born a little girl, you'd better just be glad!"

—Children's Magazine.

Each must some other's influence still,
Whate'er his life work be;
And lessons ever, good or ill,
We teach unconsciously.

—Eugene C. Dolson.

God gives to every man
The virtue, temper, understanding, taste
That lifts him into life and lets him fall
Just in the niche he was ordained to fill.

—Cowper.

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Testimonial Meeting

Before the Evangelical Christian Science Church

Wednesday Evening, October 6, 1909

WINFIELD S. WHITMAN: I could take up the whole hour in detailing experiences that have occurred during the summer vacation, but I will tell only one. When I first came into Christian Science I had a friend upon whom I used all my tact and ability in trying to convert him, but I could not do it. I could not get him any nearer than to walk by the house. A short time ago I received a message that a man in Georgetown wanted me to come over and see him. He had fallen from the roof of a house over in Berwin. I went, and there was my friend. He had fallen from a house, had broken or fractured five ribs, and was having spasms about every thirty minutes. He was crazy, and it took ten men to hold him. I treated him and the spasms stopped. The next day they came back with renewed vigor. I went back and stopped the spasms and he had no more that day, and had no more that week. His doctor said he must not get off his back for three weeks, and four days after my treatment commenced he got up. The doctor came to see him the next day and he was gone. The doctor made three or four attempts to find him, but he was always out. On last Sunday his mother told me that he had gone to work on the same house that he fell off. He had not had any spasms or any trouble since the second day of treatment. He came in and saw me on Monday and said that he felt better than he had felt for years, except that he felt some weakness.

It is not at all miraculous; it is not at all marvelous; it is just the Truth from God that gives man freedom, if he will use it; he remains the slave if he does not use it.

MRS. SUSAN MORRIS: Of the many demonstrations I have had since our church closed there is one in particular that seems to me one of the best I have had. I was called at eight o'clock in the evening by a lady, the aunt of a child that was very ill. The child was eighteen months old. There were two doctors there, and they did not think the child could live till morning. I was very much surprised at the call, because I knew the people did not believe in Science at all. I had talked with them formerly, and knew that all the people that were at the child's home were very much opposed to Science. The aunt said it could not do any harm; it might do some good; and anyway, the doctors said the child could not live through the night. I treated the child, and the first thing next morning she telephoned me that it was better, and the child is living now. This aunt has been very much interested in Science since that time. This is only one of the wonderful things that have come to me since our church closed.

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MRS. O. E. THORNILEY: I do not now exactly where to commence to tell he things that have come to me during this summer, not only for myself, but for others. I will mention one particular ase. A lady that I have known for a ood many years was suffering; the doctors had pronounced her ailment tuberculosis, but she did not want it to be known; for particular reasons, she wished to keep it secret. She sent for me one day and said she would like to have a talk with me about some business matter, and told me she thought she would go away for a little while. But, strange to say, although she had been antagonistic to this thought, she asked me if I would lend her one of the books that I had spoken of, called Christian Science Made Plain. I sent her the book, and she went away and was gone a little over two months. When she came back she wrote me a postal card asking me to come and see her. I did not know exactly how I would find her, but when I met her she did not look like the same woman at all. Her cheeks were rosy, and she had gained twenty pounds in weight. About three weeks afterward she sent for me and asked me to come and live in her house, which she would not have done before. She asked me if I was doing the same kind of work I had been doing the last four or five years, and I said I had and that I expected to continue. I think I could not live without this Truth.

When I started to learn it I started in earnest. I said to myself and to my friends, some of whom antagonized it, that if it was worth anything to anybody it was worth something to me; that if the half that was said of it was true it was worth studying. I did study, and I kept on studying until I understood it. I did not understand it at first; no one can understand it at first, because it is something that we have to learn. It does not come through emotion, it comes from our intellects, from our intelligence. It does not come all at once, it takes some time to study it, and I find that the more closely I study the brighter it is and the easier it is to learn.

This is a Science. Everything that Christ ever taught has a scientific basis. If you will study everything that Christ gave us you will find that every sentence He ever uttered was based upon something scientific. I have never found it otherwise, and I find that the closer I study His life, and the more I take it into my heart and understand it better, it is just as scientific as anything else. There is nothing that you do not have to study. You have to study and experiment, as it were, but this Truth comes to us through our intellects. It is worth all.

Another case comes to my mind now that was very satisfactory to me. A lady had what we call acute indigestion. It was passing around her heart, she thought, and she could scarcely breathe. I gave her one treatment with the laying on of hands, and told her that in half an hour she would be well. In half an hour she put on her hat and went out, perfectly well.

These things can be done by every one. Any one can take this Truth, and if he has confidence in himself and confidence in the Great Teacher, Jesus Christ, can do all these things as well as any one else.

MRS. REBECCA SMITH: I believe in Christian Science. I believe that it is all that it is claimed to be. It is the God Truth that we should try to get in order to have freedom. Freedom is the most desirable condition of human life. Free-

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dom is the normal state of man. Man has a right to freedom, he is entitled to it, and by knowing this Truth he will have freedom. Ignorance of this Truth is the cause of all misery. Jesus Christ said, "You shall know the Truth and the Truth shall make you free." The Truth that He meant that we should know is the Allness of God, or Spirit, and the nothingness of matter.

The only way to know this Truth is to study it for yourselves. No one can give it to you. You must make your own effort. That is the way I have done. Some one told me about the book Christology. I sent and got it, and after I had it I thought it was the best I had ever read on Christian Science, because it seemed as though the book was built, and I found that it was built, on the solid rock, the rock Jesus Christ. Jesus Christ is the law of Love.

It was about the tenth of last November when I began to take lessons from Bishop Sabin. I got all of his books after I came here. In all of these books the teaching makes everything very plain, and from them any person should be able to get the realization of this Truth. I thought it would take me three or four years to get it, but, beyond my expectation, I got it in about ten weeks.

I can truly say that I never did know or thoroughly understand who or what God was until I came here, and that is the first or most important point to understand and get thoroughly in order to understand the underlying principles of this great truth; to know who and what God is, and who and what man is, and man's relations to God, and the prayer of faith and the prayer of understanding.

This great Truth is here for everybody. It is right at your door; all you have to do is to put out your hand and take it. It is here for you, and when you get it you have your God-given dominion, which is your birthright. You are entitled to that birthright; it is your privilege to claim it and you can claim it here tonight.

You all should get the books and study them and get the realization, or the understanding. You can understand it just as well as I do. You do not have to take my word for it. Commit your way unto the Lord and trust and He will bring it to pass.

MRS. MARGARET COWSILL: I met a lady the other day whom I had not seen for about eight years. She said, "What are you doing, you look so well?" I said, "I am a Scientist." "Do you believe in that?" "I do not believe in it, I know it, I have demonstrated it for myself." "Do you believe in that stuff?" "Certainly I believe in it. You see what it has done for me. You know what I used to be ten years ago. That is what it has done for me, and it will do for everybody else what it has done for me."

I began to treat a case the other day, and two hours afterwards I was called; they said that everything was all right, to stop treatment. What it does for us it will do for others, because we demonstrate it every day, and I feel so happy every day of my life that I am a Scientist. When I hear people talk about this thing and that thing, consumption and pneumonia, and all those things, I thank God that I am not afraid of any of them, for I know that I am a child of God.

MR. MCGREW: I think perhaps what helps a new student most, or beginner in the Science, are the little demonstrations that come to us as we go along. Bishop

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Sabin tells us to prove the Science as we go along.

I think this is perhaps one of the greatest I have had. I was trying to get on a street car that was moving. It was going faster perhaps than I thought. Anyway, my ankle turned, and I almost fell. A lady saw me, and said, "Did it hurt you?" For the moment I thought it did. I said, "No. It did not." I got home without any pain at all, but after I got home I suppose I allowed myself to get a thought of pain in my ankle, for it commenced to hurt, but it took only about a half hour of treating to remove it. The next day I noticed that blood had settled in and under my ankle, but there was no pain there. I walked a mile every day to my car line without any evil effects or any suspicion of pain. I suppose I would have been laid up for six or eight weeks if I had called a doctor and had not used Science..

BISHOP SABIN: These experiences are very pleasing and very instructive to me to hear. The beauty of this Evangelical Christian Science is that it does not belong to anybody; no one person has copyright on it, a corner on it, but it is the common property of every child of God. If there is any one in the audience that has any pain that he wants cured I will cure it in a minute. (No one came.)

I was going to talk a little about this instantaneous cure by the laying on of hands. Take what we term the laying on of hands; of your fingers, as it were; you do not rub a person with the flat of your hand at all, but the power comes from the finger points. Now, if my brother here had the headache and I wanted to cure him right quick, I would make claws out of my fingers, and pass them over the head, and it would cure the headache instantaneously. It will cure any pain that I have ever seen.

This fall I was down the Potomac. We went up into a little river; it was a harbor that we stayed in, so that if a storm should come up we would be where the waves could not touch us. When we went over to a house, the people there found out what my name was. They had heard about a man that had been healed of boils at another landing about eight or ten miles from there. When they found out who I was every one wanted to be treated. The next morning they sent over baskets of fruit and all kinds of stuff. They had been very kind to us, and I felt as though I wanted to bid them good bye before I went out. One of them told me that one of the sisters at the house was in bed with the sick headache. It turned out that she had been subject to sick headaches for a great many years, as a great many persons are. They wanted me to go up and give her a treatment. So I went up. She was lying in bed and had a great bundle of towels around her head. It used to be a theory of mine that I should keep my head very hot in order to get rid of the headache. I told the patient's sister to take those things off her head and put a quilt around her and let her sit down in a chair, and I would cure her headache. This was done, and I made claws of my finger tips and treated her a couple of minutes, and the pain was all gone. Then I told her that she could dress herself and go down and eat her breakfast.

We were down in that country a few weeks afterwards and they told me that the lady's headache had never come back afterwards; that she never had any more suffering from that cause.

Now that power belongs to you; you can test that power and see how to use it.

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Some people are what we term magnetic, and some are what we term electrical. The whole physical world is divided into these two, the positive and the negative, the electrical and the magnetic, the north pole and the south pole. You can test and know to which one of these divisions a person belongs by applying a simple rule. Some persons are magnetic and some are electrical. I think I will invite people to come to my parlors some evening during this course of lectures and give three or four treatments to illustrate this laying on of hands. I cannot do it in the Sunday morning lecture.

A person can heal in a great many ways. It is not all done by mental process, although that is the sheet anchor, and the mental declaration and the mental power is that by which we do nineteen-twentieths, or ninety-nine one hundredths of all our work. There are various other means by which healing can be done. For instance, there is one other. We are covered by what is termed an aura, which goes over us, covering the entire body from the head to the feet. Now, if I walk, for instance, with my friend Whitman, here, side by side, his aura goes by me, and my aura by him; we are both in the same mental atmosphere. Oftentimes, you will notice this in your own experience. You commence talking about something, and some one will say, "I was just thinking about that, myself; it is singular." It is not singular at all. Very rarely do I think of anything unless my wife or some of my family commences to talk about that very thing. My thought goes right out into them, and they have the same thought as I.

Now, if you make yourself, your mind and this aura perfectly pure in thought, if they are absolutely dedicated to God Almighty Love and nothing else, if you have nothing in your heart but perfect love for all the world, you can sit down in any way, your back to the people or any other way, it does not make any difference; you can let the sick walk by you, and fifty per cent. of them will be healed by passing through your aura. This is done time and again. It is like this, for instance: Here is a waterfall; I have a flame of fire that I am carrying along, a firebrand; I am carrying it right along. it goes through that waterfall, and the fire is put out. Just so may we walk through this aura.

A lady came to see me once, on a Sunday afternoon. I had on my hat and overcoat; it was a cool day, and I was just going out at the door; she met me at the door, I invited her in, and stepped right back into the parlor. I did not take off my coat. She told me she was suffering very much from nervousness. I asked her how long she had had it. She said about twelve years; worse at some times than others. She was very nervous then, and said she felt like flying or tearing herself to pieces. I said, "I have known a great many people cured by being in good company. I am going to the postoffice; take a ride with me and we will talk about healing when we come back." She went with me and sat by me. I said not a word to her about her nervousness. I got my mail and came back home to Thomas Circle. When at my house I said, "You are all right now; you do not want any treatment." "Yes." "You do not have to stay; you can go on home." She came back in two weeks and told me how it was. She was healed by sitting in my aura, perfectly quiet, perfectly gentle. The aura overpowered that devil of so-called nervousness and killed it.

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All of this healing is done by perfectly scientific methods. There is no guess-work about any of it, there is no doubt. You will have perfect results if you have perfect environments. If you have not you have to buffet the error till you know where it is, and then get it out. If you start in to solve a proposition in mathematics and carry any error in your work; if, for instance, you say two times three are four, or make any mistake whatever and let it be mixed up all the way through you will never get a correct result. You will always have an error, and until you know where that mistake is you will never solve the problem.

That is the way with this Science. We have to have perfect environments before we can get perfect results. We have to hunt around and find where the errors are. People are oftentimes very much to blame, in trying to hide and shield their own errors and put them on to somebody else. It only makes it the worse for them.

Unless you come to God as a little child, with a desire to be healed, and with love in your heart, you can no more be healed than a clean healthy skin can form over a running sore.

This Science is perfect where the environments are perfect. If they are perfect all you have to do is to speak the word and the healing is done.

I am glad to see new ones here. Those of you who wish to learn this Truth can be masters. It depends on you entirely. Nobody can carry you. You have to get it into your own consciousness through your own intelligence. The emotional religion, the kind that comes from the mourners' bench, the kind that comes down through the roof, is nothing in this Science. This Science is simply plain, cold facts, and it is as exact as chemistry, mathematics, or any of the other well defined sciences.

"Have a Rosary of Hope"

KATHARINE THORE

Love, Happiness, success—my precious rosary.

Of each sunrise I make a golden thread,
And then I slip the beaded words thereon,
Saying them over—through the work-filled hours—
Till sun and shadow wear to evensong.

Within the jewel casket of my heart
All night I hold my radiant rosary;
And now—by telling of these magic beads—
Love, Happiness, Success have come to me.

—*New Thought.*

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The Mental House

A GOOD housekeeper knows all that is in her house. From cellar to attic she knows all that she owns.

Not only does she know what is in her house, but it is her pride and pleasure to keep her house and belongings clean and in the best of order.

She keeps out of her linen closet all that tends to destroy its contents.

Her silver she is most careful about. It is cleaned and polished until the sight of it is a pleasure.

Her china is guarded in every possible way, that it be not broken or even chipped.

Carpets are cleaned and curtains shaken. And from cellar to garret her careful understanding thoughtfulness is to be seen.

We ought to know as well what our mental house contains.

Do we know how to take an inventory of our mental belongings?

Do we know what our room of memory holds?

Do we know how to keep it clean and in order?

Do we know what is in the room of imagination?

And reason, do we know what is in that room?

Is perception clean and orderly?

Do we know how many convictions we have and what they are?

Do we know the value of them?

We have many beliefs. Do we know how many, what kind, and what they are worth?

Are our thoughts clean and orderly?

Let us say that hate and condemnation, dislike and blame, aversion and criticism make unclean the mental house. Is, then, any room in the mental house clean?

Is memory remembering only Love and loving?

Is imagination full of images of joy, of gladness, of health, of strength, of lovingness?

Is the room of perception full of visions of glory, goodness, prudence, life, and power?

If the good housekeeper goes into a room in her house and finds heavy stones upon the tables and chairs and floors, she quickly has them removed.

Yet no stones are so heavy and dangerous to the family's peace and comfort as are the stones of hate the memory holds.

Though every room in the house were full of coal-dust and all the furniture smeared with grease, the damage would be as nothing compared to the damage wrought by our condemnation.

Sunshine in the mental house is sunshine in the home. Love in the mental house keeps clean and orderly everything, within and without.

—*Alma Gillen, in Expression.*

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The Marvelous Power of Thought

FRED L. H. WILLIS In "The Optimist"

SURELY we are living in the most wonderful century of which History has given us any record. "In an Age on Ages telling, to be living is sublime;" and what is its most glorious feature? Is it not that thought is becoming as never before, the active, governing force of matter?

Do we fully realize what thought is? We have had many metaphysical definitions of it, all of them more or less unsatisfactory. We have been told that it is a substance, an entity, that thoughts are things, etc. But is not thought the creation of spirit, the inmost becoming the outmost?

Thought is the necessity of life. It is the action of the spirit through the brain. The brain does not act of itself only as it is acted upon. Its entire function is to manifest spirit, and through its marvelous instruments, the nervous system, convey spirit force, and spirit intelligence to every part of the body. We think from the activity of our highest life.

If we think that the world is becoming more and more governed by the power of thought then if our definition of thought holds good, is not the world becoming too spiritualized? Spirit is getting control. Call it human spirit if you will, nevertheless it is spirit.

There is wonderful significance in this grand effort of the day to give supremacy to the force of thought. It is convincing itself through the arts and sciences and professions the world over. We do not claim that any individual of power is necessarily at work, that any direct agency is operating, but we do claim that a general benediction from a realm of life beyond the realm of the senses is quickening or inspiring human thought and expressing through diverse channels the higher force of spirit.

It is the grace of God, this influx of a divine life, this close union of heaven with earth, which is revealing itself in widespread freedom of thought, in a fresh and living inspiration, in the prompting of the spirit of truth the world over, awakening everywhere an earnest desire to solve all the mysteries of mind and matter.

In every department of thought we recognize a marked tendency boldly to reason upon what for ages was declared to be too sacred for reason to grasp and that must be accepted as "mysteries of Godliness" in defiance of reason. It is one of the most glorious signs of the times that a holy horror of the past is rapidly losing its power to control the dictates of reason and conscience.

This freedom of thought has so extended itself that churches can no longer restrain it, or creeds limit its power, and those who once trusted in what the fathers told them of duty and of penance, are fast breaking away from all leading strings, and holding themselves accountable to God only.

The general effect of this is not to make men infidel to God, but to create entire and unbounded trust in Him, thus giving to them a higher religious faith,

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and a better understanding of the laws of life. Just to the extent that men emancipate themselves from the fear of God and cease their attempts to define his purposes, and trusting implicitly in his love and wisdom try to live true to the laws of both their physical and spiritual being, just so much nearer to the earth comes the day when all fear shall give place to love, and men shall *actualize the divine.*

Men are constantly fearing lest their effort failing God's great cause shall fail. There is fear and anxiety in the ranks of conservation when the crank turns the wheel with a too sudden jerk lest the whole beautifully arranged, and seemingly perfect structure should be overthrown. So, also, the radical freethinker repines when a spoke in his wheel gets loose, and he has to lay by for repairs, but still the world moves on unchecked, eternal truth remains firm and unmoved. The sublime triumph of truth—the constant upspringing through the life-force of better and higher expressions of truths should inspire all of us with steadfast faith in the indwelling God, who in his infinity holds all thought.

It is a great truth that the world has been very slow in grasping that mental conditions have power to create physical conditions. Never was a truer axiom given to the world than the ancient biblical one: "As a man thinketh so is he." If we think ourselves poor or unlucky, or diseased, we bring ourselves at once into sympathy with all the unlucky, poverty-stricken, unhealthy thought of the world.

If we would be well and strong then we must think strong, true thoughts and never for a moment allow our thoughts to dwell upon things that contradict health and strength.

The glad gospel of Optimism teaches us that we must keep minds filled to overflowing with bright, happy, joyous thoughts. Let us not forget that happiness and unhappiness are purely mental conditions and can be controlled by thought.

Oh, Thought, thou art Eternity. I feel
The swell of thy omniscience in my brain.
It is as though seas swept there and the peal
Of lofty thunders grappled with the main.
Before the birth of Time, commenced thy reign,
And it shall hold its empire till the sway
Of earth is all forgotten, and the vain
And gaudy pageantry of life with clay
Its elements hath mixed, and swiftly passed away.

The Value of a Smile

"The thing that goes the farthest
Towards making life worth while,
That costs the least and does the most
Is just a pleasant smile,
The smile that bubbles from a heart
That loves its fellow men,
Will drive away the cloud of gloom
And coax the sun again.
It's full of worth and goodness, too,
With manly kindness blent;
It's worth a million dollars
And doesn't cost a cent."

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The Divinity of Usefulness

JOHN MILTON SCOTT In "Practical Ideals"

TO BE useful, not as a slave, but as a free soul, is fulness of life. The useless is the inane, the empty, the sport of the wind-drift which blows over graves on desolate nights.

This is a universe of useful realities. The joy of each thing in it is the joy of doing helpfulness. Not an atom liveth unto itself or changeth unto itself. One atom giveth itself unto another, the other unto the one, and matter hath a gracious increase until worlds are built, their bosoms teeming with the holy children of lives.

Only distress is where there is any lack, where something's useful place is empty. When ought withholds itself, it is impoverished of life, and in the poverty knoweth great sorrow. The shadow of its grief dims the light of those who miss it. There is an aching void which none but it can fill. And it is an aching loneliness which cannot be healed and comforted but by its own. I think that grief is only this, that we have wandered from our own adown the paths of uselessness. The prodigal son, going from his own, left behind him the ache of bereavement, and at the end of his illusions, found the begirting loneliness, the desolation which is ever the horror of the useless. For his desolation there was but the one comfort, the finding of his own and in it filling up the measure of his usefulness. In his own place, at his own work, the chord of being sounded again its song.

I think that joy is only this, that we have found our own, and together fulfill all usefulness. When in its place and doing its part each atom is glorified in the beauty of the blossom. When in its place and singing its part, each chord is glorified in the music of the anthem. There is nothing beautiful in the world that it is not a dwelling together in usefulness. There is nothing true in the world, but that it is a fellowship of the useful. And every lie in life is but a selfish idleness. There is nothing good in the world but that it is a loving companionship. And evil is born of trying to go it alone. Striving to get instead of to give shuts out God, and shuts in the soul in its own shadows. Though the light of Love shine, the self thickens into an overarch, glooming, a night without stars. When the hand of grab greeds in the world, goodness is blighted, and evil desolates through good's broken lights and its own deepening glooms. There is nothing loving in the world, except there is some one to love and love us again. And hatred is just the horror of loving no one but ourself, and for our own little gain seeking to dominate others with the fetters of sorrowing slaves.

Only as I live divinely unto others can they live divinely unto me. Unto the sun the blossom lives, and so the sun can give unto it in color graces the beauty of its bright shinings. Unto the blossom the sun lives, and so can get the answer of itself in a glory before unbeheld and unrealized. The enrichment of any thing's becoming is the mutualism of usefulness.

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Unto utility flowers shape and charm. Unto utility the wing of the bird fashions and flies. Unto utility the foot of the horse graces into its fleetness.

Winds work and so charm. Sunbeams are diligent and so enchant. The earth toils and the glory of its tasks is the glory of all growing things. Because the heart rejoices in beating, physical life has the holiness of living. There is no place in all the universe where usefulness is not. NOTHING IS BUT THAT THE GLORY OF USEFULNESS WROUGHT AND SUSTAINS IT. USEFULNESS IS THE SPIRIT OF GOD, BROODING THE FACE OF THE WATERS, THAT FROM THEM AN EARTH CLEAR INTO THE SMILES OF A SUN. THE DIVINITY OF ANYTHING IS THE DIVINITY OF GOD'S INDWELLING DILIGENCE, CREATING AND SUSTAINING, AND GIVING THE BREATH OF BEING FOR THE JOY OF HIS CREATURES.

God is the great Servitor, rejoicing to give and give and give of the very treasures of Himself, so that His universe be enriched beyond measure. He is ever the worker, and the beauty of the world is the joy of His deeds. His Being's great bliss is to create, and the center of each thing is His joy. When aught is at fulness of being, its joy is divine joy. The cup it drinks of is the cup of the communion of God's creatorship with any life's answering usefulness: and this is holiness.

The joy I have in beauty is the joy of God doing a good deed. The rose smiles into my soul with the smile of God. To brighten my heart with the deed of a rose is the rose-way by which God fulfills His divinity.

When my hunger meets God's grace in an apple, the transaction is divine, and worship's wings should lift and sing. I walk the earth by grace of His divine serving. He hath diligently spread a path for my feet. I set the seed in the soil, and he toils for me that my harvest appear. By the gentleness of His deed my heart goes on its quiet ways, and beyond me is the full realization of the faithfulness of this Servitor. With the delicacy of dream my brain is fashioned, that thought shines its various ways, giving unto me the consciousness of myself, the knowledge of a fruited world and a shining sky. I am fashioned for truth, and truths in countless multitudes find their own in me. In every one of them the utility of God is ashine. I have been made for loving, and all about me in the world loves are laughing that they have found out my heart into which to smile their graces. When they come in my loving heart, it seems that for this cause came they into the world, that they might testify unto the divinity of my every loving deed. In every one of them is God's love aglow, rejoicing to serve. By this is their hallowedness; by this, their satisfying.

There is the truth of the almond. Punctual in itself it comes, and does not disappoint in being something other. And all truth is divine truth, is it not, for him who hath eyes to adore? And there is the love of the almond,—the love that is its life,—the love that is its multiplication. Ever is its life a grace unto your life, giving itself for your life's some sweet increase. And all love is divine love, is it not, for who hath the reverent heart to feel the eternal tenderness of God?

And what is the almond but an act of God's heart delighting to serve. It is the divine usefulness, rejoicing in its deed. The iron that holds for years to its faithful tasks, in the machine, in the tool, in the wagon, and lending itself to the fires and hammers of renewing for other serv-

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ing years,—except that the faithfulness of God is, this metal could not honor itself in such usefulness.

The joy of work is in finding everywhere, in all that he has made for our remaking, the faithfulness of God. We may not always know it, but all good work is art, and the joy of an art-act is that the Artist, God, meets the Artist, Man, in fashioning a new deed for the use of the world. The grace in which an act is done is the grace of God, giving blessing. You take no joy in art, except the divine joy is asmile in your soul. The mercy of a deed (and every deed enriching us is merciful) is the mercy of God, giving us consolation. Gratitude goldens in no kindness except the divine appreciation has its dawn upon the hills of our heart. The peace of a well done is the benediction of God, sharing with us the peace of His well done, which passeth understanding.

This is peace, that my work be well done. This is peace, that my truth be well said. This is peace, that my love be well loved. This is peace, that my life be well lived. This is peace, that my death be well died; this, resurrection that I be so surcharged with useful life that the universe cannot spare me, that God's great fellowship of action would be lonely without me, calling the very ways of death that they give me up to my vacant place of great, eternal doing.

By the deed a tree grows. In doing are the open ways where through fulness of life may flow. If idleness has withered you, until you rustle like death in the winds of life, let diligence renew you, as spring the winter-wasted world. Come awake in a good deed, and you will have come alive in divine usefulness needing not that any should declare unto the Divine Christ who glorifies through every kindness which hallows the earth.

If you are miserable, do some act of mercy, and in the light of your joy you will look for your murk misery in vain. If death has robbed you, search out the living with searching of consolation, and, in your wiping tears from off faces with the silken touch of a smile, something is so divinely asmile within you that it needeth no one to testify to you that life is eternal and that love hath its dear everlastingness in a divinity whose brightness no shadow can thwart.

There is only one joy; and, call we it the love of God or the love of woman, the love of truth or the love of a child, or by any name we will, there is only one holiness in love, and that, not to get, but to give, not to be served, but to serve, not to live meanly for the self, but to live divinely for the one we love, as God lives for the creation which he called for its own joy from out the deeps of His own bosom. As I do, I become. I am the image and likeness of my need. I am as beautiful as my act; and the beauty's test of my act is its soul,—the love with which I did it.

I am not alone in the world. I am the deed of a fellowship. Others loved, and I am entered into their love. Others served, and I am entered into the fruitage of their service. Others lived and live, and, therefore, I am alive, rejoicing in the stars and hallowed of the days, of the blessed company of the searchers after truth, of the holy company of the lovers, finding life sweet, satisfying, divine.

Because I am not alone in the world, there is upon me the joyous obligation of service. Usefulness is never burdensome if welcomed with the smile of love.

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Though it may seem to weight the hours, when we love down to it, it loves up to us as on wings; and lo! we are children, no more burdened than they with their balls or their dolls which they handle with a song.

Not with noise does the divine usefulness move. It does not trumpet that I may be admired. It gentles in everlasting constancy that it may be loved. You will find it faithful in an atom, helping hold the mountains in their skies. You will find it in the fields, having awaited (but with some diligence of service always) for the lifting of your stalk of wheat to catch the golden whispers of the summer sun. As patiently self-forgetting as in the sunset, there, in the lilac by the cottage door. As devoted in the grace the song sparrow sings as in the greatness into which Shakespeare sang our English speech. Usefulness is everywhere, like God, who is ever the divinely useful, and whose eagerness to serve shines some overplus of His joy into your deed, giving it a divine soul. The divine usefulness is just at your hand awaiting your welcome that it may enter and say blessed. From the humblest usefulness God is not absent, any more than He has forsaken any atom of His universe. He is nigh unto every useful thing you do, that He may make it a way into your soul, giving you something of His own divine joy of service.

In the way of thought you may miss God, so varied the things men say about Him. You may miss Him in the ways of truth; for sometimes truth seems a wintry, soulless thing,—a barren and forbidding fact. You may miss Him in the ways of prayer, for men's theologies have so confused the simple instincts of the heart that the path to Him is a thorn-grown path of shadowing gloom. You may miss Him in the ways of song; for here, too, in the psalms are shadows, and the voice of song is often a voice of sorrow,—even as Rachael weeping for her children, and will not be comforted, for they are not. But in the simple ways of usefulness,—these little things of service, done because you love,—these little holy shinings of the charity which suffereth long and is kind, you will find God without fail, whether as yet you know or not that it is He; you will find him in the divinity of His own Love; and sometime, in the bright heavens of your fulness of being, you will know that he who is useful is divine; that God never forsakes the humblest loving kindness, that somehow His eternal divinity is ashine in every tiniest, tender mercy.

WORTH REMEMBERING

Love is ownership. We own whom we love. The universe is God's because He loves.

"I can forgive, but I cannot forget," is only another way of saying, "I will not forgive." A forgiveness ought to be like a canceled note, torn in two and burned up, so that it never can be shown against the man.—*Henry Ward Beecher.*

FAITH

And Jesus answering saith unto them, "Have Faith in God." (Mark 11:22.)

God Lives,—there rest my soul;
God Hears,—Before Him bow;
God Sees,—And can control;
God Leads,—Then follow thou!

—*M. Hyacinth Lount.*

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Thought Force

M. E. CARTER From "Mind"

ELECTRICITY has been regarded as the greatest natural force that man has yet been able to discover and harness to do his bidding. No argument is needed to prove its power. We have the concrete, active evidence all about us. When man fails to master it, it speedily masters him. But he can and does make it his servant.

That which discovers is greater than the thing discovered. That which can invent ways to use is also greater than the invention or the thing used.

We commonly name the power that uses the various forces of the universe Mind. Thought activity, thought formulated, is in reality the power that moves the entire universe, in greater as well as in lesser details. Mind may be designated as the great reservoir that contains all thought. Man's intellect, his power to think, employs the brain as an instrument for the presentation of thoughts in words, spoken or written, on this physical plane.

No human eye has ever seen a thought, and nothing has been discovered by man that is more forceful and far-reaching than formulated thought. It dominates all things, great and small. It creates; it disintegrates. It builds; it destroys.

Professor Elmer Gates has discovered forty different poisons generated in the human body by the thinker thinking unwisely, ignorantly. His experiments with the breath and with the fluids of the human organism have proved that the character of our thinking may be discerned by the scientist who reduces the breath to crystals for examination, and who also experiments upon the fluids of the body. Each and all of these testify unerringly as to the character of thought held by the person at the time that either the breath or the fluid has been taken for examination.

Mental conditions are always registered throughout the human organism. Breath, blood, perspiration, nerves, teeth, bones —all bear witness in strict accordance with the habit of thought of any one of us. Any temporary pronounced mental condition is plainly written out for the scientific student to read through the above indicative means. Multitudes of careful experiments have been made with many subjects proving the truth of these statements. Without either scientific apparatus or any experiments—simply by using the faculty of observation in the ordinary walks of life—we find daily examples giving convincing evidence of this fact.

In any extreme case of joy or sorrow, of anger or peacefulness, of fear or courage, the casual observer sees the effects of these emotions in any one with whom he or she may come in contact. Personal experience teaches the same lesson in each individual life. A mother can poison the milk of her nursing babe by giving way to a fit of anger. Infants have been made very ill by nursing at such times. All of us have seen men and women ailing and miserable from the effects of extreme anger, fright, jealousy, or disappointment.

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Perfect circulation of the blood means perfect physical harmony. Disease in any part of the body may be traced to imperfect circulation. Sudden joy or sorrow, fear or courage, anger or its opposite, will change the action of the heartbeats, or even cause "heart failure" in some instances.

In the cases cited, we know that thinking has brought on the condition or appearance. The mental attitude of the individual thinker, or his way of viewing any event or circumstance, determines what effect it shall indirectly have upon the blood and nerves of the body. This is evident when we notice the different ideas held by various persons about an event coming into all their lives at once. The event may be a death, a birth, a financial loss or gain, war or peace, fire or pestilence, a wedding or a funeral. By the people specially interested it will be viewed in as many ways as there are viewers, and with as many varying personal results to each. The diversified ideas formulated about the event determine what experience each one will inevitably derive from it.

No law in the whole universe is so relentlessly unswerving as the law of cause and effect. An event is an indirect cause. Our way of thinking about the event will be the direct cause of whatever may be the outcome of it to us. Some people fume and fret over the noises of the city. They are nervous, cannot sleep, and manage to create a forlorn atmosphere wherever they go. Others declare that in the country it is so still they cannot sleep. The stillness makes them nervous. Neither the noise of the city nor the stillness of the country is the cause of their condition; it is their own mental attitude towards each that brings the result to them. Since in both country and city numberless people sleep comfortably, regardless of either the noises in the one case or the stillness in the other, it is evident that they are not directly causing the condition.

Let each individual go to work to rule the thinking, and he will find new results from the same experiences. Ruling the thought leads to the transformation of the life.

How often we hear the declaration, "I cannot eat" this or that thing "because it does not agree with me." The trouble is, the eater does not agree with *it*. The thing condemned, it is safe to say, is agreeing with many people at that very time.

Among the many interesting experiments that physicists have made, by and through which manifold proofs have been obtained, showing the tremendous power of our thinking in its immediate action upon the blood, may be mentioned an instrument that is made to enclose the hand and arm, with space for water also within. It is so constructed that, when the person being experimented upon begins to work out a small problem in mental arithmetic, the hand and arm requires less space, because blood obediently responds to a mental call and recedes from physical members to go to the seat of action. This change is indicated by water falling back that had previously been forced up through a glass tube connecting with the instrument that enclosed the arm and hand.

There is another instrument, nicely adjusted, to record the slightest change in the weight of any part of the body while a person reclines on it. If the subject be in a sound sleep, with but slight mental action, the legs are always the heavier portion of the body. Then, if the name of the person be spoken or even if one

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stamp upon the floor, mentation is immediately set up and the instrument records it by showing the legs lighter and the head heavier. This mechanism is so delicately adjusted that any change in the circulation of the blood is promptly recorded.

If sound health depends upon perfect circulation of the blood; if a discordant body has irregular circulation; if thinking acts directly upon the blood, influencing its circulation—then by governing the thinking we may also govern our circulation. Since thought rules the life current it would seem to be a simple thing to rule the bodily functions *after one has learned* to govern one's thought. This is the problem now occupying the attention of multitudes of earnest thinkers.

If one line of thought is building, strengthening, and promoting health, and another line of thought acts in the opposite way, we may certainly exercise our right of choice and select and hold the desirable while avoiding the undesirable for our mentation. The brain, being only an instrument, powerless of itself, can be employed as a useful servant to send throughout the physical organism thought influences for good.

One motto should ever be taught to both young and old: Learn to govern your thinking according to fundamental principles of life and the universe.

EXCERPTS FROM REVELATIONS OF THE LIFE BEAUTIFUL

By M. Evalyn Davis

The Substance of the Universe is spirit —Harmonious, intelligent activity, of which our bodies are the visible expression. Consequently disease and un-rest have no foundation from which to manifest, save in-so-far as, through ignorance of the law, we fail to work along the line of Harmony.

Harmony is the established order, the never-changing law of the Universe; hence Intelligent Power is eternally present.

Every cell in my being is now absorbing the infinite revelations of the Universal Harmony. This Life exalting stream flowing through the avenues of my being, floods me with new life, thrilling every fibre into newness and perfection of activity.

Great centers of intelligence are not dependent upon others for their peace of mind.

The soul that realizes its identity with the Infinite and Eternal Intelligence of the Universe has gained absolute freedom and boundless power.

BOOK REVIEW

"The Dore Lectures," by T. Troward, Edinburgh, Scotland. We are in receipt of a copy of this work from the publishers, Roger Bros., 429 6th Ave., New York City, and find it to be a book of much more than ordinary merit. Price, paper, 50 cents; cloth, $1.25.

We are also in receipt from the same publishers, of part two of a book, entitled "Our Invisible Supply," by Mrs. Francis Larimer Warner. It is a neatly bound book in cloth, of 202 pages, and is filled with valuable and helpful thoughts. Price, postpaid, $1.10. Address the publishers.

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Be Ye Single-Eyed

FLORENCE WILLARD DAY

THE light of the body is the eye; therefore when thine eye is single thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

Take heed, therefore, that the light which is in thee be not darkness.

If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light. Luke 11:34, 35, 36.

If you see the good only you will know and have only the good.

If you see evil and resist it, it will react upon you. If you arraign yourself against anything and fight it—that which you oppose will fight you. You unite your forces with and give power to that which you oppose. "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."

Emphasize the good and evil will die of itself for lack of power to live.

See good working in and through everything, everywhere and you will get into the kingdom of heaven.

Antagonism is hell and to get out of hell you must cease antagonizing anything.

There is no need for you to fight evil, it will react upon and kill itself if you let it alone. The Law of The Good will take care of that. See that you ally yourself and your forces with the good instead of evil, which is the very best way to overcome evil. You will then be united to God and His righteousness and your forces will work in the most effectual way to establish good in the place where evil exists.

You overcome darkness by bringing in the light, not by fighting the darkness, neglecting to turn on the light, which of itself will displace the darkness by filling the place where it is with light. The only way to make a dark room light is to illuminate it.

In like manner the only true way to remove evil from our lives, or the lives of others, is by letting in the sunlight of Truth, in the place where error is and thus filling it with its opposite good. The good of itself will overcome the evil as the light overcomes darkness by filling the darkened places with its own illumination when turned on and in.

You will see by this analogy that evil is simply a negative state through the non-recognition of good and that through and by the recognition of good instead it becomes active and manifests as such.

The minds of men are like chambers and they will not remain empty.

If the mental gaze is fixed upon evil, seeing that and giving reality (power) to it, the mind will be filled with thoughts of a like nature and those thoughts will produce feelings and conditions of a corresponding kind. One's thoughts will attract and become attached to currents of thought of the same kind, making a mighty force which will carry one along, irresistibly, while the attachment lasts. And just in the same manner if the atten-

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tion is fixed upon the good and resolutely held there the mind will be filled with good thoughts, those thoughts will produce *good* feelings and create good conditions, mentally, psychically and physically. One's health and affairs will be good and prosperity will attend one wherever he goes. "All things work together for good to them who love God" (Good) and ally themselves in thought and feeling with the good.

This is the way of overcoming evil with good, which was taught by Jesus, the changing of evil into good, by non-resistance, and the positive emphasis of its opposite good instead, as darkness is obliterated by the light being put in its place.

This subject is of the most vital importance and should be given the most serious consideration.

I have observed and studied the working of this principle in my own life and experience and of many others, and can testify to the truth of it through both observation and demonstration.

To get rid of the thoughts and beliefs in evil which have been allowed to enter and take possession of the mind, through recognition of and giving power to evil, one should not resist and fight them, which would be like unto taking the kingdom of heaven by violence, but should turn the attention to the opposite good, and affirm the good in everything, until the mind is filled with good thoughts, thereby transmuting that which is evil into good. Two things cannot be in the same place at the same time, therefore as the good thoughts are put into the mind the bad ones will be displaced and disintegrated.

The good is the real, the lasting, the true, and by recognizing that which is true only and by right-thinking, based upon the true and real, everything will become harmonious and beautiful in one's life and environment. Health, prosperity and happiness will be the natural and legitimate result.

The Garden of Eden became lost to man when he began recognizing and resisting evil. His happy state was lost to his consciousness. The only way in which that blissful condition can be recovered is by returning to the original state of harmony and peace through conscious and determined effort to retrace his steps, through denial of all beliefs in the reality and power of evil, as a principle of Being, and the recognition and acknowledgment of one principle only and that the absolute and omnipresent good; and to trust that principle or law to make all things right. This will enable him to recover his lost estate and realize the kingdom of heaven both within and without.

This work is positively necessary in order to know and enjoy the heavenly state, and it can be done any time, whenever one determines to go to work and accomplish it.

As long as it is put off into the future it will remain a future possibility only, not an actual reality.

It is not a place to go to after death, in the present or any other time. It is not a matter of time or place, but of consciousness and realization.

So long as one has the consciousness of hell within his own mind, he will carry it with him wherever he goes. He might be in the most beautiful and heavenly surroundings and not be able to know it and enjoy it because of his inharmonious inner state. Harmony must be established within, then wherever one is he will be in heaven and realize it in his environment. The external conditions will

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correspond with and represent his inner state of consciousness.

May we all work persistently and faithfully to bring about this happy state of affairs as rapidly as possible, in the Here and the Now, and no longer put it off till some future time or some other incarnation. *Now* is the accepted time, *Now* is the Great Day, the Sabbath Day of salvation. Let us concentrate all our efforts in the *present,* live the true life and enjoy ourselves in the ever-present Now, the Eternal Day of God.—*Psycho-Occult Digest.*

Historic Nazareth

NAZARETH lies upon the side of a stony slope, surrounded by fifteen hills, which have been compared to a shell, to guard it from intrusion. Its white houses are separated by clumps of green fig trees, small gardens, hedges of prickly pear, and little fruit orchards, which grow with wondrous fertility from a soil that looks almost barren," says William E. Curtis, in Chicago *Record-Herald.* The modern name of the town is En-Nasira, and although not a single artificial object within sight existed during the lifetime of the Savior, we know that every rock in the mountains, every gorge, every sunny slope, and every fertile field was familiar in His eyes. The landscape is absolutely the same, even the pathways which cross the goat pastures and divide them like a checkerboard. As a lad Jesus Himself may have herded sheep and goats among these very hills, and His hands may have plucked the wild flowers that brighten the landscape in every direction.

The streets of Nazareth are narrow and dirty, but not so dirty as those of Jerusalem or Tiberius. There are no sewers or garbage collectors, hence everything has to be thrown into the streets in the Moslem quarter, but the new section of the town, among the monasteries and hospices, is well kept. The city has been razed to the ground and entirely obliterated several times during the last 1,900 years. Nothing that now stands is older than the seventeenth century, and during the last few years there has been considerable improvement. Nazareth is now a much larger and more important place than it ever was before, and probably more prosperous than at any time in its history, because of the large sums of money expended by the religious brotherhoods in building monasteries, hospices, hospitals, and entertaining pilgrims and tourists. A new hospice now being erected by the Russian Government alone represents an expenditure of $150,000, and the Greek Church has expended several hundred thousands of dollars here during the last few years. Most of the pilgrims who come here are Russians. They number between 50,000 and 60,000 annually.

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AS HE ORDERED

Not long ago an anxious mother brought her daughter to see a famous London physician. The girl was suffering from what some people call "general lowness." There was nothing much the matter with her, but she was pale and listless, and did not care about doing anything, even eating.

The doctor, after due consultation, prescribed for her a glass of claret three times a day with her meals. The mother was somewhat deaf, but apparently heard all he said, and bore off her daughter, determined to carry out the prescription to the letter.

In two weeks she was back with the girl, who was rosy-cheeked, smiling and the picture of health.

The doctor naturally congratulated himself on his skill, and said cordially: "I am glad to see your daughter is so much better."

"Thanks to you, doctor," exclaimed the grateful mother. "She has had just what you ordered. She has eaten carrots three times a day, and sometimes oftener—and once or twice she had them uncooked; and now look at her!"—*London Tit-Bits.*

LOVE THYSELF

We cannot bestow upon another or give him that which we do not possess, therefore to "Love thy neighbor as thyself" we must first be in possession of "Love Thyself." Being full and overflowing with the vibrations of love, we radiate it to all that come in contact with us the same as the sun radiates its heat. If we foster the love element within ourselves and hold the thought of "Love Thyself," our neighbor must receive the overflow. Personally I have my physical body as a perfect instrument for the mind to play upon. All I have to do is to keep the instrument (physical body) in perfect trim so that the mind can produce the most harmonious and beautiful vibrations of health; there is nothing "too rich for my blood." The better care we take of our physical body the more pleasant will be our lives. The reaction of the body upon the mind is quite an item in estimating the exposure of energy to keep our body in perfect health; we must love to see it perfect, admire it, picture it in thought as beautiful as the artist or sculptor does his creation before it is manifested.

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WASHINGTON NEWS LETTER

I Am The Vine

Jesus Christ

The Way The Truth and the Life

Our Savior

A MONTHLY MAGAZINE OF DIVINE HEALING

Vol. XV. DECEMBER, 1909. No. 3.

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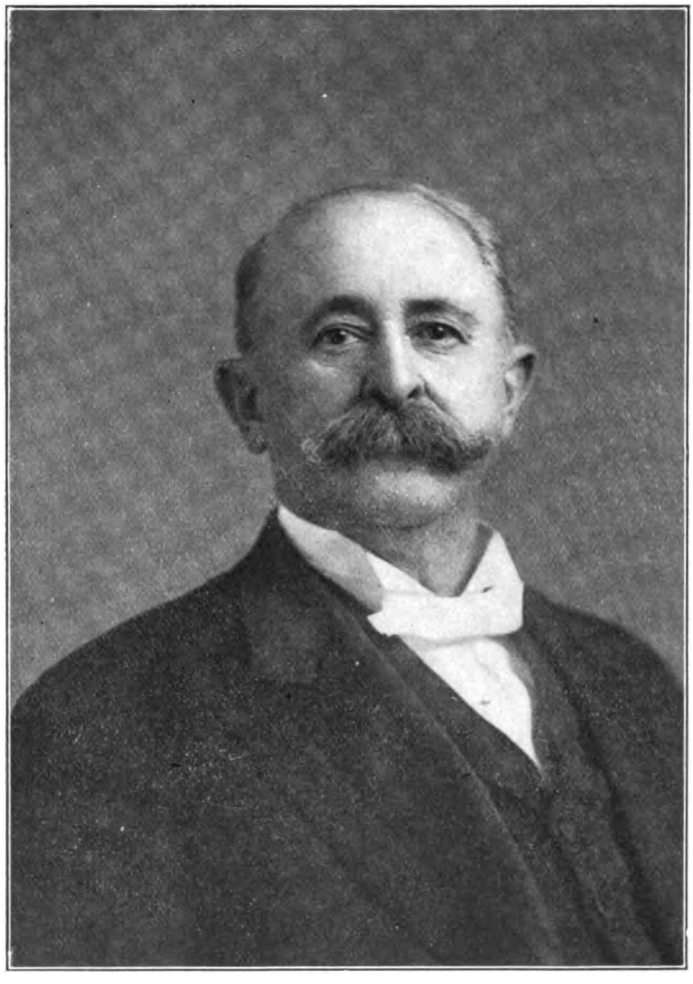

BISHOP OLIVER C. SABIN.

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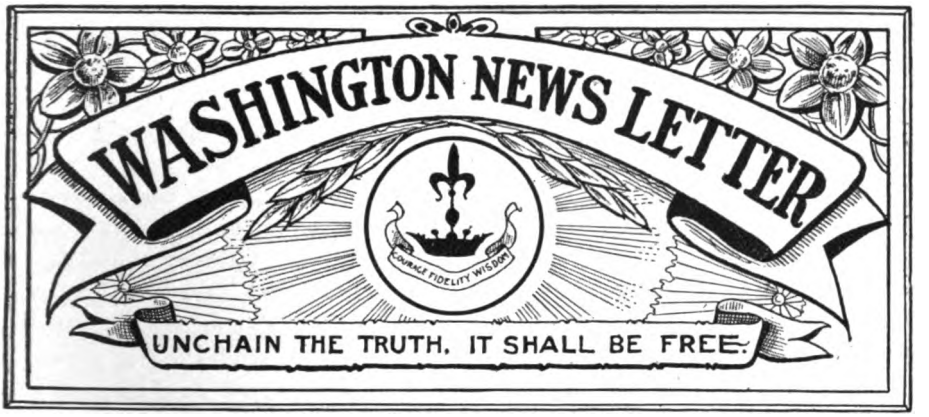

VOLUME XV. WASHINGTON, D. C., DECEMBER, 1909. NUMBER 3.

How to Heal the Sick, No. 1

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

WHEN I first came into what we term the realization, or understanding, of this Truth I laughed aloud in my joy at its perfect simplicity. The trouble with religion as long as we have known anything of its history, is that it has been surrounded by too much mysticism, too much mystery; whereas, our Savior tells us that it is simple and that all could understand it.

Now, in the commencement of this series of teaching lessons—I will not dignify them by the name of lectures, because they are simply teaching lessons—I want to impress upon you, first of all, that you are to lay aside any former prejudices which you may have against what we term divine healing. I remember asking my father when I was perhaps sixteen or seventeen years old, why it was that the disciples of Jesus Christ could not heal the sick now as they did in former times, and he gave me the reply that it was not needed now, that we had the history of Christ and his disciples as a proof that he was of divine origin, the Son of God, as He claimed, and that miracles had ceased.

That, I presume, is a fair answer in the minds of all orthodox people. Take the ministry today. They are intelligent, God-fearing people, if not God-loving, as a rule; they fear, they do not love; they are taught to fear; they cannot heal the sick; and one of the very best ministers in the Methodist Episcopal Church, a man who had been on the New York Observer for some five or six years, told me, "I would not believe it if I saw it with my own eyes, that God heals the sick." And yet, I have heard him pray to God Almighty for the heal-

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ing of this one or that one at certain special meetings while he was pastor of a church here in Washington.

The trouble has been that too much mysticism has been mixed up with religion; the germ, the life has gone. You may take the kernel out of a grain of corn—the life germ is very small—you can take that out, the grain is as large as ever, the whole grain is intact, but the germ of life has been removed. So with religion, the germ, the life principle, is crowded out; and it is for us in our teaching to come back to these primitive rules as given to us by our Savior and follow in His footsteps. And the way is open and the understanding will be clear. You have just simply to put yourself in a receptive condition.

Remember this, that you are not to take my word for anything whatever. If I send you to the blackboard and tell you to add up a column of figures, and you get the correct result, you do not have to take anybody's word that that result is correct, because that is a self-evident proposition. It proves itself in every way you test it.

That is all I ask you in this study. Take it up this morning. If I assert any principle here during the course of these lectures that is not susceptible of self-demonstration, cast it out, it is not a true coin. All truths run in parallel lines, and all truths are self-evident and self-demonstrable. Let that be the rule by which you judge everything; by and by you go on, being honest with your ownselves, applying the Truth to your own consciousness, and let the arguments of logic and of philosophy and of Truth have their proper bearing and proper effect, you will be able to heal the sick as well as I do or anybody else that has a knowledge of this Truth.

This idea of some persons that God Almighty has given it to them particularly and that it is a private asset with them is all error, and you find all such churches wrapped up in constant quarrels. If one of them gets a little bigger than the others, there are a hundred fellows knocking him down. You only have to look at the morning papers of Washington and New York yesterday to see a very notable example going on now among the disciples of a person who claims this Truth as a personal asset. This one in New York made a great work, and they have taken her scalp.

Does mathematics belong to any one person? Does the science of chemistry belong to any one person? Does any one of the sciences belong to any one person? They belong to all who have the brains and the capacity and the opportunity to learn, and they are only good to those who practice what they know. Now, if you come here with the idea that you are going to fill your minds with abstract principles and abstract truths and go out and do not practice them, you might just as well stay at home, because the man who received the one talent and hid it got nothing in return but that which he had was taken away from him. I have often thought that it is better for a person never to have heard of this Science if he does not take hold of it and practice it.

I have cases in my mind—not mentioning any locality, or where they live—where persons have been healed most wonderfully, where in their affairs they have been brought from penury into affluence, and after they have become rich, so to speak, and perfectly healthy, they have become careless; and by and by they commenced to go back. So sure as the earth revolves all such persons will go

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back into a condition as bad as or worse than that in which they were, if they fail to carry out the principles of God Almighty Truth.

Now, with these preliminary remarks, I will commence upon our general subject of teaching. In the teaching of this Science there are three general propositions that I want you to understand. They are very simple, but without them you cannot demonstrate; you have no power.

This first is this: Who is God? What is God? The second, is, "Who is man, and what is man? And the third is, "What is the language between the creator and the created, between the Father and the child; God and man; the language by which the inferior can appeal to the superior and receive an affirmative answer?"

Now the whole of it has been done when we have illustrated these points.

First, then, what is God? Now here comes in your theological idea again that we have got to get rid of. My idea of God, when I was being raised and up to within perhaps ten years ago or twelve years ago, was that He was sitting on a throne, a great big personage. I did not know how big He was, but in my mind He was a great big being, sitting on a throne that was made of gold, judging the world. He was sitting within a walled city. When Tom, Dick or Harry would pass up there, go up and knock at the gate, Peter would go and open it and the man would give his name and where he was from. Peter would close the door on him and go and open the register and find how Tom, Dick or Harry's account stood. He had on one side of the ledger the good things that the man did while he was here; on the other side were the mean things. They would cast a balance sheet; and if the good predominated he would be let in; if the evil predominated they had a chute through which they would slide him in into a place called hell, and he would go down and there burn in fire and brimstone forever.

I think that is good orthodox doctrine. Some of you are younger than I am and have not gotten this orthodoxy down in its purity. I lived in a day when we got it pure and simple. The fellow that did not believe in roasting was no Christian. Consequently, we all believed in roasting. The fear of the Lord was the beginning of wisdom with us, and we not only feared the Lord, but feared his corrective system; that is, we feared hell and damnation. When I was a boy fifteen years old, I was carried through the biting cold of a winter's day four miles and the ice was broken and I was baptized through the ice and taken back in wet clothes because I wanted to be baptized to keep out of hell; and my experience has been that of millions of others.

Take the whole Christian world—the whole world, mark you, not the Christian world, because the Christian world means simply the followers of Jesus Christ—take the whole religious world, Mahometism and all the other isms that fill the great population centers of the earth, and you find that their whole structure is built upon the ground of fear, and that they are made to obey because they all want to escape damnation of some form or other hereafter. I say this in the presence of all the historians in the world, and challenge proof to the contrary. I know what I am talking about, I know the history.

There is not one redeeming feature in the whole category outside of this religion taught by Jesus Christ, of love. It

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is repressive through fear throughout all the world, and that is why the world is trampled down. As we advance along this plane of civilization and find that the religion of Jesus Christ is being more and more generally adopted as the religion of the nations, in that degree they are raised up with more intelligence, and made greater. On the other hand they peter down to the poor Brahmin, who for over four thousand years has been kept in chains worse indeed than the devotees of any other system of slavery in existence, kept there by the deviltry of human thought. The Brahmin is held as in a vice for fear of what will come to him in what they term reincarnation, unless he walks straight according to the rules of the priest.

We must understand, in discussing this subject of what God is, that God is not a personal being at all. We are told that God is infinite. Infinite means without end, without width, without breadth, or length, infinite, forever, for God Almighty is everywhere. Did you ever think what that means? As I stand here upon this platform this morning I imagine that person traveling toward the east with the velocity of light, 192,000 miles a second. As I remember something like that, I realize that you can travel in that direction the length of time that all the figures used in numeration will allow, and then square it a thousand times, you are then no nearer the end than when you started—worlds without end, infinite, always, forever and forever. God Almighty is there.

We are told that God is Life. That is the key that unlocks the whole universe. Wherever life is it is God. Life is everywhere. Nothing is still in all the universe. Even the ice at the north pole is drifting all the time, going on. The currents of the oceans, the rivers, and the air, the earth in its circlings and revolutions, the worlds in their systems are everywhere going on and on. God Almighty Life is in them all; God Almighty Life is all; and all of them are nothing but God Almighty manifest. The life that circulates through my veins and rushes the blood along through the veins and arteries, is the same life that drives it through yours, and wherever life is that is God and God manifest.

Now, it is plain and easy to understand what God is if we understand this to be true. Well, let us look a moment independent of Biblical authority; let us look at it logically. Here is God, we will say, and He is Life, because surely nobody would claim that God is a dead God. Well, suppose that life should be taken from Him. He would be dead, would He not? Then you would have a dead God. Don't you see that if He only had life He would be dependent on life as you or I, and life would be greater than God? Now that cannot be true. Life is God. God is Life, the essence of Life.

If you can tell what Life is then you can tell what God is. You see Life manifest. It is in everything. Take the flower of the earth, the tree of the forest or any of the phenomena of existence anywhere. They are God manifest. That Life; can you tell what it is? Then you know what God is if you can. But we are told that we live, move and have our being in life. The currents of the air are all filled with life. We live in it, God Almighty Life is through us; God is in us and we in God.

Now with this understanding you can see that God is within. When we come to apply this thought to the healing of disease what do we do? Here we see

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infinite life everywhere, infinite life filling the patient, infinite life filling all perfection; and we make that declaration in our consciousness and throw out the affirmation that God Almighty Love is perfect, that God Almighty Love does animate me, and the thought that I, the perfect child of God, living, moving and having my being in God, could be sick, is error, for God Almighty Life is perfect, and I thank God Almighty for it in the name of Jesus Christ. You give that thought, and in nine cases out of ten your patient, if it is an acute case, is cured right away. But we will come to these things later on.

Now, in discoursing upon what God is, not the attributes of God, mark you, but what God is, we came to another thought, which is that God is Love. Now it is not that God has love. I have love, you have love, and that love is God manifest. But God is Love. Then can you describe what Love is? There is something welling up in your conscience that says that it is in all the children of men. Look at them all; you see them the perfect children of God Almighty, and you love them because they are your brothers and sisters, you love them because you do love them. As Confucius said, you do not do right for the sake of some ulterior reward, but you do right because it is the right thing to do. We love the children of God Almighty because we cannot help it, because our principles are set that way; we are made that way. The apostle tells us that we cannot love God whom we have not seen if we do not love our brother whom we have seen. Why? Because God is in our brother and sister; and if we do not love them we are liars when we say we love God.

This whole structure is based upon that love principle. That is the creative power. It is Love that creates all; it is Love that gave us Jesus Christ; it is Love that gives us the Truth; it is the Love thought that makes us great; it is the love thought that makes us invincible and heaps coals of fire upon the heads of our enemies. They that take up the sword shall perish with the sword. He who takes the doctrine of love for his guide and works along the lines of love is a conqueror. Jesus Christ, when He was on the cross, and they were hooting and crowding around Him, some taking up spears and stabbing Him, and maltreating Him in every way they could, from the principle of infinite Love looked at them; He saw who they were, and He said, "Father, forgive them, for they know not what they do."

There was infinite Love. If you love you are invincible; if you love you can heal; if you love you can demonstrate everything; but if you hate you cannot do anything. Now mark you, if any of you comes here with hate rankling in his bosom against anybody in the world, I do not care who it is, I say get it out, I say get it out. In my younger days before I knew anything of this Science, when I was in the world of politics we never dreamed of wanting to forgive anybody or wanting anybody to love us or to love our enemies. We were not built that way. We did not want their love. What is the result? Politics is a cesspool of confusion, corruption and rascality, with here and there a nugget of gold sticking out once in a while. But the good is so mixed up with deviltry that the whole superstructure of politics is so filled with human hate that it is teaching the world not to love one another, but to fight, to build great warships, bigger than the other fellows have, until finally they have gotten to where there must be an end somewhere, and the doctrine of love will come sooner or later.

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What Imagination Will Do

Dr. Charles K. Mills, of Philadelphia, told at a dinner an amusing story of the influence of the imagination on the health.

"A young bank clerk," he said, "feeling fagged from the excessive heat of a trying Philadelphia summer, consulted a physician. The physician questioned him, sounded his lungs and then said gravely:

"I will write you tomorrow."

"The next day the bank clerk received a letter from the medical man telling him that his right lung was gone and his heart seriously deranged, and advising him to lose no time in putting his affairs in order.

"'Of course,' the doctor wrote, 'you may live for weeks, but you would do well to leave nothing of importance unsettled.'

"Naturally, the young bank clerk was very much depressed by this sad letter, nothing less than a death warrant. He did not, of course, go to work that morning, and before noon he was having trouble with his respiration, while severe pains shot rapidly through his heart. He did not get up all day, and on toward midnight he had a sinking spell that caused his people to send post haste for the doctor.

"The doctor, on his arrival, was astounded.

"'Why,' he cried, there were no symptoms of this sort yesterday! What on earth have you been doing to yourself?'

"The patient's face screwed up with pain, he pressed his hand to his breast and said feebly:

"'It's the heart, I suppose, doctor.'

"'The heart?' said the doctor. 'There was nothing yesterday the matter with your heart.'

"'My lungs, then,' the patient groaned.

"'What ails you?' the doctor shouted. 'You don't seem to have been drinking.'

"'Your letter, doctor—you told me I had only a few weeks to live.'

"'Nonsense! Are you crazy? I told you to take a month's vacation at the seashore, and you'd be as good as new again.'

"The patient drew the fateful letter from a drawer beside his bed.

"'Well,' said the doctor, glancing at it, 'this is a pretty mess. This letter was intended for another man. My secretary mixed up the envelopes.'

"The patient laughed. He sat up in bed. His recovery was rapid. That night, in fact, he was well again.

"And what—ended Dr. Mills—"what of the dying consumptive who had got this young man's letter? The consumptive, delighted with the prediction that a month at the seashore would make a sound man of him, packed his trunk and took the first train for New England. That was ten years ago, and today he is in fair health."—*Exchange.*

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How to Heal the Sick, No. 2

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THESE lectures, twenty-four in number, are in series of two sections for each lecture, making a course of twelve weeks, counting twelve double lectures. The evening lectures are to be illustrations and applications of the lectures of the morning, and how to apply them. Those of you who were here this morning will understand that the application for tonight will be limited, if I should limit myself, simply to the data furnished in the morning lecture, for we did not go far enough in our statement of fundamental principles to demonstrate the healing. Therefore, tonight I will anticipate to some extent, perhaps, as to that which may be said in some of our later morning lectures, in order that you may understand the theory of healing. I hope when I get through with these lectures that every student who goes through this teaching will understand as well as I do how to heal the sick. There is no reason why you cannot, if you wish to do so, and apply yourselves. There is nothing mysterious about it.

We want to take into consideration one other thought, that God is Spirit. Now, I told you this morning that God is Life, that God is Love, and I tell you tonight that God is Spirit, infinite Spirit, and all that is in existence is infinite Spirit manifest. Take the God Life from us, if it were possible to take it, and we are nothing but dust. It is not possible to take it, but under the ordinary acceptation if you take the God Life from us we would be dead; whereas, in reality there is no death and can be none, because the Life that is in me is infinite, God manifest. Therefore, there can be no death. Jesus Christ tried to make this very plain in many of his teachings. In one of his assertions He said "Whosoever believeth on me shall never see death." In another place He said, "Even though he were dead yet shall he live again." There is no such thing as death in infinite Life. Now if there were a varied multiplicity of what we term life, some of it might die possibly, if it belonged to us the way the world looks at it. We say we have life and when that life is taken away from us the world says we are dead. If it were that kind of life of course we would be dead, but there is but one Life and all is infinite Life and infinite Love manifest.

Therefore when you come to heal you have to make this realization in your consciousness before you throw into the vibrations the Truth that does the work.

There is one other thought that I will anticipate tonight, and that is the manner of making what we term prayer. The ordinary Christian prayer I will not say is worthless, because I have known of some beautiful healings in response to the ordinary prayer of petition, but it must be made with such faith as amounts to the understanding. Now, what do I mean by the understanding? I mean

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this: The understanding that God is infinite Spirit, infinite Life, infinite Love, infinite Good. Infinite means omnipotent, everywhere, in everything. It does not mean that simply God is there with all of those so-called attributes, but it means that that is what God is, and that God is in you and through you, and you live, move and have your being in infinite Good, infinite Life, infinite Health, infinite Wisdom, infinite Power. Now you live in that; it is through you; it is in you, and you are the perfect child of God. That is what we mean by the understanding. You have to know the Truth.

This idea of God that we talked about this morning is error. There is no personal God, there can be nothing personal, because God is infinite; worlds without end are full of infinite Good, infinite Life, and there can be no limit. Therefore you live in this infinite Life, infinite Good; infinite God we call it.

Then you make this realization. For instance, I am attacked by headache. What do I do? I do not pray, "Please, Father, destroy this headache." God is unchangeable. All the prayers in the world do not move God to do anything. God does not change. Those laws by which the world and the universe are governed are unchangeable, perfect, and there can be no variation. You bring yourself within the purview changing your own self and your own condition as you will be able to learn later on, by this power of self-selection, by which man can do just as he chooses.

Now we come to God and want a healing; we come to infinite Good, we call it; God, infinite Love, we call it, infinite Power; we call it God, it is in us and through us; it is part of us. Take it away from us and we are nothing. What do we do? We make that realization in our consciousness and we understand that these statements that I make are true, and being true you can see very readily that there could be nothing opposite to them. If God is all and God is Good, therefore all is Good, isn't it? If God is Love and God is all there is all is infinite Love, isn't it? If God is Life and God is All, therefore All is infinite Life. That being true nothing can come to a child of God except that of which he is the image and likeness, and that is God, Good, God Life, God Power, God Wisdom, and God perfection. That is what his status is; that is perfection as God is perfect.

But you say that here, surrounding us, you see people wicked, committing sins. That is true. We see it. The world I am sorry to say is too full of such things, but those sins destroy themselves, are self-destructive, and by and by they purify themselves, or the creature who is committing them is purified because of the crop that is sown. This universal law is that you will reap as you sow. Now, for instance, a person is sick with fever. Now that fever either eats that person up, or he overcomes it. One or the other has got to dominate. I am talking now according to this material thought. Either the man passes out, through what is termed death, or else the fever dies. I think the better illustration is to take as an example a grate and fill it with wood and put fire to the wood. Now there is the opposite, the one eats the other. You can take a brand from that burning and you can destroy a city with it. You can take a stick of that wood and knock a horse down, make a deadly weapon out of it. But let it alone, and what is the result? Soon the wood is gone, the fire is gone, each has

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purified the other and both are gone, passed out. The one harmonizes the other, the one destroys the other. Take all kinds of sins, each kind of sin either destroys itself or destroys the person who is committing it. In any event, and in every event, the person is purified and comes out sometime, somewhere, the perfect child of God, because nothing can be lost, and nothing is lost. But every person who commits a sin will be punished in accordance with what he does; you will grow exactly the crop you sow. The day of judgment is with you. Whenever you commit a sin, whenever you tell a lie, whenever you slander your neighbor, whenever you fail to act on the square as an honest man or an honest woman, you will be punished for your conduct down to the uttermost farthing, unless you repent and come back according to the laws Jesus Christ laid down, confess your sins and make restitution to the best of your ability.

Now when we come to this prayer of the realization, we do not have to kneel down. There is nothing to kneel down to. God is in you, you are in God; God fills every particle of the atmosphere in this room; He fills everybody in this audience. There is nothing to kneel down to, but you have to realize what you are and what is your actual condition. Well, what is it? You are the infinite child of God, living, moving, and having your being in God, perfect as God is perfect, and you realize that to be true, you thank God that it is true, and you thank Him in the name of Jesus Christ and that God has manifested your healing. The result is that that manifestation destroys the disease before you.

It is the Truth that heals; it is not the healer. Jesus Christ says you shall know the truth and the truth shall make you free. It is the application of the Truth. Now, for instance, here is a fire. I take a bucket of water and I want to put it out, I am pouring buckets of water on that fire. It is not I that puts the fire out. It is the water. Peter, on the day of Pentecost, speaking of Jesus Christ, said that God did through him (Christ) many wonderful works. In other words, Christ was the medium that threw the water and destroyed the fires of evil. So with you, so with me, so with every one that works along these lines and there are no other lines along which to work.

It is very singular, most singular, that people shut their eyes to this Truth. It is most singular, but they did it in the time of Jesus Christ, didn't they? He was a better demonstrator than any of us that have followed Him so far. You do not find that the lawyers, the priests, the doctors, the educated, the scholars, and the professors ran after Him. Not at all. They would have nothing to do with him. Occasionally they would find Him in a crowd and cross-question Him, until they got some pretty warm replies and quit that until they made a combination and concluded they would put Him out of the way, and crucified Him. He had to go to the common people.

Suppose Jesus Christ should come to Washington today and go down here on the avenue or anywhere else in the beautiful parks and commence to heal and speak, why, he would not work thirty minutes until they would have Him in the city prison. They would not believe Him at all. As a common nuisance they would run Him in.

It is not the works that men do. They will not believe it. If you raised the dead, as Christ told them right before them, they would not believe it, and they

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would not believe it today. As I told you this morning an eminent Methodist preacher said to me, "If I saw it with my own eyes I would not believe it."

It is singular, but it is true. It is most lamentable, but, thank God, the leaven is working, the little stone that was described by Nebuchadnezzar in his dream and Daniel in the interpretation is rolling on, and it has been rolling on for nearly two thousand years. In its purity somewhere it has always been taught, and the leaven, even though it is mixed with error, is making the world better. Everywhere that the religion of Jesus Christ has been taught; everywhere that the lesson that has been given in the New Testament is given to a people it has a purifying tendency, and the nations that have adopted it, and have become more efficient in it, are the greater, and those nations of the world today are the leaders. This will continue to go on. What error is mixed up, whether in the orthodox churches or outside, will be eliminated.

I received a letter two or three days ago from a very eminent member of the Episcopal church, whom I do not care to name, one of the oldest and most widely known in America, telling me of his return to this country. He said he wanted to live and he proposed to live until the primitive healing as taught by Jesus Christ was taught in his church. The leaven is working. It comes out through this movement and that movement. You can call it the Immanuel movement, the New Thought, or give one of the various names by which it is known, a hundred of them or more, and yet all these movements are in the right direction; they are becoming so strong that the enemy are hesitating about their attacks upon them. There is no doubt that the combine is very strong. The doctors are organized in every State, in every county, in every city substantially, and in every country in the world, into county societies, State societies, national societies, and international societies, all with the one determination to stamp out everything that heals the sick except materia medica. Only a short time ago it was one system of doctors against the other, but now they have made a combine. It is the whole of them against God Almighty healing. It is one grand combine we have to fight. In some States they indict for murder those who have been treating people for disease who have died; in other cases it is manslaughter. They give trouble here and they give trouble there, but so far as I know they have never gotten any of them into the penitentiary, and they have never hanged anybody. God Almighty stands by his own. They cannot burn people at the stake any longer. If they could, this very pious, this saintly religion would burn us because we teach the Truth that Jesus Christ taught; because we teach the truth that God Almighty through man does heal the sick; we prove it by the works, and that is a capital offense in the opinion of certain societies.

Another enemy we have to combat is what we term the combined orthodox world, the orthodox machine religion, whereby persons are taught along certain lines of theology. I was talking one day of joining a church away back yonder. The preacher read over his confession of faith. There was one part I knew was not true, and I could not subscribe to any such doctrine as that. Said he, "You cannot join this church unless you do, you have to swallow the whole thing." The Irishman in the lawsuit swore that the horse was seventeen feet

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high, and they got to cross-examining him. Said the lawyer: "You said the horse was seventeen feet high." "No I did not, I said he was seventeen hands high," and they read the notes to him. "Well, if I said he was seventeen feet high I will stick to it."

You have to swallow it, that is all. Error is mixed with it, I say, and that error must be eliminated. Professional religion I do not believe in. I do not criticise any other fellow that is paid for preaching the gospel, but they cannot pay me. I do not believe in that kind of religion. When I have to come up here and be paid I will make my living outside as a lawyer. I do not believe in any kind of professional religion, I do not believe in it. I believe the natural Love God, love your brother, and deal on the square, is all the religion that the world needs.

Now, I will come back to the subject of healing. Suppose a little fellow falls down and hurts himself. What do you do? You must not say, "Poor little fellow, you are hurt," and all that. That is fastening the hurt on him. Realize in your consciousness and understand that he is the perfect child of God, living in Spirit and cannot be hurt, and that there is no sensation in so-called matter. These matters will be discussed later on. Make that realization and throw it into the vibration. What I mean by throwing it into the vibration is to formulate the thought, "You are not hurt, you are God Almighty's child, and cannot be hurt, there is no such thing as matter." One time a little baby took a header out of one of these high chairs, it raised a great blue spot on his forehead before I took him up. I picked him up as soon as I could and took him in my arms and I made the realization, and it was not a minute until that blue place was gone. My experience will be your experience and the experience of thousands.

Women washing dishes sometimes scald their hands before they know it. There will be great blisters on their hands. Cover them up as soon as you can. Do not look at them. Realize that God Almighty Life is your life, God Almighty Spirit is your spirit, and you cannot be scalded, and all that belief of being scalded is a lie, and it will not be ten minutes until your hand is perfect.

There is a gentleman in this town who had one of these great coal wagons, three horses hitched to it, with three and one-half tons of coal, run over his foot on one of these cobblestone pavements. Everybody that saw it thought his foot was mashed off. He was taken home and put under instantaneous treatment. A surgeon was called, of course. It was but a very short time until he had no pain in the foot, and in an incredibly short time, perhaps three weeks or less, I do not remember the time exactly, his foot became perfect and it is perfect today. This was done by the realization of the allness and perfection of Spirit.

I had that right hand mashed and in thirty minutes all so-called belief in pain was destroyed, and it never returned to me afterwards except on one occasion—all done by the realization of the allness and perfection of Spirit.

Now, what this Science does along the lines of healing it does along the lines of every species of human endeavor. It gives us harmony in our homes; it gives us health in our bodies; it gives us prosperity in our business affairs; it gives us intellectual success and makes us masters along any line we seek to accomplish, because God Almighty wisdom directs us, God Almighty Love sustains us, and God Almighty Power gives us the ability to do that which we want to do.

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Sunshine Thoughts

M. EVALYN DAVIS

EACH and every one is a creative center of Light, if so he wills to be. Mind is the motor power. Every soul can radiate sunshine.

As you let joy and love beam from within and show forth in your countenance, so shall you in your pathway of life continuously walk in sunlight evolved from the Divine Center within you.

Being a center of light, you can no more hide your light under a bushel, shining for yourself alone, than can the sun obstruct his own rays from our view. This is true because the Universal law is established in the soul that consciously attains to an abiding state of joy and love.

When light is let in, there can be no darkness; consequently wisdom, health, abundance, youth and happiness maintain an abiding place.

Sunshine is contagious, and the sunbeams, or soul-centers of light, mingle and attract and put forth each ray in its own power, all blending in one great presence of light and warmth, thus becoming one with the Universal.

Thus the riches and the power of the mind can be utilized and the beauty of the soul mirrored forth in perfect freedom.

* * * * * * *

Living the greater life, dwelling at one with the Universal Law of Harmony, like unto the Master, man may become the "Way, the Truth and the Life," fully able to command the winds, also the waves of life's tempestuous seas. Fearless he may stand, though an avalanche of seeming disaster threatens him, for "underneath him are the everlasting arms." Wisdom and Power are given to him who abides in a knowledge of the Harmonious Law that knows naught but itself in all the boundless Universe of God.

* * * * * * *

Your life is in your own hands. Arise in the majesty and grandeur of your own God-given wisdom and power, and be like unto the source from which you spring.

Make your own connection in your own way with the main wire, and fearlessly manipulate your own instruments. You are one with the Great Over-Soul, if you choose to be, and the Power is boundless. It is a question of knowledge and choice with man. "Ye shall know the Truth and the Truth shall make you free," if you so desire and will to work in conjunction with the Cosmic Force.

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The only thing worth while—simply THIS to BE. Be yourself. Be fearless. Be free. Be what you desire; if it be a sonnet you would sing, BE that sonnet, heart and soul. If a voyage you would take, BE the voyage, BE the landscape in its splendor of color, the air in its freshness, the sea in its grandeur, the sunshine in its prisms of beauty and light, and BE the JOY of it ALL. BE the morning and the evening. BE the glory of life, and the LIFE itself. BE UNIVERSAL. Get in the habit of BEING; not merely existing as a reflection, but be THAT which you love and honor. BE the Principle itself out of which you are formed. BE simplicity, and BE that LOFTY IDEAL that you have hidden away in the deep recess of your soul. BE that which God would have you be—namely—HIMSELF MANIFEST.

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How to Heal the Sick, No. 3

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

I OFTEN think of the incident of our Savior, when, looking over the city of Jerusalem and taking into consideration its lost condition, He exclaimed, "O Jerusalem, Jerusalem, * * * * how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

The same thought will come to every lover of his race as he looks at it as it is today. This past week my heart has been particularly grieved because of the loss of a friend, a man of considerable importance from a western State, with whom I was very familiar, having known him for forty years. I did not know that he was sick until I saw a notice in the paper that he was dead. He and I talked of this Science time and again. He had confidence enough in me when we were out West to have me fill a number of appointments for him. When they come to meet this foe called death they seem to forget that there ever was a God. They straightway run to mortal mind and are lost. I could give a number of instances of this kind, of men of more than national reputation, who were particular friends of mine, and who when they became sick never dreamed of this Science, so far as I know, and went down to their deaths.

It is a very singular thing that people will go that way. We ask people to believe only that which they can demonstrate themselves in a matter of common sense way. Why do they persist in going down the river, going to their deaths, when they could be saved?

But such is life, such is the world. Jesus said even though one were raised from the dead right now that person would not believe it. A minister in this town, one of the Methodist persuasion, told me that he would not believe that God healed the sick if he saw it with his own eyes. You see it is the regime, it is the way of falsehood, or the false system, or the system of error, teaching that the good you are going to receive is beyond, denying the present heaven, the present kingdom. Jesus Christ says the kingdom of heaven is within. It is not where they can go to some place and see it; it is within you. They deny this and refuse to believe, and for such refusal they reap the crop. They reap death, they reap misery, they reap poverty, and they reap unhappiness. Such is the fruit of the crop they sow.

Now, continuing our lesson course, this being the second of the series. You remember, those of you who were here last Sunday morning, that we took up the subject of God, and this whole proposition of how to heal the sick, if we would term it that, or how to demonstrate along these metaphysical lines, depends upon three great general propositions. First, God, His character, His relations to man; second, man, and his relations to

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God; and third, the language between God, the Father, and man, the child; and indicated how that we, the children of God, can approach God the Father of all and receive an affirmative reply. We taught you along the lines of what the Father is, showing that He is Life, omnipresent Life, everywhere existent; that He is also Love. We also took up the further thought that God is Spirit; that God is Mind; that all mind is of God; and that there is but one Mind. That is why people who are in these so-called insane asylums are taken by metaphysical healers and brought out sound. The healer holds to the thought that there is but one Mind, and that Mind is infinite and cannot be estranged or be awry; that it is harmonious under every and all conditions. Hold to that principle and soon your patient walks out of the asylum perfectly well.

I knew a young lady in Rochester, or know of her in our treatments, who was so bad that she had to be tied down with ropes. In twenty days she walked out a perfectly sound woman. Sometimes it takes longer, sometimes it takes not so long, but so soon as this so-called carnal mind is destroyed and the conditions treated into perfect harmony with infinite Mind they are free, and they walk forth perfect, because there is but one mind, and that Mind being God, it is evident there can be nothing estranged about it.

This one infinite Mind created all; this one infinite Mind controls all, not only the earth and the minutiae that fill it, but in the oceans of worlds in the endless space, infinite Mind stands at the helm and holds the rudder, and all goes on in perfect harmony. There is but the one and only mind.

God is Power, infinite Power; all Power is from God and you, my friends, not one of you, could wink an eye or lift a finger, or draw a breath except that power was given you direct by God Almighty Power. We hear people saying, "How fatigued I am, how tired I am," not remembering or understanding that the power that they deny is infinite, coming direct from God, and the only reason why it is doled out to them in such broken doses is because they will receive it in no other way. When you receive it with the understanding that you are tired, you are tired, for as a man thinketh in his heart so is he.

I think the last time I was fool enough to be tired was a number of years ago. I had been working pretty hard all day, and I laid down my pen or whatever I was at work with and said, "Thank God Almighty I am done; I am tired." Then I got a cinch on myself, as we say out West. I said to myself, "You are a nice Scientist, talking about being tired," and I got up and put on my hat and walked out to the street car line, and got on a car and rode down to the Seventh street wharf, perhaps two miles and back again, treating myself all the way down there and all the way back, and I have never been ashamed enough of myself for saying that I was tired.

You think it is necessary to pound iron and go through a system of athletics to get hard muscles and be strong. That is all the sheerest kind of rot. It is no more necessary than it is to eat five or six times as much as you ought to eat. I do not say, if you want to exercise that way, that it is going to hurt you. It amuses you, I have no doubt. My muscles are as hard as that wood, I am as strong as an athlete, and if a man runs up against me and wants to throw me down on my back he will have a rustle

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to do it. I do not have time to work one particle, but it is the power of God that comes to one through the mind that makes muscle. If a fellow pounds iron with the understanding that his doing it makes muscle, it makes muscle. If he does it as the fellow does who takes heavy balls or Indian clubs, or anything else, and does it with the understanding that he is doing it to make muscle, he makes muscle. He has it in his mind to make muscle, and he makes it.

I use Truth because it makes me strong, makes me vigorous, makes me young, makes me prosperous, makes me bright. What is the result? I have them all, they all do come, and my thought brings it. We reap the crop that we sow. But if you sow the thought of rheumatism, the thought of sickness, the thought of evil, of poverty and hard times, of this and of that and of everything else, you reap just what you sow. You do not deserve any pity for it. I do not think a man deserves pity for being a fool, because he is a fool only as he makes himself by his own voluntary sowing. Let him reap the crop. Throw him the life line, and if he fails to grasp it let his blood be upon his own head. You have done your part. As Jesus told his disciples when he sent them out, two by two, to preach, enter into a house and say, "Peace be unto this house;" if they receive you abide there and do your work, if they receive you not, leave them, shake the very dust from your feet and go out. That means this: When you throw them the life line then it is for them and God Almighty, you have nothing further to do with it.

Now, going on to the second proposition in our course of lectures, we come to what we call man.

And God said, "Let us make man; let us make him in our image and after our likeness; let us make him male and female." God did make man and He made him in His image and after His likeness; male and female created He them. And He told them to go forth and replenish the earth and subdue it; and the evening and the morning were the sixth day. And God saw that all was good, and on the seventh day he rested from all his work.

Now there is the history in brief of the creation of man. It is true. Those who believe in the creation, whether it was in this identical form or not, those who believe that all creation was from that source and in that way can heal the sick. There are those who believe that Adam had all the world pass before him and named them all, and did not find a woman, and went around moping about it. God saw that it was not good for man to be alone—infinite Mind, mark you—the inference would be that He did not know that at first; so He put him to sleep and took a rib out of him and made a woman out of that rib, and that is the entire history of creation, and there is not a word of truth in it. What it was put into the Bible for, or what it attempts to illustrate, I do not know. But wherever that story has been told and believed woman has been the football of man, because, according to it, she was the one that did the work. She ate the fruit and gave it to this noble man, who had no more manhood than to complain that his sweetheart, "the woman that Thou gavest to be with me gave me that fruit and I ate," inferentially blaming God for making woman. Of course such a story as that is not true.

Now there is another class of people who take in everything in the Bible, whether it is true or not. We are told

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by the apostle that we must rightly divide the Scriptures. If you are a historian and understand what you are talking about, you know how the Bible was made. It is a compilation made by men. There is not any copy that can be found anywhere on the face of the earth, or has been for nearly eighteen centuries, that was written by the person by whom it purports to have been written. The King James translators, and also the great synod which met in Africa and was in session four years, had to get a scrap here and a scrap there, and they jointly compiled it. It is believed that the four gospels, the Acts of the Aposeles and a few of the eqistles are word for word. About some of them they do not know. Nobody knows who wrote the epistle to the Hebrews. They think it was Paul, but they do not know; nobody knows. It is a compilation made by men; they did the best they could. Jesus Christ gave us a rule, and that rule is this, that you are to judge the tree by the fruit. If the fruit is good the tree is good. A good tree brings forth good fruit and vice versa.

All truths run in parallel lines. No truth crosses itself or crosses another truth; all truths run parallel; they are all harmonious; there never was a truth that crissed-crossed another truth. Therefore, when you see anything that manifestly is not true, don't discard the truth. Don't discard that which is true in the Bible, but lay aside all else, saying, "I do not understand you, I do not know what you are there for; I do not know what you mean."

The Apocryphal part of the Bible was rejected as a part of the Bible by three votes, I think, out of the forty-eight that voted on it. Hence the Apocrypha is not Bible with us. Every word is not given by inspiration of God. Now I am giving this to you plain because it is necessary. Take the rule of Jesus Christ and you will never make a mistake, because it is history and it comes down to us without an error and without a flaw.

The creation then that we believe in is the creation of man on the sixth day as the culmination of all his work, and on the seventh day he rested from all his work. This is the creation in which we are given dominion. Let us give him power; let us give him dominion; let us make him a master. God did make him a master. What is the result. How many of you are masters today? Take the world as it stands, and that I am talking about. Take the world at large and it is safe to say that 99,999 out of every 100,000 are abject slaves. I think maybe there is an average of one in every hundred thousand throughout the world that has pretty nearly achieved his freedom. Of course that is a calculation which I only approximate. But look at the rest of the world, you see they are in abject slavery. They are afraid of disease; they are afraid of poverty; they are afraid of sorrow; they are afraid of trouble; they are afraid of death; they are afraid of the future; and the great overwhelming fear, this thought that overwhelms and destroys the so-called minds and makes them awry, this conscious mind we mean, is this fear of what they are going to get after they leave here. That fear of hell overshadows all other fears; it destroys more people than any other one thought, this fear of the hereafter.

Now just look at that a moment. Suppose you are a human judge sitting on a court bench. Here a man is brought before you. He has killed a fellow man. He has been very wicked and very im-

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moral. He has lived for seventy years, and during all that time and from the moment that he first drew his breath until now he has never done a good thing in all his life. Everything he has done has been evil, emanating from an evil mind. Now I ask you if you do not think it would be too much of a punishment, suppose he were yourself, that is the way you can put it down, to say that you should be punished forever and forever, or that the rim of life should never be seen. I ask if that punishment is not too much for the crimes committed?

In our human system of human jurisprudence in all civilized countries, if a man is in prison he is given credit for good behavior, and oftentimes it makes quite a good deal of difference in his years because of his good behavior. And there is that other doctrine which goes hand in hand with it, that God did from all eternity foreordain everything to be just as it is. Using the words, I think, of the Calvin discipline, I will give you the substance of it, that God did foreordain from all eternity that certain persons should be born and come into the world and die, to be burned forever. One is just as logical and as sensible as the other. There is no sense in either.

I ask another question: Where is the human being that would consent to put his own child into the fire and burn it for one night, and take it out for the next morning, even though it was not burned to death? Where is the human being that would do such a thing as that? And yet God, according to this principle, has created people just to burn them forever.

Don't you see that it is not in harmony with this universal thought that God is Love. It is right the reverse. Now I will tell you all the punishment there is, and that is punishment enough. You are punished for every evil thought you have; you are punished for every evil act you do; you are punished for your laches; you are punished for everything that you do that you should not do, it matters not how you do it, and the day of judgment is now, because your punishment will commence from the moment you committed the sin.

Sometimes you say it looks slow. It is none of our business how it looks. Infinite Law controls all; Infinite Law punishes all; and the only way to get rid of Infinite Law is to repent, turn and go back, and make restitution so far as you can, and ask God Almighty for forgiveness in the name of Jesus Christ. Lead a life worthy of that repentance, and you will be free; and that is the only way you can get rid of it.

You do not have to go through this world dodging for the future. Poor people, honest, upright, loving souls, go to church this day by the millions, groaning for fear of that eternal punishment that they think they are going to get. They do not know whether they are going to get it or not; they have no idea until they wake up. Others may think they will get through all right, but the fellows themselves know that they have had many evil thoughts, and they will all be put up against them. It is good Presbyterian doctrine that if a fellow is guilty in one thing he is guilty in all, and he does not know where he is at until he wakes up, whether it is heaven or hell.

Such a system of religion as that is worse than worthless. Religion should be, as our religion is, something practical. The beauty of our religion is that we trust God in everything; it makes us prosperous; it gives us harmony and hap-

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piness; it is the rule for our work; we take it within; we do not have to wear clothes of a particular cut; we do not have long faces, but we take our brother by the glad hand, and when we go to make a trade with him we do not see how much we can get out of him by cheating him. It is a practical religion. Our religion is part and parcel of our every day affairs; it makes us happy, not only here but forever. It dispels all fears; we have no fears and can have none, because God Almighty Love covers us; we live, move and have our being in it. It fills not only this room, but all the world; all the universe, God Almighty Love, and we are in it, and no harm can come to us. Let this thought go down over you, that no inharmony can come to you and that nothing can hurt you. When this thought fills you nothing can harm you. This is the dominion that God gave to man when he was created.

Demolish Ills—Don't Endure Them

WHATEVER be your torment, whatever be your distress, make war on it.

Thrust from your domain every form of opposition to your supreme happiness and comfort. Don't tolerate any condition that is inimical to progress and success. No one can reach his goal until he has first overcome the intervening obstacles. These obstacles crop up in different forms, but they all hinder us more or less. If any man has mapped out an honorable purpose, let him fix his mental eye on that object, and reach it via the shortest possible route. No matter who gets between him and his laudable purpose, let him over-tide that impending condition.

Ills are of many forms, and not always in the guise of sickness.

Life is beset by environments, which we reflect, then recognize as our masters. Why should a condition, emanating from us, rise up and smite our proper desires? We must recognize our supreme mastery over all the ills before us and reach forth and grasp our just objects.

If we but undertake just and possible things, we shall succeed in them. A failure demonstrates that we have not the right to success, because we have not done our work well.

Now, if I determine to walk twenty miles in a day, I have wisely measured my task, and can do it, but if I declare that I shall walk two *hundred* miles in a day, I have unwisely measured my task, and do not deserve success.

Success is a question of two principles —Wisdom and persistence! I hold that *all laudable, reasonable things can be accomplished by persistence.* Then down with the *ills* of life, and up with the *fills* of life. Man offers the only opposition to man. The ills and oppositions are not so great as we admit them to be. Whenever the ills oppose, let us make a grand effort and annihilate them.

It is not the task that overwhelms us, but the intervening opposition!

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How to Heal the Sick, No. 4

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE lecture tonight, in accordance with the rule with which you are familiar, is explanatory of the morning lecture, but we have not gone sufficiently far in the morning course to have our premises stated as fully as we will after another lecture.

The thought that I will take up first tonight is the subject of man's dominion over the material affairs of life; for instance, the subject of money getting. We are commanded, as you have heard read tonight, not to worry, not to strive, and not to permit ourselves in any way to be discommoded by the thought of lack. In the parable of the birds our Savior brings it up and tells you to look at the birds; they do not worry, and yet God feeds them, and He applies the lesson by telling his listeners how much more important are we than the birds.

Again, he tells them how beautiful are the lilies that today are and tomorrow are cast into the furnace. He referred to the great red lily that every traveler knows covers the land of Palestine more or less, and has large stalks, which are used for fuel. He says, "If God so clothes the grass, which today is and tomorrow is cast into the fire, how much more will he clothe you, His children?"

He gives us a rule by which we can master this subject of sustainment, and that is to seek the Kingdom of God and its righteousness. In other words, seek the kingdom of good and its rightness; seek to do good for the sake of the good, not because you think you are going to be paid for it; not because you think there is a great blessing in store for you if you do it, but because it is the right thing to do.

We are told in the Bible, in another place to commit our ways unto the Lord and then trust, and not worry; and the promise is that He will bring it to pass, and all we have to do in this commission of the kingdom of Good is to do right because it is the right thing to do. In the language of Confucius, the great Chinese philosopher: "Do right, not for the purpose of some ulterior blessing which you expect, but do right because it is the right thing to do," and that is the rule we have to apply here.

It is just as necessary, under the present state of civilization, for a person to have money as it is to have any of the other necessities of life. It is money that clothes us; it is money that feeds us; it is money that moves the wheels of commerce; it is money that does everything for man; it is money that supplies to the world the Truth that makes us free. Without money this propaganda would not go out; there would be nothing to do it with. Money is the means which God Almighty has given us by which we can subdue the earth, as the commandment was. But you are not to

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love money for the sake of money; you are not to worship money; you are not to worry about it; but you are to do as the birds do—enjoy yourself and go on and do right, and wherever you see a chance to throw a friendly thought, to do a friendly act, or a friendly deed towards anybody, do it. Sow the seeds of righteousness, and I tell you that everything else will come to you.

Now, how do you bring this about in practice? Not very long ago I had some very large bills to pay for the printing of books. In order to get the books cheap I have to take sometimes as many as twenty thousand at a time, and they cost large sums of money comparatively. The money was scarce and seemed to be coming in slowly; I did not worry about it; I knew God Almighty's promise was that I should have that money. The books came, the note came due in the bank and the money was there to pay it, although three days before the day of payment there was a lack of a good many hundred dollars. It all came in at once.

Now that is a recent demonstration. Several years ago, I told you of another demonstration. I have had hundreds of them I presume. One of them was a very notable one. I had seven hundred dollars to pay that day in order to get the discount. We had $9.65 to pay it with. The money that was needed all came that day. We took up the note and had $105 in the bank at night.

These demonstrations come in accordance with your desire, and with your treatment. It is just as easy to overcome hard times, panics and everything else of that kind as it is to overcome a bad cold or a fever. It depends on you whether you will or whether you will not. An old lady had been to a prayer meeting and they had said to her, if you have faith you can pray for the mountains to be removed, and they will be removed. There was a hill in front of her house, and she concluded she would pray that hill off. That night she sat up all night and prayed that the hill be removed. The next morning she looked out and saw that the hill was there all right. Then she said, "Just as I expected, it is there yet." Now, if you pray in that way you will never get anything. She expected the hill would be there and the hill was there. She prayed without faith. She prayed with her own mind set against success.

The only way to obtain an answer to prayer is to come to God Almighty as Jesus told you, as a little child, and ask, seek and knock. That is as far as you are permitted to go; that is as far as you are required to go; and when you have done that stop. The answer comes from God Almighty, and when you have done the part of asking, seeking and knocking, stop and commit it unto the Lord. Whatsoever you ask in my name, believing, ye shall receive. That is the promise. The admonition is, commit yourself unto the Lord and trust, and stop your worrying. There is no more trouble about receiving an answer to prayer about natural affairs than there is in prayer for anything else. But failure is because of this universal unbelief that is within the breast of almost all of us. If I did not have lingering unbelief rankling in me I could ask for the world and it would come to me. So could you. But we are infected with too much doubt. When we get strong enough we can sit on the limb as the bird does and know that the food will come. Suppose there were two of these English sparrows sitting up on a telephone wire, and one of these English sparrows was to say to the other, "I do not believe we are going to get any worms today; it

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looks pretty rocky, what do you think about it?" Don't you think that sparrow would be a fool? Of course he would be a fool, but he would not be any bigger fool than any one of us who would come up here and worry in the face of these promises.

There is always a class of persons that are trying to beat God Almighty when He goes back on them, as they assume that he will. That is the way to put it. Jesus Christ says not to take thought of the morrow. Sufficient unto the day are the want thereof is what He means to say, and yet how many of us live up to that? Take the world at large and you will find old people preparing, laying up, to prevent themselves being thrown on to their children, so that their children cannot go back on them. My experience as a lawyer, and the experience of every lawyer of general practice, is that nearly every one of these old people who have laid up and starved and scrimped all their lives, get beat out of that "nest egg," if you call it a nest egg, and had to live on their children, depending on charity after all. Why? Because they threw the thought out, "There is danger there." You are sowing the seed against yourself, and as you sow you reap; as you think so it shall be done unto you. If you are going to be free, if you are going to be the master instead of the slave, take the words of Jesus Christ, commit yourself unto the Lord and do not worry about human combinations. They cannot affect you.

The cases of people who have been helped in wonderful ways that come to us from all over the world are numbered by the hundreds and thousands. Of one case I think I may have told before. It was that of a lawyer in Salt Lake City who had invested all of his money in a gold mine. That is the gold mine had got it all. Finally he had got down to the remnant of his last dollar, with just one solitary nickel left. His family were there, his wife and children. He had not one cent to leave to them to get anything to eat, and what to do—I was going to say he did not know but he did. He spent the nickel riding on the street car to his office. He locked the door and commenced to treat for money right now and then. He said he had been treating but a moment or two when he heard a noise. He looked and saw a piece of paper being stuck under his door. He opened the door as quickly as he could. The hall was vacant, nobody was there, nobody was near. He opened the envelope that he found under the door and there was a ten-dollar gold piece in it. That was a remarkable case, but it was no more remarkable than hundreds and thousands of others.

When Jesus Christ was asked for money, what did He do? He did not go to Tom, Dick and Harry to borrow money of them, but He told one of His disciples to go out and catch a fish, open its mouth, take the money out and go and pay the taxes for them. I tell you the same law by which He did that then is in existence today. When the multitude surrounded Him and He had but a few loaves and fishes did He drive them away hungry into the wilderness? No. He had them sit down, He blessed the loaves and the fishes, He fed them, and took up more of the fragments than there were of the loaves and fishes originally.

Mark you, there never was a miracle. Everything that was ever done by Jesus Christ or by anybody else was done by law. The law that filled the measure of meal and the cruse of oil is the same law by which Jesus Christ demonstrated

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the fishes and the loaves of bread. It is the same law by which we demonstrate anything, if we ask for it. We ask for it and we get it. The supply comes from this Reservoir of Universal All, and if we live up to the law and ask, seek and knock in accordance with the rules laid down we must succeed. There is no failure, and there can be none.

This idea of miracles will permit a word. If we understand by the word miracle that it is a subversion, or a turning over of some natural law, doing something, if we were lawyers we would call it, extra-judicial, it cannot be, because the laws are fixed and unchangable; there is no such thing as changing any of them. All is fixed and permanent, forever.

Now this story that Joshua made the sun stand still, and that Noah made an ark, and the whole world was covered with water, and that God repented himself of ever making man, and a great many other things that you find in the Bible, of course there is no truth in them. If Joshua had made the sun stand still, it has been standing still since. If it is meant that he made the earth stand still, if he had stopped the earth in its velocity, the stoppage would have swept everything off the face of the earth and ground it into powder instantaneously.

You must understand that there are certain axiomatic principles that cannot be ignored. One is that two and two make four, and it is so in all languages and in all things. Another is that the Truth cannot be turned into a lie. Another is that daylight cannot be made into darkness. Another is that you cannot get a streak of black out of a sunbeam. Another is that God Almighty cannot lie. There are certain axiomatic principles or truths that are true forever and everywhere. As I told you this morning all truths must run in parallel lines. There is no such thing with truths as crossing. Therefore, if any one asserts that any of the laws of nature have been changed, know that it is not true, because it is impossible.

God is Law; God is Love; God is Life; God is Power; God is Wisdom. God is not a person. He is omnipresent Life everywhere, not only in this world, but throughout the entire universe. God Life is in you and in me, and in every living thing, and everything in the universe is animated by God Almighty Life. There is no change and can be none. When you bring yourself within the lines you receive the blessing. If the sunshine was necessary for your happiness and for your health, and you should go away off in the dark and pray that God would send the sunshine around to you, you would not get it that way. There is no such thing as a miracle. All is universal law. Everything that is done is done in accordance with it, and the same law that supplied the children of Israel with manna and in various other places where God has reached out his hand, helped the starving in answer to prayer, is in existence for you and for me, and the same penalty for transgression is against us that has been against all other children of men since the world began. We cannot fail to receive these things if we do our part. We cannot but fail to receive them if we do not do our part.

We are absolutely the architects of our own conditions and of our own fortunes. It is for you to be or not to be, as you sow the seed. It is for you to work out your own salvation. Now I do not believe that this is done with fear and trembling. I do not believe there is any fear and trembling about it. I think the fel-

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low that fears and trembles is in doubt. As I told you this morning you are the child of God, created in his image and likeness, and have been given power and dominion. You are the heir of God Almighty, and have all. Now you are not a worm of the dust. Don't you see the absurdity of such a proposition? Here is one of these masters, God Almighty's child, looking up in the bright blue sky and believing that he is a worm of the dust. Look at the absurdity of the proposition. The meaner he can make himself, in accordance with some theology the better he is. He must debase himself in order to be raised out of the hell of damnation.

Now such doctrine as that is error, it is destructive, and there is no truth in it from beginning to end. You are the Almighty Child of God, powerful in more wonderful ways than you think unless you have yourself made a great study. Your power is beyond comprehension; it is beyond calculation; it is wonderful, and that power was given you by God Almighty creative law when dominion was given to you. You can command and you can control if you so wish, not only on the subject of finances, but on every other subject that comes up.

Now we are told to ask, seek and knock. I am going to explain that for a moment. We ask through what we term the conscious mind; this mind that is controlled by what we term the five senses, seeing, hearing, smelling, tasting feeling. We seek through what we term the subconscious mind, the under-conscious mind. The subconscious mind is the mind that is under consciousness. In other words, it is what we use in substantially all of our work. I talk to my patient as a metaphysician to his subconscious mind. It makes no difference where he or she may be, all is present in the presence of God Almighty Life. As one philosopher said some seventeen or eighteen hundred years ago, God Almighty is center everywhere and circumference nowhere. He takes in endless eternity, endless space. So when we treat through the subconscious mind, we talk to our brother or sister through that mind. We say, for instance, "Sallie Jones, you are the infinite child of God Almighty; you live, move and have your presence in infinite Mind, infinite Life, infinite Love. Infinite Power controls you; infinite wisdom leads you, and you are the perfect child of God, because these transitory things, so-called, by which you are said to be environed, are false, untrue. You are the perfect child of God; live, move and have your being in God, and in His life you are perfect as God is perfect." You throw out that thought, and understand while talking that that cannot be anything else but true, and the result is that it settles in the subconscious mind of Sallie Jones; she responds, and a healthy body is the result.

You are commanded to knock. That comes through another power. You were given power and dominion by God Almighty when you were created; you are endowed with power and dominion; you are not a beggar; you do not come petitioning; you come demanding. As Peter and John were going up to the temple they were accosted by a beggar, and asked for money. Peter looked around and looked at him, and said, "Look on us. Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." The same power that Peter used is being used today and has been used hundreds of times by people

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that I know. You have the power to command, and I never had the power to command where the command was given that there was not an instantaneous healing. The time will come, and it is fast coming, when many of us will have the power to command in all cases. We will heal the sick on the right hand and on the left as the apostles did. You do it by virtue of the command within you, the power within you. It is only the stepping stone to the great power and dominion given you by God Almighty.

My friends, in your demonstrations remember always one thing, never lose sight of it, that if your heart is not filled with perfect love for everybody, you can get nothing by asking, seeking and knocking. It is not the role of the pugilist or of the fighter. We love our brother, and we must do unto our brother as we would do unto ourselves under like conditions. In other words, be brave enough to do right unto your brother because you love him, and then you will love God because God is in you and in him.

Another thing, always commit your ways unto the Lord and trust without wavering. St. James tells us that he that wavers loses, and his prayers are no good. Wavering means doubt, doubt means sin, and sin means death. That is the road to destruction; but perfect faith and perfect trust and perfect love form the road by following which you will be crowned with the stars of redemption, and will be blessing not only here, but for all eternity.

Class Instruction

PRIVATE LESSON COURSE.

Commencing on Monday evening, February 14 next, Bishop Oliver C. Sabin will give his first lecture in private teaching how to heal the sick. These lectures, numbering four a week, on Mondays, Tuesdays, Thursdays and Fridays, and will continue for four weeks.

Tuition for the term is $50 a scholar, payable at the commencement of class.

Those who wish to take advantage of this teaching should write me as soon as possible, and if they want assistance in the way of obtaining boarding places such help will be given them. Persons should say how much they wish to pay a week, as board varies from eight dollars a week up.

BISHOP OLIVER C. SABIN,
1329 M Street N. W.,
Washington, D. C.

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How to Heal the Sick, No. 5

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

WE ARE entering upon the third general division of metaphysical teaching, this subject how to pray, how to petition this universal Law, Love and Life, and obtain response to our petitions, or affirmations. In other words, it is the language between God, the Father, and man, the child.

Our Savior, Jesus Christ, was a great philosopher, and He taught us many things which when we come to understand in the light of Science have intensely more interest to us than under the ordinary thought to which we were raised. He taught this, that when you come to the altar and there remember that your brother hath aught against you, or you have aught against your brother, —I am giving you the substance of what He said.—you must lay down your gift, and go and be reconciled, and when you have made that right come back and you can then offer your sacrifice and it will be received. Of course he did not mean literally that a person has to offer sacrifices as he did under the Jewish law, but He illustrated it through their mode of worship. Their mode of worship was to sacrifice. That was the mode of worship in universal use among the nations of the earth. Some would sacrifice one thing and some another. Moses had a very elaborate bill of fare, we may term it, to sacrifice for this and for that. For certain kinds of sins a man would give a lamb, for another he would give a dove; some would give a sheep and some would give a bullock.

If you go over into India you will find that the sacrifices there were of a different kind; they gave it to you there in the way of re-incarnation. If you did one act you were reincarnated into this; do another act and you were reincarnated into that. If you stole corn, for instance, you would be reincarnated into a rat. If you stole money from a priest you would be reincarnated one thousand times into some loathsome reptile, a spider, a bug, or a snake. Through the whole list of sins reincarnation and punishment were offered. On the other hand there were rewards. If you did right you would be reincarnated until ultimately you became a man and then you would be reincarnated again up three times until you came to the first heaven. Then you would be reincarnated until you came up to the seventh heaven, where all were who had gone before, and the accumulated thought of all who had gone before, constituted what was called Brahm, or God in our terminology. But without entering into all this, He illustrated it by their sacrifices so that they could understand Him. The meaning is this: when you come to pray and remember that your brother hath aught against you you will never be heard. It is the same rule of law that comes in if we are practicing in a court of equity; the rule is that if you would have equity you must do

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equity. In other words, you have to come with clean hands and a pure heart before you can receive an answer to your prayer.

You heard the reading from Luke admonishing you not to be worrying about that mote in your brother's eye, but let it alone and mind your own business. You will not attain to success along the lines of metaphysical thought by attending to your brother's business, or, as we sometimes say, by sticking your nose into everybody's business when you have no right to have it in there. You are not your brother's keeper, and you are not responsible for his conduct. You are your brother's keeper in some other senses, but not in this, for as you sow you reap; as is measured up by you, it is measured unto you again.

I was just thinking when he was reading that little chapter what a wonderful thing it would be if people would understand one thing which everybody is grasping for more than anything else, the almighty dollar, if they would follow the rule, to him that giveth shall be given unto him and measured in heaps over and over again, full measure, shaken down. But take the fellow that goes through life pinching along, pinching himself, pinching everybody else, squeezing a copper cent until the Indian on the head almost turns blue in the face, he is always hard up, and will always be hard up, and I do not care if he has his millions he has an impoverished soul. Bob Ingersoll uttered a pretty good thing when he said: "If you have but a dollar spend it like a lord." That is the way to live, and if you want to succeed along that line you must follow these universal principles, these rules; these laws here that we speak of.

Remember to come to the altar with a pure heart, with God Love supreme in your minds, and love your brother as yourself; and if you can be brave enough to carry it out, prefer one another; that is, when there is a good thing give it to your brother instead of to yourself. Oh, if we could be brave enough to do that, we could move the mountains; there would be nothing we could not do. But the trouble is the world has taught us for thousands of years that it is every fellow for himself; so it is a scramble from morning till night for the almighty dollar and to get ahead of somebody.

It is not necessary in business for you to get ahead of anybody to get rich. You are entitled to a legitimate profit on your goods, if you are a merchant. If you are a laboring man you are entitled to legitimate pay for your labor. If you are a professional man you are entitled to legitimate pay for your services; and as you are just and give out along the proper lines there is this universal reciprocity, we might term it. It will come back and settle on you and make you a success in every department.

Come to the Truth with a free heart, filled with love, drive out all envy and all hatred, and if you can possibly—mind you, I am not talking to any person in this congregation especially, but I am talking to the world of readers;—if you can by any possibility get your mind into such a condition that you will mind your own business and let your brother's business alone, do it. It is this little human peculative idea that we must attend to other people's affairs, make ourselves obnoxious, talk about somebody else's peculiarities, look for faults rather than see good that destroys us, and I tell you that I am teaching you the truth without any varnish on it.

If you are going to be God-like and be

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prosperous you have to be like Him and Love must be the only denominator of your conduct.

Now the next thing after you have gotten yourself into such a condition of mind is to take up the second division of the prayer as we have divided it, that is the denials. In order to understand what you have a right to affirm and what you have a right to deny, you have to understand what you are entitled to. A portion of this lecture will be old to some of my hearers, who are or have been taught right along these lines, but we are teaching the man or the woman who does not know, and as the lawyer that is successful before a jury always brings his arguments down to the lowest intelligence on the jury, so that all may understand, if is my object here to teach the one who does not know. The others of you who do know,—thank God that you have got that far—will learn more as you hear the statements, and I will learn more as I give them out, for I have studied them, and these words are God Almighty Truth in answer to prayer, and they are virgin from the Universal Mind, so to speak.

Now you are entitled to all there is because you are God Almighty's heir. That does not mean that you are going to be God Almighty's heir of the estate when God Almighty dies, does it? God Almighty Life does not die. When God Almighty Life dies there will be some stillness around here, and we will all be colder than the moon. He does not die. Therefore we do not have to wait until God dies before we are entitled to our own. So we do not have to wait until we die.

Here comes the old orthodox idea that you have to limit, scrimp and bemean yourself in order to get something after you are dead and gone. It reminds me of a fellow out West during the war. The girls wanted him to enlist. He was not hungering for enlistment; he said, "Suppose I enlist and go to the war and get killed, what good would this country do me?" What good would it do us if we had to wait until we died before we could get anything that was good? You see that is absurd on its face.

We are God Almighty's heir; we are entitled to our inheritance and we are in possession now, and if some of us have not gotten it, whoever they may be, it is our own fault. You are entitled to ask for all there is; all there is is yours, and all there is is good. Therefore you are entitled to ask for all good; all good belongs to you. Do not get modest and say, "Now it may be for you, but it is not for me; I deny that; I cannot have anything good, I am not worthy," and kick yourself a while. This old teaching was to get down and wallow in the dust and say "I am a worm of the dust," and say "I stole chickens when I was a youngster," and all on that role. "Then I was converted, and after I was converted then I was not much better than I was before." That is not the proper kind of religion and that is not the kind of person you are. You each individually stand upon a dead level with the others; all the children of God. You are the image and likeness of God, the image and likeness of Universal Good, of Universal Mind, of Universal Power, of Universal Knowledge. We are all on a dead level, and each of us is entitled to all there is, and the only person in the world that can keep us away from our inheritance is our own self.

If you in my presence say, "It is not for me, you can do that but I cannot do it." They come to me and talk this way

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right to my face, telling me, "Oh, you can do that, but I can't." It disgusts me so that I do not know what to do about it sometimes. I know they are putting ropes around their own necks and I know they are jumping out of the windows and literally hanging themselves, because as they think so are they. When you put the bands around your own limbs and then fail to walk do not blame anybody else.

I wish the world could understand that as you lay down the law for your own self you are governed by that law. A man is just exactly what he makes himself. You can be great, you can be healthy, you can be prosperous, you can be intelligent, you can be mighty, or you can be a worm of the dust and let every scullion that comes along kick you, just exactly as you choose.

Therefore when you come to deny in your prayer deny everything you do not want. Now mark you, you do not have to pray for anybody else unless he asks you to pray for him. If anybody comes to me and asks me to pray for him, I have the right to do so. Under other conditions I have no right to do it. I have a right to send out the vibrations of good to the whole world in a general way, but I have no right to enter one's mind without his consent; and when we treat along metaphysical lines we treat through the subconscious mind, the mind below consciousness. We do not touch the conscious mind. We talk to you subconsciously. You may not know that I am saying a word but you will speak right up and begin to talk of what I have been thinking. I see this every day almost in my experience. Something will come up that I am thinking about, and this person that I am thinking about will commence to talk about it right away. You will be walking along by the side of somebody, and you will commence to talk about something. "Isn't that funny," the person will say, "I was just thinking about that myself." You will find that often in your experience. It is the subconscious mind of one injecting thoughts into the subconscious mind of the other.

Now you have no right to enter into any person's mind without that person's request. I see people sick around me all the time, my heart yearns for them and I want to send them the Truth that heals them. They do not say anything and I have no right to inject my thoughts into them and they go on and die, go out. What a pity it is that people are so blinded by ignorance and superstition; but until this knowledge becomes more universal we will see such things. But the time is coming when the Truth will be universal. Jesus Christ says, "You shall know the Truth and the Truth shall make you free." The time is coming when all shall be free. Therefore in your denials deny everything of evil.

When you take up the thought of the affirmations you reverse the order. You affirm that you have all that is good. Everything that is good belongs to you. It is not hard, it is not hard to say to God Almighty Love, Life, "I have health, I have wisdom, I have spiritual understanding; I have youth, I have beauty, I have prosperity, and all these things." Fill yourself full. It is not difficult.

The man who gets down on his knees and asks a God that he has pictured in his mind for something that he already has, if he only knew what he had, had just as well not pray. Of the millions of prayers that go up today from all the pulpits of this great broad country, most of them will never go above the roofs of

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the churches; never, because they pray to something without understanding. If you have a watch like that is there any sense in asking anybody to give it to you, but thank God Almighty that you have the watch. He has given it to you and it belongs to you.

You are the heir of God Almighty, you have everything now if you only claim your birthright. If you come up to the standard where you should be you have all now, and if there is any limitation or lack, that limitation or lack comes from your own stupidity and your refusal to claim your own. Mind you, this is not the place for the coward. In all of God's phenomena, you term it, of creation, there is no such thing as cowardice in the Truth. The man or the woman that is filled with this Truth is afraid of nothing, because there is no such thing as fear. Infinite Power controls all and you have its protection, it is over you, it is in you and you have no fear.

If you turn out to be a coward and are afraid to ask or afraid to affirm that you have, it comes under the same rule of self-condemnation, self-destruction, that I have been talking about. There is so much dependent upon these things along this particular point that I elaborate to a very great extent this morning; and I may continue the same proposition tonight, emphasizing the principle that you must do what you should do yourself and realize your greatness, your grandeur, who you are and what you are; lift yourself up.

Aren't you the image and likeness of God? Aren't you the heir of universal Good? Should not you be proud? Surely. Then be so. Have pride in your divine existence; realize that the God that goes through is worthy of being proud of. Then be proud. But do not be what we term self-proud.

There is a difference right there and I will illustrate it in a minute. Nebuchadnezzar went out and looked over Babylon, and said: "Is not this great Babylon, that I have built mighty?" and he took all the glory to himself. Now that was what we call carnal mind. But if he had said: "Look at this mighty Babylon that God has built through me." If he had said that he would have been blessed and he would not have been driven out to eat straw and grass several years. There is a difference. One is this little carnal mind, the other is the recognition of the God thought, universal thought, Good, that fills us, and gives God the glory, where it belongs.

TRUE FREEDOM

Is true freedom but to break fetters for
our own dear sake,
And with leather hearts, forget that we
owe mankind a debt?
No! true freedom is to share all the
chains our brothers wear,
And with heart and hand, to be earnest
to make others free!

They are slaves who fear to speak for the
fallen and the weak;
They are slaves who will not choose hatred, scoffing and abuse,
Rather than in silence shrink from the
truth they needs must think;
They are slaves who dare not be in the
right with two or three. —*Lowell.*

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Christmas

The hallowed and joyous Christmas-tide will soon be here, with all the sacred memories which surround it and the opportunities which it offers to all to do their share toward increasing the world's sum of deeds of kindness and benevolence.

Of all anniversaries celebrated by the human family Christmas stands paramount, the Kohinoor of the year's diamond necklace of memorable days. The event which Christmas celebrates, the birthday of Jesus Christ, overshadows all others in history in its effects upon the human race. It marks the beginning of the Reign of Love, the planting of the tree the perfume and beauty of whose blossoms have reached every nation and tribe, and whose fruition shall be the redemption and freedom of all men.

Charles Dickens, the novelist of the kindly heart and warm sympathies for all the human family, whose pictures of the memories and joys of Christmas glow with the light of the Divine benevolence with which his mind was illuminated, says:

"Numerous, indeed, are the hearts to which Christmas brings a brief season of happiness and enjoyment. How many families whose members have been despersed and scattered far and wide in the restless struggles of life, are reunited and meet once again in the happy state of companionship and mutual good will, which is a source of such pure and unalloyed delight; and one so incompatible with the cares and sorrows of the world that the religious belief of the most civilized nations and the rude traditions of the roughest savages alike number it among the first joys of a future condition of existence provided for the blest and happy! How many old recollections and dormant sympathies does Christmas time awaken!

"Happy, happy Christmas, that can win us back to the delusions of our childish days; that can recall to the old man the pleasures of his youth; that can transport the sailor and the traveler,

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thousands of miles away, back to his own fireside and his quiet home!

"There seems a magic in the very name of Christmas. Petty jealousies and discords are forgotten; social feelings are awakened in bosoms to which they have long been strangers; father and son, or brother and sister, who have met and passed with averted gaze, or a look of cold recognition for months before, proffer and return the cordial embrace and bury their past animosities in their present happiness. Kindly hearts that have yearned towards each other but have been withheld by false notions of pride and self dignity are again reunited and all is kindness and benevolence! Would that Christmas lasted the whole year through (as it ought), and that the prejudices and passions which deform our better nature were never called into action among those to whom they should ever be strangers!"

During the sacred time of the Christmas holidays when the joy of giving and making happy the lives of others is emphasized more strongly than at other times, the scientist should remember that, far above all other gifts, more precious than diamonds and rubies and pearls, is the gift of Freedom—freedom from disease, freedom from poverty, freedom from the cares of life and fears for the future—which comes from the realization of the divinity of our being, of the power and dominion which God gave to man which enables him, if he so wills, to be that which he desires to be and enjoy the unlimited bounties of the Omnipotent Father of All.

This is the gift of the New Thought—rather the old thought that is ever new and, in its renaissance and reincorporation in the world's life, is destined to pervade the whole world and endow it with the Truth that makes men Free.

So at this time of happiness and joy, when the human heart is receptive and we are intent upon doing what good we can for our brothers, let us not forget to spread in every way possible the propaganda of our science. Where we see a brother or sister distressed throw out the life-line, do unto them as we would they would do unto us, and endeavor to lead them to the realization of the freedom-giving truth by personal influence and conversation and by the sending out of books and pamphlets do our part in the dissemination of the truth and the spread of happiness and content. There can be no more appropriate or satisfying work of benevolence than this during the Christmas time; none which will more surely bring joy alike to the one who gives and the one who receives.

Lovingly yours,

Oliver C. Sabin

Bishop.

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The Youngest Cat

J. E. Panton

A small bright face, two round green eyes,
A fluffy head as soft as silk,
Two ears pricked up in swift surprise,
Two whiskered lips to drink the milk.
So sleek, so quick, so fair, so fat,
There's nothing like the youngest cat.

She has no reverence for the rest:
Plays unconcerned with Sambo's tail;
Pulls gently at Lord Ernest's crest—
A feat that turns her mother pale.
He growls and bites. What of that?
She's safe up high, our youngest cat.

Then creeping round the sofa back,
She pats her mistress with her paw;
Disturbs the monarch, sleek and black,
Whose lightest mewings once were law;
He wakes; he spits. She's reached the mat
And flown out-doors, that youngest cat.

She's here, she's there, she's everywhere;
No spot is sacred from the pet.
Of food she takes the lion's share:
She rushes where the saucer's set;
The mouse she claims; she beards the rat
Within his hole—the youngest cat.

She climbs the desk, she spills the ink,
Then chases swift the lagging pen.
We put her down, but, ere we think,
She's up, and at the game again.
An author's words come scarcely pat
When walked o'er by the youngest cat.

A tease, a joy, a plague, a dear—
Her names are many as her tricks.
We chase her off, then call her near:
The rest look on as cross as sticks.
No house is dull, be sure of that,
Which always holds a youngest cat.

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A True Story

VESTA LOUISE PALMER

Mrs. Rhoda S. Eaton,

Washington, D. C.

My Dear Mrs. Eaton: I am sending you a little story which you may be able to use in your Children's Department.

You will notice I have marked it a true story, for I think a child always feels a certain interest in knowing that a story is true, and the story, as told by Aunt Helen, is a page from my own childhood, related exactly as it happened.

With sincere good wishes for you in the good work you are doing for the young, believe me,

Yours in Truth,

VESTA LOUISE PALMER.

AUNT HELEN'S PRAYER

"Tell us another story, Auntie, please. All about when you were a little girl like Harriet and me, and lived away out West!" said Marjorie.

"Oh yes, please do, Auntie," joined in Harriet. And the two little girls drew their chairs up near Aunt Helen, for they knew she never refused them a story when she wasn't too busy. Aunt Helen smiled into their bright happy faces, and began to wonder what one of the many incidents of her childhood she could recall that would interest her little nieces.

"Make it a new one, Auntie. One you have never told us before." And Marjorie moved closer as if expecting a specially good story this time.

"Very well," said Aunt Helen, "I will tell you a little story which I have never told anyone before. It happened when I was a little girl eight years old, and lived on a large farm on the beautiful hills of California.

"We had a pretty little Jersey cow which we called Lillie. We had raised her ourselves, and petted her all her life, and she was as gentle as could be. All day she would wander over the big farm, and late in the afternoon I would often go alone to find her and take her home. How I used to love to listen for the gentle ting of her bell, and then roam over the hills till I found her! Lillie was always ready to go home, and walked along ahead of me in her slow, steady way. I always made her carry my sunbonnet on her back, as by that time the sun had sunk behind the distant mountains. And often I walked with my arm about her neck, for Lillie and I were great chums, and I loved her dearly.

"One day I was out gathering wild flowers when I saw Lillie in the adjoining farm eating the fresh green grass and going slowly but certainly right toward the wheat which was growing only two or three hundred feet away. I ran to her and tried to drive her back into our farm. But she didn't understand being driven home at that time of day, so she would only turn clear around and face the field of grain again, and act as if she thought I was playing with her.

"Finding I couldn't get her home that way, I got a long rope and tied it about

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her neck. Then I pulled on the rope; but I was a little girl and not very strong, and Lillie paid very little attention to my feeble pulls. She would turn her head a moment and look at me, then walk further toward the grain field, dragging me at the end of the rope.

"After struggling for a long time I finally tied the rope to a tree near by, and decided to ask God to make Lillie go home with me. I knew He could do anything. I remembered the words, 'Ask, and it shall be given you,' and I felt sure that if I asked Him, God would help me. So I knelt down on the grass under the big oak tree, and with my hands clasped before me I prayed God to make Lillie willing to go into our field with me, or else to send somebody who was strong enough to pull her away and lead her home. I remembered that I prayed my little prayer over and over, for I felt it *had* to be answered or Lillie would ruin the field of young grain which she would soon reach.

"Finally, as I prayed, I felt that my prayer was really and truly going to be answered. I stood up, feeling sure that Lillie was ready to go with me now. I untied the rope from the tree, and gave a gentle pull. At first Lillie didn't raise her head. But with another pull she looked up and, as if she had no thought of resisting me, she quietly walked along with me toward the road, not even stopping to nibble the grass as she went. I was so happy I wanted to sing for joy, to see how God had answered my prayers and spoken in His own way, as I believed He had, to Lillie.

"Just then I heard a voice behind calling to me, and looking around I saw my Uncle coming down the road. I waited for him, and he took the rope and led Lillie for me, while he told me that he had come to take me to a big Sunday School picnic down in the valley. He thought, I'm sure that my happiness, which I couldn't help showing, was because I was going to the picnic. But the real reason of it was that both parts of my prayer had been answered—and right away, too!

"And all that day at the picnic, whenever I could be alone a minute, I was thanking God for answering my prayer so beautifully. Not only had He made Lillie willing to go with me, but He had sent somebody, too!"

"I wish my prayers were ever answered as quickly as that," said Harriet, looking very thoughful.

"Why I know why your prayer was answered that way," said Marjorie, brightly. "It was because you had faith when you prayed that God would *really, truly* answer it. Wasn't that it, Auntie?"

"Yes, I think that was it, girls," said Aunt Helen. "If we *know* that in a time of need God—the All Good—will send us help, that help will surely come. But we must learn to have the kind of faith that will trust God *perfectly always*."

"If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him."

"Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever."

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Little Miss Rags

Two or three old rags
  Tied with one old string,
Fashioned by childish hands
  To mean a dollish thing;
To see without any eyes,
  To hear without any ears,
To laugh without any lips,
  To cry without any tears.

It hasn't a mark of beauty,
  It almost has no form,
Yet, little Bessie calls it
  The bestest dolly born.
She hugs and caresses it
  And kisses it all day long;
She never wearies singing
  Her little mother song.

Kiss it, little Bessie,
  Sing, little mother, sing,
And hold it fast in your little arms—
  The old rag dollish thing.

Sweet are the dreams of childhood.
  Hold them while you may,
For years are coming, little one,
  To brush the dreams away.
See the things that are not;
  Believe them what they seem;
Oh, would that life were ever
  What little children dream!

—*N. Y. Evening Sun.*

"From the one Divine Love comes all things,
  Sun and world, man and rock, rose and thought;
And I feel myself part of this Infinite Good.
I am *one* with the rain-cloud, the deep of the wood,
  By the thoughts of the Whole I am taught.

"To its power, thrilling through me as Life,
  Do I give myself up. 'Tis the Force
That looks out at our eyes, that shines in us as Health,
That when we relax to it, comes forth as Wealth,
  That flows as all things from the Source."

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Books of the Bible

A Rhyme That Tells You How to Repeat Them in Order.

Churchgoing people sooner or later learn the names of the books of the Bible, but even they as well as the literary person looking for historical facts find it difficult to repeat them in order unless some thread of interest holds them together. Here is a set of rhymes which may be used with success:

OLD TESTAMENT.

The great Jehovah speaks to us
In Genesis and Exodus;
Leviticus and Numbers see,
Followed by Deuteronomy;
Joshua and Judges rule the land;
Ruth gleans the sheath with trembling hand;
Samuel Chronicles we wondering hear;
Ezra and Nehemiah now
Esther, the beauteous maiden, show;
Job speaks in sighs,
David in Psalms,
And Proverbs teach to scatter alms;
Ecclesiastes then comes on,
And the sweet Song of Solomon;
Isaiah, Jeremiah, then
With Lamentations takes his pen;
Ezekiel, Daniel, Hosea's lyres
Swell Joel, Amos, Obadiah's;
Jonah, Micah, Nahum come,
And lofty Habakkuk finds room;
Zephaniah, Haggari calls;
Rapt Zechariah builds his walls,
And Malachi, with garments rent,
Concludes the ancient Testament.

NEW TESTAMENT.

This is the way the Gospels run:
Matthew, Mark, Luke and John;
Then come the Acts, inviting you
The apostolic church to view;
The Romans and Corinthians are
To cities sent, renowned afar;
Galatians and Ephesians then,
Wrote by the same inspired pen;
Philippians and Colossians stand
With Thessalonians nigh at hand;
Timothy leads to Titus on;
This brings us down to Philemon:
The Hebrews then we gladly find,
And that of James comes close behind;
To Peter then our thoughts we give;
With loving John we wish to live;
Pious Jude will pierce the soul,
And Revelation close the whole.

—*Ex.*

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How to Heal the Sick, No. 6

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

AS I have told you and will repeat again for the benefit of the stranger who may be with us, the whole subject of personal healing and demonstation narrows down to three general propositions; first, God, His character, His relations to man; second, man, his relations to God, his duty to his fellows, and third, the language between God, the Father, and man, the child. We have discoursed of God, we have discoursed of man, and for the purpose of demonstrating the lecture this morning we take up the subject of the practicability of prayer, the language between the Father and the child.

I wish to say, furthermore, that we are not giving this course of lectures for the purpose of getting money out of any one, or for the purpose of advancing anything for our personal ends. There is nothing which any human being has that I want except his love. If I wanted money I would not go to man; I would go to God Almighty, because I would know I would be going where I would not be turned down, and I would go where I knew the supply was inexhaustible. Therefore, disabuse your mind if you had the thought that there is any selfish purpose in this teaching.

Furthermore, I have told you before, and I repeat, that every truth that is true is susceptible of self-demonstration. All truths are true. I should not have said it in that way, but anything purporting to be true that is not susceptible of self-demonstration is a false coin and is not true.

That is true of what we call religion, and I am not going to discuss what religion is tonight. I am going to discuss how to apply the thought of prayer. If I take this glass and fill it with water and put ink into it, it makes the water perfectly black. Then have two tubes, one leading into the glass, the other leading out of it, both of exactly equal capacity, and let the clear water come down in, and the water as it naturally would pass out go away by the other. By and by the inky dark water will be exhausted. In other words, the water in the glass will become as you see it there, again perfectly pure.

Now, the human body, for the purpose of our illustration tonight, is a vessel, we might term it, that is filled with whatever kind of fluid we by our thinking put into it, for as we think so are you. That same idea was reiterated by our Savior and others, and was first enunciated by Solomon, or, I believe, David, in one of the Psalms refers to it, as a man thinkest so is he. It is the same principle as is illustrated by the saying that as is the seed you sow will be the crop you reap. Out of the fulness of the heart the mouth speaketh.

Now I will suppose that a human body is brought to me for healing. You all want to learn how to heal the sick. This

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body is filled with almost all kinds of diseases that are known; some of them are. Some bodies are so filled, some have a list of things as long as your hand, written in small type all the way down. Now we commence to drop the pure fluid into a body that is filled with disease. Now what is that dropping? I told you today I am to discuss a moment how to pray. This prayer was by affirmation, this subject of the division of prayer which is now under consideration, by affirmation. The prayer by petition, as I told you this morning, is worthless, absolutely worthless. It would not be right for me or anybody else that had any regard for truth to say that the thousands and millions of prayers that went up today from the churches in the United States were not offered honestly and with a devout purpose, because we all know they were; but I state to you that out of the millions of prayers that have gone up today there will not be one answer to one out of a hundred thousand, because the prayers are simply mockery. When I say mockery I do not say that in an offensive way at all. It is ignorance, which becomes a mockery. It is an old principle of law that ignorance of the law is no excuse. Absolutely, there is no excuse for ignorance in this case, because you will reap precisely what you sow, whether you sow ignorantly or intelligently.

I say, "I want a watch" I will say. "Here is a watch. I am God's heir; I have all there is; all that there is belongs to me, and belongs to me now." We do not have to wait until God dies, or until we die, but we are in possession of our own now, if we will reach out our hand and take. Now there is a watch. I say, "God Almighty, please give me that watch," do I? Well, I certainly do not. Why? Because the watch is mine, isn't it? I take that watch up and I say, "I thank thee, Father, for the watch that Thou hast given me. It belongs to me. Every good and every perfect gift * * comes down from the Father of Light, with whom is no variableness, neither shadow of turning." Now that watch belongs to me, and I reach out and I grasp it.

The way I sometimes illustrate this in my private classes is something like this. We will say at the end of this room there is a table laden with all the nice things that youth and boyhood like to eat; there is any quantity of the good, nice things we relish. There are two boys that have come to the feast. One of them sits back. He is nearly starved to death, and he says, "I wish I could have some of that; I wish somebody would ask me to go and get it," and he sits on his chair and waits. Nobody comes to move the waters, so to speak, and he goes without his supper. The other one pulls off his coat and rolls up his sleeves, and goes down there and walks into it and he fills himself full. Why? Because it belongs to him, it was put there for him. Each boy got his fill. Just so with you. If you wait for petition, for somebody to pull you in, the waters are never moved, and you are left to starve and to die.

Now we come back to this illustration. I want this body filled with perfect harmony. I do not ask God Almighty to fill it with harmony; I do not ask Him to give me health; I do not beg Him to give me prosperity; I do not petition Him to make me happy; but I realize in my consciousness who I am, that I am the child of God Almighty; that I am His image and His likeness; that God Almighty Life is in me and through me and ani-

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mates me; and I am part and parcel of this great omnipresent Life, and it belongs to me to be healthy; it belongs to me to be harmonious; it belongs to me to be prosperous; it belongs to me to be happy; it belongs to me to be wise; it belongs to me to be strong and vigorous. Then what do I do? I affirm, the drops go down; "I have wisdom; I have righteousness; I have holiness; my heart is filled with love; I have health; I have prosperity; I have contentment;" and I keep dropping in the clear water until the inky water is all gone. The result is that my body responds to the thoughts that are sent out into the vibration. I am sowing the crop, and as I sow I reap.

It is not necessary for anybody to say he does not believe this. That is nothing but the answer of a fool, nowadays. But a few years ago it would have been thought impossible to fly in the air like a bird, but under existing conditions it is going to be as natural for man to fly as it is for the bird on the wing and it will perhaps be the safest mode of locomotion we have had. I cannot go into the philosophy of that. The bird is heavier than air, so are these mighty machines, but they have the power when properly controlled and directed and regulated to soar in the air like a bird and to go where the aviator wants to go.

It would have been nonsense to most people if twenty-five or fifty years ago it had been told them that they could talk over a wire from Washington to Chicago, and recognize the voice of the person talking to them. Yet that is true. I tell you that the time is near when the things that are being done now will be simple compared to what is coming, and I expect to live to see the day when a man can carry a machine in his pocket not bigger than that watch, into which he may talk and reach his friend, whether in Japan or South Africa, or wherever he may be. That time is coming. There is no limit to this divine wisdom that God Almighty power has given to man.

Now if anybody wants to say he does not believe this let him try it, let him study. Remember this: God Almighty has no favorite, one above the other. There are no big I's and little you's in infinite Love. We are all big I's. Remember that. What I can do you can do, and everybody else can do if he studies his lesson. But one cannot do anything if he is slothful and lazy. Take two boys and put them in school. One is lazy and he likes to play hooky,—I knew a boy when I was a youngster that almost made a path from the schoolhouse running away from school. What was the result? He developed into a fine athlete, a splendid yachtsman, and an all round good fellow for any kind of sport that comes up. The other boy studied his books and learned his lesson. One stands today at the head of his profession, a credit to the world; the other is a first-class yachtsman and an all round fellow that loves to play. You cannot get anything out of yourself unless you first get it into yourself.

This idea of "getting religion," or what they call religion is absurd—the way people ordinarily "got religion" out in the country where I came from. I came from a country where people had religion. As old Peter Cartright said, they could feel it. Old Peter said he could feel his religion, and if a fellow down in the audience did not like it, he would go down in the audience and lick him right there. That was in Central Illinois.

Now this emotional religion amounts to just this. A schoolhouse is the best

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place for it, and winter time is the best part of the year. You want your doors all closed of course to keep the cold out, and your windows down. The little schoolhouse is full, maybe forty or fifty or a hundred people in it, and the animal magnetism is so thick through that audience, as the saying is, that you could cut it with a spade. Here are these good, pious people and they all have one thing in mind. I knew an old preacher who said, "I do not care where I take my text just so it is between the lids of the Bible," and he would take them by the back of the neck mentally and would shake them over a hot, hissing hell. He told them that if they believed one part they had to believe it all, and said, "If you do not believe you will be lost; you have to join the church in order to be saved." Suppose there is one in the audience by the name of Bill Smith. We good people are all around that fellow. We know he will go to hell because he does not belong to the church. He goes to horse races every once in a while and goes fishing on Sunday. In fact there are a good many of those things that Bill Smith is guilty of. All of our minds center on Bill. Now if you understand the effect of the metaphysical thought of one or more upon another, you see that Bill is very much depressed, and when the gates are opened and the mourners' bench is seen and Bill has a chance to get there he just jumps like a scared rabbit and he goes down to the bench as soon as he can.

What is the result? "Bill is saved, Bill is saved." Now the reverse thought goes into Bill right along; "He is saved." These good thoughts are going into him, and it is not more than five minutes, sometimes less, until Bill gets up and says, "I know I am saved, I can feel it right here." Of course he can feel it in there, but there is no more religion in it than there is in anything else. There is not a particle of religion in it. Bill is not any better off than before he got saved, except that he feels better. Let Bill go out and mix with people as he does, and in a little while Bill lapses back, so much so that the Methodists will not take them in for less than six months. Now don't you see the absurdity of all such conversions?

Remember that Jesus Christ gave you a rule for almost everything, and one rule that he has given is this, that you shall know the Truth and the Truth shall make you free. What is the Truth? Why, that you are God Almighty's child, that you are a spiritual being living in Spirit; that infinite Love sustains you and fills you; that infinite Love covers you; infinite Power protects you; infinite Good supplies you; and you are God Almighty's child; you are in possession of these things now. Drop that kind of drops into your glass; into your body, and the waters will become clear, your fears will vanish, your diseases will leave you, your sorrows will go away, your poverty will vanish; God Almighty Power will protect you in all the by-ways of so-called life, and you will be a perfect child of God.

Don't make this mistake that I referred to emphatically today, because it is absolutely suicidal. Do not make the mistake of depreciating your own self. This idea that you are a worm of the dust is false. You are no worm of the dust. You are the image and likeness of God Almighty; you are God Almighty's heir; no crowned head is from any human standpoint to be counted for a moment with you. You soar away above and beyond all human position, and hu-

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man aggrandizement; you are the perfect child of God. Then do not blackguard yourself by saying, "I am a worm of the dust, I am hardly fit to make material to make back logs," as they used to say "for that region of eternal damnation." Don't do that. You might just as well put a rope around your neck and jump out of a window; you will fill yourself with aches, pains and sickness until you come out of it—you will he held in bondage. Always remember this one thing: as you sow you shall reap. Remember that, and if you go out and sow those diseased thoughts, "I am filled with rheumatism; I am filled with fever; I am filled with poverty; I am filled with sorrow; I am filled with fear;" throw out that kind of sowing, and what is your crop? Just exactly what you sow will come back and you cannot escape it. You will pay for it.

Therefore in your affirming always remember to affirm that which you want, and never for one moment doubt but that you are going to get that for which you ask.

There is one other thought which I wish to apply here on this subject of affirming. Never a thought goes out that is not effective. Never a thought comes in with an incoming breath that has any power. It is only as you give that you receive. If you throw out false thoughts against yourself you will reap the crop. If you throw out good you will reap the crop, and it is up to you to be that which you want to be.

Another thing remember, that unless you do affirm you will never get anything. Remember that. You have to ask, seek and knock. You ask through what we term the physical senses, hearing, seeing, smelling, tasting and feeling —through the physical senses. You seek through what we term the subconscious mind; the mind below this conscious mind, the mind through which I can talk with you, it matters not where you are on the face of the earth, talk the same as if you were sitting by my side. I talk to you through this spiritual communication. I do not mean by that that I am a spiritualist. Don't be scared. I am not going to take you into one of these cabinet lockers and bring out any of your friends. I do not believe in that. But there is a great spiritual field that you work through. We call it for the sake of the illustration the subconscious mind, or the under mind. You can sit and talk with your friend and never say a word, and have infinitely more power over him than if you talked to him by the word of mouth, because you act through his subconscious mind. It has no power to resist the Truth. It can and will resist evil if it is properly protected, but it has not the power to resist the Truth unless it is in open rebellion against God Almighty. You treat through it subconsciously.

The last and the most powerful is the knock. You knock through the power and dominion given to you by God Almighty. Let us make man in our image after our likeness; let us give him power and dominion. You ask through the power given to you. It is the power to knock; it is the power to demand. When Peter and John were going up to the temple they were accosted for alms. Peter said, "Look on us. * * * Silver and gold have I none, but such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk."

You read of the miracles of our Savior; they were all commands, every one of them so far as my recollection goes. When Christ went to the tomb of Lazarus, he said, "Father, I thank thee that

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thou hearest me and I know that thou hearest me always." After He had done praying to God and affirmed that God heard Him and answered His prayer He commanded Lazarus to come forth. He did it by the word of command and we heal in many, many cases by the spoken word. It is always a command, "I command in the name of Jesus Christ; I command you to walk in the name of Jesus Christ. I command this disease to fly."

Mud Puddles

ELLA L. COCHRANE

IF YOU see a mud puddle do not deliberately wade into it and then say "I shall take cold, I know I shall." If you do so, the chances are you will. But if you accidentally step into it, realize as quickly as possible the nothingness of the power of the water to make you take cold. All the power the water has for causing you to take cold is the power you put into it. God does not give that power, for that would be error and God does not create error.

To deliberately step into a mud puddle is like our doing something we know we ought not to do. We have to suffer the consequences one way or another. We are pretty apt to get more or less mud on us, and it may take quite a while to get it all off so that we show no effects of it. It depends on how far we get in, the means we take to get out, the kind of work we do afterwards that tells the length of time it takes to rid us of all the stains.

First of all we want a strong determination to get out, that clears the waters a little. Then, a realization that it is nothing but error, and that we want nothing to do with error. There is no power in it. God's love is all the power there is. We reach for that, and the first thing we know we are on dry land.

Then comes the clearing off of the mud. Realize every day the boundless love of God, and that all is harmony in His kingdom, and that we live in His kingdom. There are no mud puddles there; no error, no such thing as catching cold. His love wipes everything away, and we can be perfectly stainless as he intended us to be.

A mud puddle is very enticing to a child. We are but children of a larger growth, and are apt to get into bad company, and perhaps we get into a puddle before we know it. While in one sense we may think we are not to blame we must still suffer the consequences.

We have been doing something contrary to the law. It behooves us to "watch out," and learn to discriminate between the false and the true. We must also be ready to lend a helping hand to anyone whether we see him approaching a puddle or actually in it. Help him to see that God is Love and Love is God, and that is all there is that is worth while. After a while all the mud puddles will dry up, and there will be nothing but beautiful flowers growing there throwing out the fragrance of God's love to all mankind.

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A Talk to the Students

BISHOP OLIVER C. SABIN

IN THIS work we are trying to scatter this Truth, and trying to do it simply to do somebody some good. I often think how hard I have worked and do work to carry on this church, seeking nobody's money. I do not ask for any reward, I ask nobody for money. Those who wish to do so voluntarily put it into the basket, carrying on this church. For what? That the world may crucify us as it crucified Jesus Christ. For have we not the same end in view that He had, the doing of good?

Carnal mind is an enemy to all good, under all circumstances and under all conditions. It is filled with the devil of evil. It is a liar and the father of liars. It is filled with slander, hatred and iniquity; and the farther we get away from that atmosphere and go into the higher, better and purer atmosphere, the nearer we get into the unity of universal Love, universal Good and universal Truth.

We are giving out this Truth, and it is the only Truth because it recognizes God as All and it has got the control of all that is, that is; the good. It denies the possibility of the reality of evil; it affirms the triumph of good in every department of life. It not only does that, but it proves itself by the signs that follow. Our Savior said, Go into the world and preach this gospel, and these signs shall follow those who believe; believe your teaching, is what it means; they can drink poison, they can handle snakes; they can do this and that; and among other things they shall lay their hands on the sick and they shall recover.

Now, that is the promise. It was the last promise He ever gave to man; take it, you have heard my gospel, you have heard my teaching, now take it and preach it, and those signs shall follow those who believe.

You can always know a believer by the signs that follow. A believer is one who understands; who has come into the understanding of the unity and oneness of universal Life, and recognizes that there is but one life, the God-Life. God is Life. There is but one Life; and the same Life goes through you and sends the blood through your veins. It is the same with me. Not only that, but all nature is in constant motion, everywhere, under all conditions and circumstances. The same life permeates all. We live, move and have our beings in this universal Life. It fills us. It fills us with strength; it fills us with happiness; it fills us with youth; it fills us with energy; it fills us with honesty; it fills us with righteousness; it leads us, protects us, controls us—this same universal Life. God Almighty is that Life and as we realize these fundamental principles and truths, we begin to believe; and when a manifestation of error comes before us, we look beyond it, through it; we see its nothingness; we see its venom; we see its scoundrelism; we see its rascality; we see its error; we see that God Life is all, and we live in that and we affirm that

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universal harmony reigns, and this carnal mind is destroyed. And that is the "signs that follow." These signs shall follow those who believe.

Jesus said to one of his disciples, If you can't believe me, believe me for the very works' sake. And He said to the disciples of John when they asked him who he was, "You have seen what I have done, healed the sick, opened the eyes of the blind, unstopped the ears of the deaf; the dead are restored to life. If you can't believe my words, believe me for the works that you have seen."

Sometimes I am led almost to exclaim, when I think of the deplorable condition of the world—it is bowed down with prejudice and in blindness—as Jesus did when He came to Jerusalem: "Oh, Jerusalem, Jerusalem, * * * how often would I have gathered thy children together as a hen gathereth her chickens under her wings, but ye would not. Behold, your house is left unto you desolate." Oh, what a fulfillment there was of that prophecy! In all the history that I have ever read I do not think that I have ever read of so long a siege, so bitter a siege, so cruel a siege, both internal and external, as those Israelites suffered carried on by Titus, the Roman general. As soon as the Roman soldiers would cease their attack for a few days, here were factions within the city fighting one another; destroying one another, eating one another, until, as Jesus told them, there was not one stone left above another in the entire city. They tore down the walls; and the grand, beautiful temple that Herod had builded—it was considered one of the seven wonders of the world—was razed to its foundation, and not one stone was left upon another, as Jesus had told them.

They had an opportunity to know the Truth; they had scorned it; they had persecuted the One who was sent to give it to them; and they not only persecuted Him, but they killed Him, and behold the crop they reaped has no parallel, so far as I know in all history.

Here we are trying to give the world this Truth, as I say; we are doing it unselfishly. God is healing the sick upon the right hand and upon the left, not only through one, but through hundreds and thousands of healers that have been established through the teachings sent out from this church; and the stone is rolling on and on, as was seen in the dream of Nebuchadnezzar, interpreted by Daniel. The little stone that was hewn without hands, is rolling on. It is the Truth that Jesus Christ gave to the world. He came, and the stone was cast out and commenced to roll; and it has been rolling from that day to this. And it is going faster.

Here is a reawakening of the Truth of Jesus Christ. Ignorance and prejudice are in a great measure passing away. The sun looks bright before us. We can see upon the right hand and upon the left, everywhere, people hungering and thirsting for this God Almighty Truth. If you could read my letters but one day and see this hungering and thirsting—it is coming from everywhere and from almost all classes of people, including lawyers, doctors, preachers, merchants, and every other class absolutely hungering and thirsting for the Truth. It is going abroad, it is going out.

My dear ones, let me tell you, do not be discouraged. God Almighty Truth sustains us, and all we have to do is to center our efforts upon the Truth, and eternal, infinite Love will sustain us. God's Truth will lead us and guide us, and His power will cover us. Therefore

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let us work. Fear not. Fear neither the enemy upon the right hand nor upon the left. We will go on without fear and without hope of reward, but the reward that comes from the knowledge that we are right, and God Almighty's blessings will be showered down upon us, and the world will be better for our having lived; and not only here, but for all eternity we will be enabled to thank God that He has made us one of His instruments to do the work.

Smiles vs. Sulks

A. BEATRICE KNOWLES In the "Optimist"

When inclined to be pouty, to gain a point, consider also what you are losing; sulkiness makes no friends.

The world sizes you up exactly as it finds you. Grouchy, pessimistic dispositions are shunned—left friendless and alone. Cheerful optimism attracts as a magnet.

You may have a secret sorrow but the world is not interested. Think and talk something else.

Do not be a self-sympathizer believing that you are "misunderstood." Become interested in others and your own troubles will dwindle into insignificance. Smiles and sunshine attract everywhere. We never stop to consider whether the sun feels like shining a certain day or not. We are cheered by it just the same. If the world sees a smile on your face it will believe you to be happy, and that will help a lot. Smile anyway. Sulky solitude will dwarf qualities that would develop with sunshiny smiles.

There is no place in the scheme of things for the disagreeable man or woman except to serve as warning for others not to become so.

It is as well to cultivate forgetfulness in regard to past troubles as to develop memory in regard to the pleasantnesses of life. By the way, have you made anybody happy to-day? It may not be too late. Try and see.

Hold on tight and do not give way to an angry mood. The storm will sweep past, but see that you remain absolutely undisturbed.

Life is so short for most of us that we have not the time to spare to mope.

No one will take the trouble to be nice to you unless you find the time to be agreeable. Popularity means being pleasant as much as anything else.

When anyone complains that the world is all wrong and everybody in it cold and calloused you will find that one has been so busy thinking of self that the jolly old world has been forgotten.

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Special Offer to Our Subscribers

While it is true that we are receiving a very large number of subscriptions to the NEWS LETTER, yet that paper is not sent out with the force that it should. We will make this proposition: To every one of our subscribers who will send us a new subscriber and ten cents extra on or before the first day of June we will send a copy of the book Christian Science Instructor, the regular book, which is sent out for 60 cents everywhere.

Now remember when you are sending in this new subscriber to claim your premium; do not fail to send the ten cents extra. That will pay the postage on the book.

The NEWS LETTER must not be sold for less than a dollar, unless eleven copies are ordered at once. In that case ten dollars is the price. We cannot curtail the subscription price of the NEWS LETTER, but we can pay a premium to those who work for us. This complies with the law. Let all try to send one new subscriber. Address NEWS LETTER Publishing Co., Lock Box 324, Washington, D. C.

Never Accuse Yourself

"I do not believe in sin. I love sinners or those who are called bad. I have discovered this that there is no sin, except the belief in it, and the belief in sin has its root in the belief in another power besides God. If we acknowledge the power of evil, it is all the sin there is, and if we continue to believe in evil, all we do will be sin. When Jesus was casting out devils, the righteous people around said that he cast them out by Beelzebub, the prince of devils. Jesus warned them saying, 'Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come.' What was it that should not be forgiven except a belief in evil? And if one continues to believe in evil he will have to work out its consequences. The forgiveness of sin is the cutting off the consequences of the belief in evil. In the Bible there is no word like unpardonable. It was the people who accused Jesus of being a devil. What is the mark for which we are aiming? Is it not joy, happiness, peace, heaven? But if we believe in evil we are missing the mark all the way along. The fear of not hitting the mark makes us miss it. We cannot sin if we remember who we are, and that the mark before us is nothing less than the purity which is God. God is your Father, you are His pure, holy child. Never accuse yourself. The very act in repenting of sin signifies that it is forgiven. Believe in the divinity within you, for God is all in all."—*Mrs. Militz in Unity.*

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All Is Yours

PROCLAIM o'er and o'er your oneness with the All-Good until your consciousness is redeemed from the old habits of pessimistic thought which so dominate mankind.

Would you take the old, discarded garments of your ancestors and without cleaning and re-modeling them clothe yourself therewith, hugging them close to your very heart? Think of the accumulation of years of dust and rubbish and rags with which you would be clothed. Better even this, than to cling tenaciously to the old line of ancestral beliefs and creeds; for one but contacts the outer, and the other strikes to the within.

What gain is there in dwelling on the ill, the lack of life, of letting another think for you? What possible good to reap from beliefs in sickness, fear and want? You answer: "But we believe what we see." That is because you do not understand the ALLNESS of Good. You have not acquainted yourself with the universal Law of Harmony and the power of mind.

Why look at the ignorance of life. Rather "look past appearances and judge righteous judgment." Why not use your energy in desiring the thing you wish "established unto you"? Why not repent—which means—change your mind. Why not carry your light, your intelligence into the darkness of old worn out and worthless beliefs and theories, and dispel the gloom. You can do it. Jesus did this great work. He says: "The things I do, ye can do." No man on earth has ever met with greater obstacles in the pathway of earth-life than did Jesus our Great Teacher.

He knew the Truth. Knew harmony, love, life, as the eternal and unchanging law of all that was. His knowledge of the law enabled him to speak, and the truth of that which is, manifested.

It is for you, whoever you may be, to become a master through this same power of Mind.

Wavering 'twixt two opposing beliefs will never bring forth a master-mind; but linking forces with the All-Good, you may command the light to dispel the darkness of ignorance wherever you chance to meet with it, and your realization of the true will assuredly manifest, because the Good, the Perfect, is the established law of the universe.

Great and enlightened souls are doing this work today and the understanding of the mighty teachers that have here and there developed in centuries past, upon the face of our globe, is being promulgated in the soul of man in this day and age; and where one teacher stood a monument of Truth in the days agone, thousands are now standing, and are crying out in the wilderness of the lower realm of thought, these great truths of God. They are calling men into higher realms of consciousness, beckoning on to infinite heights of wisdom, calling him into harmonious vibrations of joy, proclaiming life in its eternal newness which may manifest as youth and strength.

Through these great minds thus disconcerning clearly the oneness of all life, connection with the great centers of intelligence both in the seen and the un-

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seen is being clearly and conclusively made.

The Intelligence of the Universe, man may make his own, by his earnest desire to know only the best.

He may open the door of his own soul and the Infinite Wisdom in which all great and holy thoughts of mankind abide, becomes his.

One Mind, One Presence, One Power. All yours, if you will accept.

Wisdom guides man in paths of peace, of plenty and of power, not for selfish purposes, but for the good of all life. Not for the good of mankind alone, but for all life.

Man cannot reach the fullness of power and practice cruelty to animal life, or to any of God's creation. Dealing out death to satisfy selfish desires brings the harvest of death to man, for man is a law unto himself. "As ye sow, so shall ye reap."

The present moment is teeming with all the glory, the joy, the love and perfection, of the infinite, harmonious and all intelligent Power, that dwells with the eternal Host of awakened souls; and it is all for you.—*M. Evalyn Davis.*

O, People, People! Why are you wasting this beautiful life—missing this beautiful world—and throwing away your opportunities for happiness? Life was made for loving, and only loving pays.

Unless you are loving—*and saying so*—you are not living.

There are so many ways to love—so much worth loving if you look for it. Look in your own heart first—find the little germ of love God plants in every soul—dig about it, water it, and feed it, until you make yourself worthy of being a part of loving, reverent Nature, O Man!

No matter if you have guided armies, or painted masterpieces, or written epics, or made billions of money—if your heart is not full to overflowing of love and tenderness these days, you are not fit to be reckoned by the humblest spear of grass that looks up in the sunshine and rejoices. —*Ella Wheeler Wilcox.*

We pass for what we are. Character teaches above our wills. Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emit a breath every moment.—*Emerson.*

"The body is not God's thought of man; His thought was image and likeness of Himself. The picture hanging on the wall, is not the real thought of the artist; the canvas may be destroyed, but the real thought in mind can produce another expression. All visible expression, then, is but the shadow, and we cannot have expression without cause. Thus, while we learn our lessons through the things seen, we should not give undue value to them, for they are but temporal, at best; while thought, as it comes from the one source, is eternal."—*Charles Brodie Patterson.*

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Count Your Blessings

Have you ever thought of doing it? The very next time you feel gloomy and morose, when you feel as though life were not worth living, try it. Persist until you have counted at least ten blessings, and you will be surprised to see how quickly you will name them. That cloud of discouragement will not seem quite so threatening, and the next time it overshadows you the ten blessings will assume the role of "rift," while before you are aware of it you will have added one or two more blessings to the list. The next day the cloud will not be so overpowering and dark, the list will be gaining. And before many days have passed you will sit down and wonder why you had never given thanks for the many blessings that are yours. Eventually the blessings will win out.

One woman seemed to have more than her share of disasters and trouble—at least that is how she felt about it. In hauling their wood down the rough mountain road the horses fell and were badly cut and bruised. The next morning, while chopping wood, her husband was struck in the corner of his eye with a long sharp splinter, resulting in an ugly wound. Next they lost three pigs, and shortly afterward a cow choked to death and several other things happened which annoyed and vexed her. Taking it all in all, the situation was very discouraging. It is generally at such times that people feel justified in complaining about their misfortunes. Such was the case with this particular woman.

But a few mornings later, while preparing breakfast, it suddenly dawned upon her to count her blessings—with all her trouble, surely she could count a few! She began right away, and this is the number she counted:

1—So glad those horses didn't break any bones; they'll soon be well.

2—How fortunate the splinter did not hit the eye itself.

3—The two pigs we have left are better than no pigs.

4—Am thankful that we are all well.

5—If a cow had to choke, am glad it was that old brindle.

6—Yesterday's rain will make the roads better.

So her thoughts ran on and on—she had so many blessings that it would be impossible to enumerate them all here.

Let us all follow this one woman's example, and the next time we become disheartened and discouraged, let us stop and count our blessings, and without a doubt we will always find them greater than our misfortunes and troubles. Try it.—*H. M. Forbush.*

You are just as good as you are happy; just as fortunate as you appear to be; the lines on your face talk louder than your tongue; and every turn of feature cries, *"Because.....!"*—Florens Folsom.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove and nothing shall be impossible unto you."

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Resources Within Yourself

CAROLYN HART, in the "Optimist"

WHEN we were children and a rainy Saturday put an end to our plans and left us with a feeling that we did not know what to do, the wise ones said we ought to cultivate resources within ourselves. Probably at that time we did not comprehend the suggestion very fully, but as life bears us on, we see more and more that it was wise then and wiser now. The greater number of subjects in which you are interested the less chance you will have of being bored. It is entirely possible to cultivate wider interests and as we give attention to new subjects and so learn something about them we will find an increasing source of pleasure and delight with every new object of our study.

The same rule applies to people, the more people you know and like, the less is your danger of loneliness. The more things you can do the more likely you are to be pleasantly employed and to be considered good company by your friends.

The man whose only interest is centered in one line of business or thought may find life exceedingly dull for him should changing conditions deprive him of his object of interest. We often see people left without business connections as life advances and if they have cultivated no other interests, they are pitiful objects indeed.

Sometimes it seems as if our time was so full that we could hardly command a moment in which to study something new or even observe the many interesting things about us that would prove full of charm if we had leisure, but if we keep our "noses on the grindstone" too constantly, not only do we narrow our lives, but we actually become less efficient in the very occupation which is absorbing us so fully. This may sound paradoxical, but it is true that all the world of thought and work and people is so interdependent that no one can excel in any one line without knowing something of what is going on in others.

One should seize every opportunity to enlarge his knowledge and broaden his interests. In this way he will fill his mind with thoughts that will exclude the possibility of dull moments. If your mind is well furnished with interesting thoughts and experiences you will find that you can pass through some trying times with a light heart. Everyone who has had the experience of being "laid up" with an injury knows what it is to have all the usual occupations cease for a time. Such an occasion is a good test of the resources you have within yourself. If you spend the days in fretting they will be very tedious, but if there are many subjects in which you are interested the period of enforced quiet may prove a most agreeable vacation.

A sweet woman who became blind said, "I always rejoice in the many beautiful things and places I saw before the blindness came, for now I can call them up in memory and enjoy them afresh every time." She took more pleasure in those memories than many a self-centered un-

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appreciative person could take in the actual sight of the same scenes.

To an artistic mind one drive through the beautiful country will furnish pleasure for many weeks to come. The lover of music will carry enjoyment enough away from an opera to last a long time and to lighten many a weary day.

Life is not all to be spent on the heights, but we can store our minds with the broad view and the bracing air and carry it with us when we descend to the plains. A mind well stocked with lovely pictures, happy thoughts, wide interests and appreciation of many things will not be striving in vain for entertainment. The owner of such a mind will find entertainment in everything and will furnish it to those less well equipped.

All that you have seen or experienced and have appreciated is yours and can never be taken from you by time or change, but the person who is absorbed in one thing may not be filling his mind with beautiful pictures, because he is failing to appreciate his experiences except as they affect the subject upon which his mind is centered. Such a person is not cultivating resources within himself and may have cause to regret the fact at some future time.

Store your mind with many interests and such beautiful memories as will furnish you food for contented thought in any emergency, just as the farmer stores his barns with the things that will give comfort when the winter comes. The farmer may not need all the stores in his barn, but he faces the long winter with a mind at ease, knowing it is there and so the people who have resources within themselves may face the future calmly in the assurance that they have a source of enjoyment that is independent of mere circumstances and environment.

Each Makes His Own

The noble man has a noble kingdom; it extends as far and wide as his thought and love can reach. The base man has a mean kingdom; but still it is his own. If he so wills, he can broaden it, better it. He can lose it only through his own abdiction; for in the universe he has no real enemy but himself.

Man makes his own heaven and hell. Heaven and hell are real. They are here, always with us and follow us through all experiences. Now, and every day of our lives, we must choose between them. We can accept either, scorn either.

Hell is in the neglecting of opportunities, and descending among vile and slothful; in descending so low that opportunity may almost cease, and hope die, and intelligence be lost.

Heaven is in the improving of opportunities, and in ascending to the level of the wise and good. Heaven is visible to us in bodies sound, strong, and clean; in organs that can resist disease; in eyes that can drink beauty; in ears attuned to music; in minds that can reason and understand; appreciative of noble thoughts and deeds, eager for wisdom, hospitable to the truth, scornful of lies; in moral natures set to the Golden Rule; kindly, cheerful, generous, loving and just; in courage true, in honor bright.

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WORK WITH LOVE

What is the bed-rock of the religious life?

It is love—

Love for God and Christ and Service and—

Work!

WORK!

WORK!

Religion is not religion until it enters every sphere of activity and industry and causes man to work with Joy.

Every soul should be a consecrated workman!

The great Hepworth says: "Every man a consecrated workman! All honest work is God's work, as truly so as the work of the priest at the altar."

With love of GOD in our souls, our hearts and our minds, we are true workers—consecrated workers!

Work with love and Joy.

That's God's Way.

It is the only *way* to work—with *fervent* love.

Such work cures disease, misery and poverty.

Working with love makes us useful and happy here and now for many years.

"To feel what you do is drudgery, makes it drudgery."

Drudgery ceases when we work with love.

God and the angels help us when we work with love.

The affirmation, "I am one with Infinite Power, I am one with Infinite Life," is in itself a healing force. It will deliver from fear, and when we are delivered from that condition we have absolute happiness and power and life instantaneously with us.—*Frederic W. Burry.*

CAUSE AND EFFECT

We Mortals use the word "Spirit" because to us it expresses the highest, the best we can conceive of.

Christian Science would be nearer the mark in saying that there is no reality in evil, for really it is the "inhumanity of man to man" that has caused "countless thousands to mourn."

Evil is only manufactured out of short sighted objective brain stuff, reasoned upon by evidence of the senses, cause and effect in a limited way working on the physical plane, immutable enough until we evolve another brain through which the Power can be made manifest that I am Cause and Effect.

Where does the chicken get the lime wherewith to build its bony frame-work? Science (facts?) says not from egg-shell, yolk and white. Then where from? asks this mind of the flesh—no answer. And the brainless chick moves out into manifestation full of beauty and wondrous life, with power to enjoy, to desire, to manifest perfection on its own plane; and Spirit laughs at our puny attempts to bring the Powers of God to a level with our comprehension. Nevertheless let us ask questions and think on, never limiting ourselves because *we* cannot understand all the hearings of the case. Let "no one is conquered till he yields" be our motto, and "I am success," a sentence to conjure with.

STUART VOWELL.

New Zealand.

"Thou art, O God, the life and light
Of all this wonderous world we see;
It's glow by day, it's smile by night,
Are but reflections caught from Thee.
Where'er we turn Thy glories shine,
And all things fair and bright are Thine

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How to Get Well

Perhaps everybody has heard of the man who tried to lift himself over the fence by pulling on his boot-straps. He pulled and tugged, got sweaty and mad; he wrenched and struggled until he finally pulled his boot-straps off, but he had not succeeded in raising himself from the ground.

This seems like a very foolish and ridiculous attempt, and so indeed it was. There are thousands of people, however, who are doing the same thing in principle. Trying to get well or trying to get good involves the same absurdity as trying to lift yourself over the fence by your boot-straps. It is no use trying to get well. The way to get well is to try to forget that you are sick and try to resume a normal life of usefulness.

There was once a chronic invalid who tried in vain to find some nervine or quieting medicine through which he could get rest and sleep, but he sought in vain for many weeks. One day his wife was shelling peas near him and a sudden impulse seized him to assist her in shelling the peas. He was bolstered up in an easy chair and, to his wife's surprise, asked the privilege of helping her. Before he had finished his task he felt a soothing weariness and a natural inclination to sleep, for the first time in many weeks.

Every day after that he set about to do something to assist others. He helped about the house, about the yard, and in the stable. Every day he took the medicine of doing some useful thing, and discontinued all other medicine. It was this sort of thing that cured him promptly and permanently.

The same might be said of those people who are trying to be good. The habit of introspection or spending time in regret for past misconduct will never lead anyone to goodness. The way to be good is to do good. Commence doing good things; forget the past; don't try to be anything but natural. Do the natural thing, and you will be led to a normal state of mind and body.

Ecclesiastical medicine for the soul is to be viewed with the same distrust as the doctor's medicine for the body. Beware of them both. The mind and body are alike dependent upon normal activity. The only way to regain a healthy mind or body is to resume their natural functions.

One of the laws of life is that the waning of our interior power keeps pace with just the proportion which we attach ourselves to the external things of the world-life, and endow them with power; as the support from without increases, the power within fails, and we are left at last wholly at the mercy of things, people and external conditions, with nothing within ourselves to offset them, when they become insufficient.—*Julia Seton Sears, M. D.*

DRUGLESS FOLK

There are, it is estimated, 17,600,000 persons in the United States who, instead of calling in a physician when they are sick, resort to some one of the many forms of drugless healing. Of these systems at least two-thirds are "mind cures." Ten years from now, judging from the rate of increase during the past ten years, there will be 55,000,000 persons relying on non-medical methods. —*Van Norden Magazine.*

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BOOK REVIEW

We are in receipt of Volume 1, No. 1, of the quarterly magazine, *Self Culture*, published under the auspices of the Indian Academy of Sciences, at Kizhanattam, Tinnevelly District, South India, Asia, edited by Dr. K. T. Ramasami, president.

The new magazine is along the lines of new Thought Truth, and we welcome it as a member of our exchange list, and believe the magazine will have a tendency to build up the New Thought in far away India.

Dr. Ramasami is a man of broad intelligence and a masterful writer, and his writings show him to be a person of great sincerity. The price of the magazine in American money is $1.00 per year.

THE DOORS OF LIFE, OR LITTLE STUDIES IN SELF-HEALING

By Walter DeVoe. 12mo. Cloth. Price, $1.00, *net*. Funk & Wagnalls Company, New York.

In his preface Mr. DeVoe, who is well known as an author of optimistic literature, says experience has taught him that "the words contained in this little book are vital words, charged with healing potency for every receptive mind." While he is aware that, to the critical intellect, they may mean little or nothing, yet "to the soul for whom alone they were written they will prove veritable keys to the doors of life." Mr. DeVoe for many years has written and published books of the uplifting kind which have enjoyed great popularity.

MUSIC

We are in receipt of sheet music, "Message From Home," by Mr. H. H. Johnson, 816 2nd St., Eureka, Calif.; price twenty-five cents, which is very pretty indeed.

CHICAGO LECTURES

Our friends when visiting Chicago should call at the lecture room of the Advanced New Thought Society, who have their meetings in the Blue Parlor, Handel Hall Building, on each Saturday afternoon at 2:30.

TOO LITERAL TRANSLATION

A missionary lately returned from India complains of the slow progress made out there in converting the natives, on account of the difficulty in explaining the teachings of Christianity so that the ignorant people will fully understand them. Some of the most beautiful passages of the Bible are destroyed by translation. He attempted once to have the hymn

"Rock of Ages, cleft for me,
Let me hide myself in thee."

translated into the native dialect so that the natives might appreciate its beauty. The work was done by a young Hindoo Bible student. The next day he brought his translation to the missionary for approval, and his rendering, as translated back in English, read like this:

"Very old stone, split for my benefit,
Let me absent myself under one of your
fragments."

—*N. Y. Tribune.*

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HEALTH HINTS

If you are hungry immediately after rising, if you enjoy breakfast, eat it. If you are not hungry, don't. Cold water before breakfast might injure someone whose vitality is very low, but as a rule it would be a tonic to the stomach. It is very quickly absorbed and cannot be harmful in its effects by diluting the gastric juice, provided there is an actual thirst for the water. This desire indicates that it is needed.

As to working before breakfast, some of the best work of my life for the last twenty-five years has been done before breakfast. Those who eat no breakfast usually find that the head is clearer and that they are more energetic and more capable because of this habit. But that does not necessarily mean that everyone can be better without breakfast. If you go without breakfast and are more capable because of it, continue the habit. If you feel better after eating the breakfast, continue to eat breakfast. In other words, use your own judgment. Find out what is best for yourself and then adhere to that rule, whatever it may be.—*Bernard Macfadden, in Physical Culture.*

Wherever the power is given me to utter those words there is always an instantaneous healing. There never can be any failure if you are honest. Of course a man can never speak those words unless they are put into his mouth. I have had hundred and perhaps thousands, of them; I cannot do it always yet, but I will later. I am filling this receptacle, or this body, with the thought that God Almighty does fill me with the power to speak the word and to command. You command by virtue of your power, and you have your answer, for Jesus Christ says it shall be given unto you.

I think we are too apt to seek for effects rather than for the cause that produces the effects. For instance, we desire to be loving, kind, merciful, just, etc. In order to obtain these attributes, instead of seeking for them directly, if we would ally ourselves to God in loving devotion and seek for an understanding of his purpose in the creation of the world and of his methods to accomplish that purpose, we could then see things as they really are, which would make us loving, kind, merciful and just.—*A*——.

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WASHINGTON NEWS LETTER

I Am The Vine — Jesus Christ

The Way The Truth and the Life — Our Savior

A MONTHLY MAGAZINE OF DIVINE HEALING

Vol. XV. JANUARY, 1910. No. 4.

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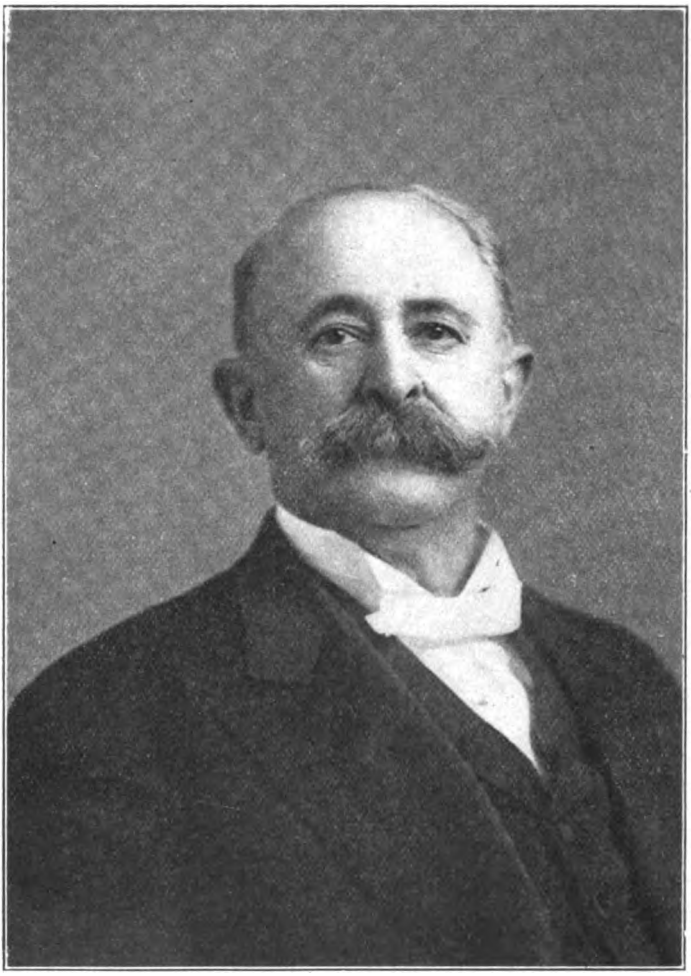

BISHOP OLIVER C. SABIN.

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WASHINGTON NEWS LETTER

UNCHAIN THE TRUTH, IT SHALL BE FREE.

VOLUME XV. WASHINGTON, D. C., JANUARY, 1910. NUMBER 4.

How to Heal the Sick, No. 7

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THIS lecture this morning is in regard to the culmination of the entire Science, that which we call the understanding, or the realization. Those of you who will understand me and fix what I say in your minds and will practice it, can go home and heal the sick.

When I was first cognizant of this so-called Science there was something they termed "The Realization." You had to get this realization, and you could not get it until you went through a class. No class was taught that year, so I studied my own books and went to God Almighty in my own way and sought for the light as I was directed.

About nine months after I commenced this study, one night, as I was just closing up my work, about two o'clock in the morning, here came this perfect understanding of what the so-called realization was. And it was so plain that I actually laughed—laughed because it was so simple. The next thought was I wondered why I had not known it all my life. Since that time I have had no trouble about the understanding; it has always been plain in my mind.

In my mode of teaching we get this understanding much better than they did then because we point out the way to the understanding, and give it out philosophically and logically, so that you can come all the way. It is very simple, it is the simplest thing in the world.

Realization and understanding are synonymous terms in this Science; so when I speak of the understanding or the realization you may know that I mean both.

Now you have got to understand that God is not and cannot be a personal being, sitting on a throne, judging the

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world, condemning one part and approving the other. That idea is simply a relic of barbarism which has been handed down throughout the ignorance of all the ages. Humanity has to have some object that it can worship. If men cannot do any better they will worship a cat or a cow, or a bull; they will worship the wind; they will worship everything that has the breath of life in it. If they cannot find anything else they will worship themselves. It is something inherent in the human species to want to fall down and worship somebody or something.

That is all rank error, but it has been taught to men in all the interminable ages until it has become a part and parcel of their nature. Take a man that becomes prominent in any thought, and the most difficult thing he has to do is to avoid this foolish human worship. If you heal somebody in this Science by the application of the law of God Almighty Love, they do not think of giving God Almighty the glory and the thanks, but look to you as the angel of light and mercy that has healed them. Perfect rot! It is one of the most difficult things in the world to keep creatures from slobbering over you when a healing is effected, forgetting that it is to God Almighty that they owe everything.

Never make that mistake. I never want anybody's thanks for any healing he gets out of me or through me. God is the healer, and it is through Him and from Him that we receive every perfect gift. That does not belong to man. There should be no human worship—worship of man—it is all error. You love your brother as you love yourself, but you do not fall down on your knees and thank him the same as you thank your God.

I know one species of this Science where they have deified a human personage at the head of it. Once a lady called to see me, and during the visit I told her that I got a letter from a certain person. She said, "Let me see the envelope." The envelope was handed her. She took it in her hand and said, "That is all. I love to touch something that those dear fingers have touched." It is all nonsense, it is all error, it is all rot. As was read in your presence this morning, "You shall know the Truth and the Truth shall make you free." It is the Truth that was enunciated by Jesus Christ.

Now we come back to what is this understanding which you have to know. You have to know that God is Spirit and that God is Life; that God is Good; that God is Wisdom and that God is all power. It does not mean that you have to know that God has all those things called attributes of God. That is error. It is an error that I used to fall into myself before I came into the more perfect realization. Let us just look at it, analyze it for a moment. God is Life. Now if we mean that God has Life as you and I when life would be withdrawn from God, God would be a dead God, would He not, according to our thought? It would mean that God was dependent upon Life, would it not? If He were dependent upon life as we are according to our material thought, Life would be greater than He, wouldn't it? Life would be greater than God. What is Life? If it is something greater than God, what is it? God is All; in Him we live, move and have our being. It is from Him we receive everything. Now what is Life? Why, it is God. Don't you see. God IS the IT. IT is the ultimate. There is nothing beyond IT. Nothing can say to IT "You are dependent upon me." Life is dependent upon nothing. Life is God, and God is the ultimate.

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Now that same rule applies to what we term Love. God is the essence, Love. Wherever you see it manifest it is God manifest; and so with Wisdom, and so with Power, so with Goodness, and all these beautiful things that we love so well. They are nothing more nor less than God; and wherever we see them it is God.

Then we can understand that we live, move and have our beings in God. The Bible tells us that. When Paul was at Athens, they had him arrested. They had heard him preaching about some new religion. Those Athenians were great philosophers and they loved nothing so much as hearing and discussing some new thing. They had gods for the storms, the winds, the sun, the stars and everything conceivable including the passions of hate and love and good, and of everything else. They had altars erected to these gods. They even erected an Altar to the Unknown God. They brought Paul before some kind of a council, after they had heard him preaching some kind of doctrine. Referring to the Altar to the Unknown God, he said, "Whom you ignorantly worship Him declare I unto you," and he went on and talked to them about God, and how they lived, moved and had their being in this universal God.

The thought of the personality of God is what drags the world down. It is what makes us barbarians, so to speak. It is a great deal better than to have no religion to have God in personal form, better than to have these foolish ideas that belong in all these so-called heathenisms. We are ahead of them, but to understand how to heal the sick, and how to do everything along the lines of this Science you have to understand these things; you have to understand that God, from whom comes all good and perfect gifts, is unchangeable; there is with Him no such thing as change; and when we get down on our knees and pray that God will wipe out our sins and make a special exception of us and forgive us for some deviltry that we have been doing, it is all nonsense.

God does not change. Whenever you repent and quit your deviltry and come back to the Truth and make restitution as far as in your power, and get on the straight line, and then call on God Almightly for forgiveness in the name of Jesus Christ, it is your change; God does not change. You have changed, you have repented, you have altered, your conduct is simply wiped out and you are now reaping the harvest of repentance. That is what clears the docket of all the indictments against you. It is when you repent that you become white inside.

Then we go to God understandingly and know that infinite Life, infinite Love and infinite Good control all; secondly—which is just as important—that man is the spiritual image and likeness of this divine person, of this divine Law, of this divine Love, of this divine Good, of this divine Life. You have life, but it is God that is in you, God manifest. God drives the blood through your veins; God makes your heart beat.

How often in our treatment a person comes smothering with heart disease, and cannot breathe, and all such nonsense. In such cases hold the thought instantly that the person is the child of God, that God controls that heart and makes it beat, drives the blood through the veins and gives the breath, and that little insect, we may term it, called the heart, amounts to nothing; that God Almighty Omipotence controls, and that heart will soon revive. It will in fact revive instantaneously; it must revive because it must respond to universal Truth. It is the understanding

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that Omnipotence, you, the image and likeness of God, have these God manifestations within you, and the application of these things that make you perfect. But as long as we take up the out edges, take up the dross on the outside, or either side, but let the germ go we get no good. Take the kernel of corn. The life part of the kernel is very small, compared to the full grain. You can take a little knife and cut the germ, the life part, out of the grain, and the grain looks substantially as it did before. You can take the grain without the germ and grind it and make good meal. It is good stuffing, but there is no life there, the life has been extracted.

That is the way with this religion of today. It is a beautiful edifice, there are fine churches, an educated ministry and handsome people, but the life-giving germ has been extracted; and when you talk to them about God Almighty healing the sick, some of the very best will tell you that they would not believe it if they saw it with their own eyes.

I think there are two churches today that are getting their eyes open, and they are willing to acknowledge it more or less. The Catholic Church always has to a very great extent held to this God Almighty healing, and they have it in their own way; but the Episcopal Church is coming in a close second, and they are now establishing these God healing centers in all the important cities in the United States. I had a letter from Bishop Fallows, in which he acknowledged the substantial truth of everything we claim. The Boston branch seems to be dyed deeper in what we term materia medica. They are going to go into partnership with the doctors, and they will not admit that anything can be cured that the doctors say cannot. This was the occasion of my giving this lecture on the Emmanual Movement. But they will come out of that idea. They will take another step forward. I think maybe that that is a good way to do. One of the apostles tells us that we have to give these babes milk, and not to turn in and give them strong food at first. We have to give them milk, toll them along as we used to sheep, to which we occasionally dropped a little corn. The leader would get it, and the others would follow the leader. It may be that that will turn out to be a great thing.

I know there is not a time that we have not an Episcopal minister among our students or patients, and there has not been for two or three years. Only recently in a prominent city in the United States one of the bishops had a severe attack of what is called hemorrhage of the lungs, and within a week or ten days he was healed. I got a letter yesterday from his wife, thanking the good God for the work.

The work is going on, but it is a strange thing to me why the ministers of the gospel do not study this Science and get this Truth into their own hearts so that they can heal the sick right along. It does look singular that a man, educated as a lawyer and as a politician, should have this power of healing the sick given to him through the understanding, when the great body of the consecrated ministry throughout the United States have no more power than unborn babes, and they cannot heal the sick because they do not know how. They are so prejudiced and so bound up by their rules that they dare not study, and those who would study, with the exception of those in the Episcopal Church, are turned out of the church. They can't stay in the church and acknowledge and practice

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God healing. They will not have it. There was one of them in this town last year, but he got out before they turned him out. He would have been turned out all right if he had not gotten out; but he left them and he has been doing good work in his own way ever since. And his experience is similar to that which comes to me from various cities in the United States in the North. In the South they have not got far enough advanced even to criticise it. They are very conservative. The Southerner is very much "sot" in his way and he believes in the old doctrine. He does not want any new-fangled religion in his. He is honest and upright, but prejudiced.

You have to get above that; you have to get above prejudice. You have to get where you can look at things in the right light, and not believe anything because you see it in one book or another. Believe nothing except that which is susceptible of self-demonstration, proving itself. A statement offered to you for acceptance must prove itself before you can believe it.

Now this realization or understanding, as I have told you, result from our knowing what God is and what we are ourselves. Here comes a patient for treatment. I am going to apply it right now. We will say you have a patient you are called on to treat. Now you do not look at that patient and say, "I know you have a fever." If you do acknowledge that your patient has a fever, if you have any sense in you at all left get your hat and get out of the house. Do not try to do anything more for that patient. I am putting this pretty strong, and I mean just what I say, because you fasten the fever on your patient the very minute you give him that thought, and you are as incapable of helping him as a four months old babe. You have no power to help him. But when you see your patient you realize that there is the image and likeness of God, a spiritual being, living in spirit, a perfect being living in perfection, and that no such thing as fever can come to this spiritual being. Go on in that way, do not look at the body nor think of it. God Almighty Life animates it; God Almighty Love fills it; God Almighty Power sustains it; God Almighty Wisdom directs the person and nothing but perfection can come near, around nor about him; and the idea of a fever is false, and belongs to what we call carnal mind; is false, untrue, cannot exist, and does not exist. And the idea of fever, furthermore, is a lie, belongs to the world of lies, and was instituted by the Father of Lies, which is carnal mind.

Go on with that kind of argument, denounce it thoroughly; look up to God, God Almighty Love and say, "I thank Thee, Father, that Thou hast given me the knowledge and understanding that I can see that our brother or sister here is nothing but perfection, has nothing but perfection around or about him or her;" close along those lines and praise God Almighty because all that is is good.

I have never known a case of fever that was treated in that way when taken in its incipiency to last more than an hour, and very often such cases last not more than thirty minutes. The fever goes away under the inspiration of this divine Truth.

Just so when you have a great pain so-called. Get beyond the pain into the realization that all that is is Spirit and spiritual manifestation. Hold to that thought a little while and the so-called pain vanishes. Each one of you can prove that in your own body. Go out and hit your finger nail with a hammer

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if you can't prove it any other way. Go out and hit the nail with a hammer and then treat it. The treatment will kill all the pain. There is no trouble about killing pain. I have tried it hundreds of times. I had my hand mashed, literally crushed, and it was not thirty minutes until all the pain was gone.

It is the realization or understanding that all that is is good; that God Almighty is in you; that you live, move and have your being in God Almighty, and nothing can come near you, around you or about you but good that heals. You are in the arms of God and God sustains you; God guides you in all the affairs of life; God prospers you in all your business affairs; God protects you, leads you and directs you in all your so-called affairs; nothing but good is yours and can be yours because you realize and know that God, Almighty God, is all and in all and through all.

Now, does that look difficult to understand? With that understanding you can heal everything that is called error; everything like so-called sickness, poverty, sorrow, inharmony, or whatever it may be.

That is the thought. It is very simple. You ought to have known it all your life, but you did not. But we do know it now and we thank God Almighty that he has opened our eyes. It takes the wrinkles out of your faces, the gray hairs out of your heads, fills your muscles full of strength and vigor; makes you a man from the soles of your feet to the crown of your head; develops your intelligences and makes your lives not only a benediction to yourselves, but to those who associate with you, whereas, before you knew this Truth you were encumbrances to the earth—many of the so-called human beings we see walking along the street are actually a curse to those with whom they associate; they go forth sowing the seeds from which spring disease and destruction. The seed that we sow is the seed of love and it comes out more and more and more in the character of the crop harvested, because it fills those who practice it with harmony, health and joy.

This is the all in all religion. This is the religion that annihilates old age; annihilates suffering; annihilates poverty; annihilates estrangement to God and brings you into perfect harmony and perfect good and fixes you and sets you upon the pedestal where you belong as the child of God Almighty. Then you no longer reckon yourself among the worms of the dust; but you recognize that you are the image and likeness of Almighty God, a prince, an uncrowned king; and all that is is God; all that is is good and is yours.

I cannot be destroyed, because I am immortal. In the bosom of Life eternal, one with it, inseparable from it, dependent upon it, I can no more be destroyed nor annihilated than God. — *Hannah More Kohaus.*

Health is the natural state of man. Do not allow any thought opposed to this place in your mand. Say with positive assurance: "The peace and harmony of Divine Mind makes me perpetually healthy."

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How to Heal the Sick, No. 8

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE lesson this morning taught what the realization is, and tonight it is the application of that realization. When you all come to understand that the audience who hear, as well as those who read, will have this lecture in the imperishable form of print, that it will go forth in a book as well as in magazines and papers, and that perhaps a million will read it in the next two or three years, you will realize that I would have a grave responsibility were it not for the fact that the very application of the realization which I am going to talk to you about tonight will be demonstrated in my remarks, because I never deliver a lecture or prepare a writing upon this subject but that I first ask God for His wisdom and that He will teach me what to say and how to say it, claiming for myself no credit, and only thanking God that He has made me an instrument, as I hope He will make many of you and many of our readers, instruments that go before the world and present this Truth that makes men free.

The application of the realization is what heals the sick and demonstrates over every other condition in life, and I am going to give you tonight some plain a b c lessons and tell you how to apply it,—first as to how to heal the sick, for it is fully as important that we should have a healthy body, if not more so, than any other condition that we may desire here in the world.

I propose to take the name of John Doe for example as the person that I propose to treat against disease, and I propose to give him a treatment, not that this treatment may be literally followed by any healer, but that it will give you a line along which these treatments should lie.

"John Doe, you are the spiritual image and likeness of God Almighty; you live, move and have your being in infinite Life. It is infinite Life that fills you; fills you with health; fills you with harmony; fills you with happiness. Infinite Spirit, Life, God, not only surround you and fills you, but fill the entire universe. Nothing, John Doe, can come near you, around you or about you but infinite Good, infinite Love, infinite Life, infinite health, infinite harmony. This being true, the belief of inharmony, of sickness, is a false belief; it belongs to what we term carnal mind; it is unreal, false and untrue, and has no place in this kingdom of eternal harmony. It is a lie coming from the Father of Lies, has nothing for you absolutely. John Doe, you being the image and likeness of God, and filled with harmony, love and perfection, and belief of inharmony, of sickness, surrounding you or about you is a false belief and has no power or effect on you. God Almighty smites every thought and every belief of inharmony and disease that you may have, and destroys such manifesta-

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tions before you and gives you, and you have, perfect harmony and gives you the manifestation, as you have in reality, perfect harmony, perfect health and perfect happiness. And I thank God for this, I thank Him for it in the name of Jesus Christ, and ask, and I ask believing, that God Almighty Love destroys every particle of inharmony that is in your own mind; annihilates it; overcomes it and sets you up perfect in his image and in his likeness; and I ask this in the name of Jesus Christ."

Now that is a very short treatment, but you see enough from the little example there, with what I shall say later, so that you can go on and fill it out. Suppose you are trying a case before a court as a lawyer, practicing before a jury. You would present every argument in your power and in your mind to the comprehension of that juryman who was the lowest in intellect upon the jury; you would iterate and reiterate the facts of the case until you knew that every member of that jury clearly understood it, and would know how to bring in a verdict in your favor.

That is what you have to do in all of these treatments. You have to continue to talk to the subconscious mind of John Doe until you have presented arguments and facts that cannot be gainsaid and cannot be misunderstood; and you will always know by the fruit the result of your treatment. If it is an acute case of so-called disease, it will be annihilated right under your eye. While he may be rolling in so-called fever and delirium, in an hour's time he will get out of his bed and walk to the head of the stairs and thank God for the Truth which makes him free.

John Doe believes himself to be a poor man. Mark you, I am now going to give you a treatment for John Doe for poverty just the same as I would actually treat cases of poverty, which I will not do in my practice, for the reason that I have not time to take that class. When they write for treatment of that character I send them a book so that they can treat themselves, but I will not give my time away for people to make money when they should know enough to make demonstrations along that line themselves. I simply will not do it. But I will give you this treatment of John Doe so that all may understand how to overcome poverty. To overcome poverty is no more difficult than to cure a bad cold, to demonstrate over any other inharmonious conditions. Mark you, in all of these treatments you take into consideration the facts as I gave them to you this morning —come back to infinite Life, infinite Love, infinite Good. These are the foundation stones upon which this superstructure is builded.

You, John Doe, are the image and likeness of God Almighty, his heir, and therefore you are entitled to everything that is. We are told that we are God's heirs? Now what does that mean? It would mean if I had any heirs, whom I have, that before they can get what I have I have got to die, before they can get it through the ordinary process of heirship. I can give it to them before, but if they obtain it through the process of heirship they cannot get it through until I have passed on, because it cannot come to my heirs in the regular course until after I am defunct, so to speak, and the law gives it to them.

Is that the way we are the heirs of God? Do we have to wait until God dies before we can get anything? It would be a cold time for us, would it not? The question is absurd as you can see. Then

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it does not mean in the regular way. But does it mean after John Doe dies? Suppose I would give to John Doe, with a great deal of love and affection and finally come down to the ultimate bequest and say to him my bequest is that to you, John Doe, I will give and bequeath all the stores situated on F Street between certain blocks as a present, for you to become possessed of them in fee simple after you have been quietly buried by some Christian denomination in some Christian burying ground. Do you think John Doe would sit up nights loving himself on account of that bequest? I doubt whether any person that listens to me would feel as though he had a very soft snap on a proposition like that. It does not mean anything does it? Your being God's heir does not mean that you have to die before you get it, does it? The meaning of your being God's heir is that you have all and that you have it now. You are in possession now the same as Jesus Christ was.

We are told that you shall know the tree by its fruits. Jesus says if you do not believe me, believe me for the very work's sake. We are told that good fruit comes from a good tree, and that an evil tree cannot bring forth good fruit; and that is the measure by which we must judge; that is the measure by which we have to do our work. Therefore, when we come to measure what we are entitled to as the heirs of God Almighty, we are guided by the rules that our Savior laid down, and if our demonstrations prove true, then we know the rule is correct; if otherwise, we know it is false.

Now I am going to treat John Doe against poverty. Mind you, I am giving you short treatments on many of these points, as I have not time to get through nearly all of them tonight. But I will give you enough so that you can understand, and you can fill it out as much as you wish. I could preach an hour on that one point, but I can't do it tonight.

"John Doe, you are the image and likeness of God Almighty. You are God Almighty's heir, you are in the enjoyment of all there is, for you live, move and have your being in infinite Love, infinite Life, infinite Good, and all that is belongs to you. The law by which the Savior fed the thousands with the loaves and the fishes applies also to you, John Doe, just the same. The law by which the apostle went out and caught the fish and took the money from his mouth, also belongs to you. The law that filled the cruse of oil and the measure of meal belongs to you, too, and to every other child of God. There is no such thing as lack; all is abundance and all is in harmony, in infinite supply. There is no such thing as lack and there can not be. You have no fear and you can have none. God Almighty annihilates every thought of fear and gives you the perfect realization of perfect trust in the abundance of his love, and you look up and thank Him for all these things. God Almighty fills full your coffers, and gives you all the enjoyments and luxuries of life they all belong to you; you have no such thing as lack and can not have, and I rejoice with you, my brother, John Doe, that you are God Almighty's child and that you are in the enjoyment of this knowledge which makes you free. You have no fear and you have no worry; God does sustain you, and I thank Him and praise Him for it in the name of Jesus Christ."

Now that is in substance a prayer which will destroy all kinds of poverty and all kinds of want.

The Bible tells us that a rich man cannot get into heaven any more than a

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camel can go through the eye of a needle. Some of our very good, loving friends have gotten up a place down there in Egypt, Arabia, or somewhere where the camels have to get down on their knees and go through a hole in the mountains, which they call the eye of the needle. If they went through the place they would have to get down and squeeze. An old Dutch miller used to get drunk and every time he would get drunk he would call up the miller above him and the miller below him. He would call the miller above him, Jacob Smith, and he would answer for Jacob Smith, and he would ask him if he took too much toll. "Yes." "What did you do with it?" "I grinds him up and puts the money in mein pocket." "Jacob Smith, you go with the goats." Then he would call up the miller below him. "Did you take too much toll?" "Yes." "What did you do with it?" "I grinds him up and divides him among the poor." "Hans, you go into Heaven by a tight squeeze." Then he would call himself up to judgment and he had a clean bill of health because he just answered the way he wanted to; it was clear sailing for him.

Now the point is not to be factious, judging our neighbors. You are entitled to everything there is, but you are not entitled to it the old way. This idea that a rich man cannot get into Heaven is perfect nonsense. If you are not rich what are you? If you have all that there is aren't you rich? You are God's heir. God has all, and haven't you all? You have all and each one of you has all. You go out and walk in the sunshine, and all of you get all the sunshine you want. Do you diminish the sunshine at all? There is no lack, there is no diminution; everything that is belongs to you, and you are entitled to it. You do not have to wear shabby clothes and go out and bemean yourself. When I was a boy if a woman was wicked enough to wear earrings she would go to hell, of course. There was no benefit of clergy, to use a legal phrase, for her. My mother was a saint, but she had been raised East where they had a few things. She had a ring that was given to her by some of her people, she used to wear that ring and there was a great deal of talk about her doing so.

All such ignorance and prejudice do not belong to any enlightened age, or to enlightened people. Our religion is a common-sense religion. Everything that is good belongs to us; and if a woman wants to go into a store and pay twenty-five dollars for a hat and seventy-five dollars for a feather, let her do it; it is nobody's business but her own, not at all. You have a right to have nice clothes if you want them, and you do not have to be mean. Aren't you the heir of all there is? Aren't you God Almighty's heir? Then why should you bemean yourself and say you are not entitled to this or that?

Jesus Christ says, "Think not of the morrow." Quit worrying about the morrow. Sufficient unto the day are the wants thereof, is what He means, and He illustrates it. Look at the birds; they are not worrying, they are not sowing crops, they are not filling barns, and yet God feeds them. How much more important are you than they?

But I have heard people say that such doctrines as that carried out would make a lot of tramps, lazy-bones they call them; people who would not work. There is nothing in that. Get this Science into your heart, and you will work as you never worked before. I would not care to say how many hours I work. I do not know about the hours that I sleep. I take

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perhaps five or six hours some days, including a nap or two during daylight. The rest of the time is spent in the work. I am not worrying about sleep. You don't have to sleep unless you want to. You don't have to eat unless you want to, but the most of us want to. We do not yet want to do without eating and without sleep. But there is no more trouble in demonstrating over want than there is in demonstrating anywhere else along the line. You are a master if you follow in the lines of this Truth; you can overcome; nothing can make you fret, and nothing can disturb you.

You are entitled to everything that is beautiful, to everything that is good, to everything that makes you happy. You are entitled to beautiful homes, beautiful horses, automobiles and everything else, and there never should be such a thing as lack.

To every beggar that comes to me I give a lesson; if I give him anything else he gets his lesson as well. I give him a book if I can get hold of a book, that will teach him that he does not have to beg, that he can go to God Almighty and receive what he needs.

If I was owing ten thousand dollars tomorrow morning and did not have a cent there is not a human being on the face of the earth that I would ask for a cent. I would go to headquarters, and knowing that God Almighty supply would supply me. It is always so; He always supplies, and all you have to do is to understand that, when you ask, you receive. Stop your quibbling; stop your doubting; know that when you ask you will receive. But you will not receive if you ask in the way the old lady asked about the removal of the hill in front of her house. She prayed all night, for they told her at prayer meeting if she had faith enough she could pray and remove a mountain. She felt pretty strong and so prayed all night for the removal of the hill. The next morning she looked out and said, "Just as I expected; the hill is there yet." She expected the hill would be there, and she got just what she expected; the hill was there.

Suppose I would say to a friend of mine: "I want you to go across the street right quick and do an errand that must be done right quickly," and after he had started off I would go and peep to see if he was running. Would that be trusting him? Not much. I would be holding him with a string, as we say it. It would be doubting him all the way along.

The trouble with people who pray is that they not only want to pray, but want to answer the prayer themselves. They are not willing to wait and let God answer the prayer. You ask, affirming that you have all, and then you should stop. But you begin to watch and begin to worry, thinking about how God is going to do this.

How is God going to send me money? That proposition was put to me one morning when I had to raise over seven hundred dollars and had but nine. Some one said, "Suppose you don't get it." "I do not suppose anything along that line at all. I know the promise is there, and I know the promise will be fulfilled; I have no fear." Then so far as I know the subject went out of my mind entirely until the young fellow came back at night and I asked him how he came out. He said he had gotten enough money to pay the bill and had $105 left. I did not worry about it, there was the promise of God Almighty, and I knew that promise would be fulfilled. They got me into a corner at breakfast saying "Suppose it

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don't come," and I said, "If it does not come I will go out on the sidewalk and kick up a brick and let it turn to money and pay the bill." Then they quit parleying with me, I was beyond them. And that is the way you want to be; trust and know, don't worry.

When I put my hand on one's head, or on his body when he has a pain, I know that his pain will be annihilated; I have no fear, and the pain always goes. There is no such thing as failure unless you court failure in your own mind. You have simply to take the promises of God and rely upon them. Commit your ways unto the Lord and trust in Him and He will bring it to pass.

Now that is the application of the morning lecture so far as I have been able to give it. Remember that your success or failure depends upon your nerve, I might term it, as to whether you will believe what God Almighty has said through His Son or not. If you believe, ask in My name whatever you like and you shall receive; as the promise is you will receive it. It matters not what the demonstration may be, what the appalling conditions may be. It may be a storm that threatens destruction to everything. Command it in the name of Jesus Christ, and know that the power of God Almighty in you will destroy it, and the clouds will disperse. Many times I have done that, and what I have done each one of you can do, if you have the faith, the understanding that what you ask will be granted. But if you ask with doubt you are undone and there is nothing in it, nothing. Trust, and the world is yours, and the fulness thereof.

Class Instruction

PRIVATE LESSON COURSE.

Commencing on Monday evening, February 14 next, Bishop Oliver C. Sabin will give his first lecture in private teaching how to heal the sick. These lectures, numbering four a week, on Mondays, Tuesdays, Thursdays and Fridays, and will continue for four weeks.

Tuition for the term is $50 a scholar, payable at the commencement of class.

Those who wish to take advantage of this teaching should write me as soon as possible, and if they want assistance in the way of obtaining boarding places such help will be given them. Persons should say how much they wish to pay a week, as board varies from eight dollars a week up.

BISHOP OLIVER C. SABIN,

1329 M Street N. W., Washington, D. C.

Lock Box 324.

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How to Heal the Sick, No. 9

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

AS A MAN thinketh in his heart so is he. The lecture this morning will be along the line of control of mind.

The mind controls all. All is infinite Mind and its infinite manifestation.

I had sent to me the other day an article from a newspaper which spoke about a physician who had two patients. They came to see him and he told them, after examining their cases, that he would write them on the morrow what to do. He wrote to one and told him: "There is not much the matter with you. You are run down by your work; all you need is rest. I would advise you to go to the seashore and come back in two or three weeks. You then will be well and all right." The other one, he told that he had pulmonary disease in its worst form, that one lung was entirely gone, and that there was no possible hope for his recovery; that he should prepare himself and put his business affairs in order; that he was sure to die soon. In mailing these letters the clerk made a mistake and sent each to the wrong man. The fellow that did really not have anything the matter with him, when he received the doctor's letter, went right straight to bed and sent for the doctor; he was in a very bad condition. The doctor came and said: "What is the matter with you?" "I should think you ought to know after writing me that letter." "What letter did I write you?" "You told me that I was bound to die," said the man, and showed him the letter. The doctor said: "You got the wrong letter; that was not written to you at all. There is nothing the matter with you. All you have to do is to go to the seashore." The man was cured in five minutes, went off to the seashore and was all right. The other took the advice contained in the doctor's letter sent to him by mistake, bundled up his things, went to the seashore and came back in four or five weeks perfectly well. This article stated that this occurred some ten years before that, and the men had been well ever since, showing that the mind absolutely controls.

There was a young man here in Washington whose mother I knew very well, and who told me about her son. He was just recovering from typhoid fever. He would not have anything to do with Science, but he had a doctor who by strenuous effort pulled him through in about eight weeks. The young man got out and went to work. In a little while something got the matter with him, and he went to see the doctor. The doctor told him: "You go right straight home and go to bed. You are liable to be sicker than you have ever been; you are in a more dangerous condition now than you ever were." They pulled him through in six or eight weeks. If the doctor had told him there was nothing the matter with him; and fixed him up a little harmless dose he would have been well the next morning.

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In my own experience I had a belief about once a year that I was bilious, and I would always go to a certain pill doctor, and he would give me some little pellets. I remember the last time I was ever there, I took out my watch and said, "In thirty minutes I will be all right." I forgot to look at the end of the thirty minutes, but that was the last I ever heard of the disease.

A man one time woke up in the night. He had lost his teeth. He felt around the bed and could not find them; he lit a light and yet could not find them. By that time he felt them in his throat. He sent for a doctor and the doctor could feel them in his throat. The man was about to die of suffocation, when some good angel looked between the bed-ticks, and there was his teeth. The man was healed instantaneously.

You can fill books with instances of this character and yet, during the sessions of this International Medical Society, in order to circumvent, we might term it, this New Thought idea, a very eminent surgeon, I think he was from Germany, took the position and argued that the mind has no effect on the body whatever. Of course, while the other members of the Society did not deny what he said, their arguments throughout the entire course of the deliberations were upon the theory that the mind does control. Everybody knows that the mind controls all.

You take persons, for instance, who are governed by a condition of fear. Fear is the great breeder of all kinds of calamities. If the mind is filled with fear, calamity is created along every avenue of human endeavor.

Persons who are always fearing that they are going to come to want, for instance, in their old age, believing that there is some time when God Almighty is going to go back on them, and who want a nest egg laid up to fence against Him—this class of people almost always die in poverty, after having had to become the charges upon their children, the very thing which they most feared. As a lawyer I had a great many cases of that kind brought to my notice. A very frequent stimulation of these fears by these blessed children oftentimes results in getting their parents to deed all their property to them so that they will be sure not to have anything, and the children can take care of them. The law will undo all such transfers if it can get hold of them before the children spend the money; but oftentimes they have spent it, and all the old people can do is to go to the poorhouse. Fear is at the bottom of such calamity, fear of poverty, fear of want.

Remember what our Savior tells us. Remember that He is the guide, that he is the way-shower; that He is the one that teaches us how to think, and what to think. He says, "Consider the lilies, how they bloom, how beautiful they are. Solomon in all his glory was not arrayed like one of these. They do not labor; they do not do anything; yet God clothes them. Look at the birds; they do not sow; they do not reap; they do not fill their barns full; yet God feeds them. If He so clothes the grasses of the field and so feeds the birds of the air, how much more will he clothe you, O ye of little faith." It shows that fear is groundless, perfectly groundless.

The objection will be made and has been made that that condition of thought will make people slothful. I do not think so. I have no fear along those lines, and never worked harder in my life than I work now, night and day. I have no desire to be slothful, no thought of being

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slothful, no disposition to be slothful. If you are filled with this God Almighty Truth you will not be slothful; you will do your duty; and you will do it because you love to do it, not because you are driven to do it.

The thought of the world at large is that we have to strive to keep the wolf from the door, and have got to strive and prepare to be healthy, and to strive in a great many other ways. But that is all nonsense, that striving part. If you want health fill your mind with health pictures, fill your body with health thoughts. There is no person in this house who can not be sick nigh unto death before bed time if he will sit down and say "I have stomache-ache" and keep at it for two or three hours. You can have any ill you want, or you can have perfect freedom.

All is infinite Mind, and the so-called condition of disease is all in the mind. Once a gentleman in Florida said to me: "I like your books very well, but I do not understand what you mean when you say there is no sensation in matter. It looks to me as though there is." I told him that he did not have the understanding. I told him in the first place there is no such thing as matter, that all things are coupled with the positive and the negative human thought; whereas the negative amounts to nothing and never is anything. I never saw but one person in my life who believed that darkness was something. He was a minister that replied to me up here in one of these churches several years ago; and he urged that darkness was real. Now darkness is not real. It is simply the absence of light. The earth turns on its axis from west to east, and as it goes over where the sun strikes then the light commences to come. The earth keeps on rolling until finally it gets between us and the sun, then it is dark. Now light is the opposite and is a positive thing. You can take a lighted candle, can carry it around. The light is something you can transport; it is something real; but you can't transport a bundle of darkness around with you.

So with falsehood, truth and falsehood, for instance. A lie is absolutely nothing. That is what makes it a lie. It purports to be something when it is nothing. The truth is positive. Truth has effect. A lie will have its effect on you if you believe it to be true, but the very moment that your mind is disenthralled and you see that it is false then it has no power or effect on you. The young fellow before spoken of, who believed by virtue of a lie that one of his lungs was gone, when that lie was cleared from his mind, became well.

The positive is always true, the negative is always false. A positive condition of mankind is that mankind are of the image and likeness of eternal Life. That is health and that is harmony. The negative thought is that there are a thousand and one ills, more or less, that human flesh is heir to. That is a lie. But it is the belief in that lie that fills the graveyards; the belief in the actuality of death.

You can have any kind of disease if you will only train your mind. Your mind will create the disease because it is only one lie built by another. I knew a woman one time that predicted almost the exact year in which she would die and the fatal disease, ten years or more before she passed out. When the time came around the disease furnished the victim. She had her funeral clothes all put away in her bureau so that they could lay her out and make her a respectable looking corpse. Some people seem to think more of being a nice looking corpse than they

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do of being a nice looking living person.

That reminds me of the story of a fellow out west during the war. Everybody was going into the war; but he was not going. He was an old bachelor, and the girls got after him. They said: "Why don't you go to war? Why don't you enlist?" He said: "If I enlist and go to war and get killed what good will this country do me?" That is the way with a good many of them. As we figure it out in our own mind; that is exactly what we are going to be.

Now take any person who is more or less tinctured with this New Thought, as we term it. Let him be attacked by some so-called disease. Give the thought to that disease, "You are a negative proposition, and you are false, there is no real Truth in you," and the result is that the negative condition is cast away; Truth, harmony, health shines into the person and that is what heals. It is the realization of perfection, perfect health, and perfect harmony, the perfection of God Almighty. He is all and in all and through all. If that is so, that you live, move and have your being in infinite Love, infinite Good, infinite Wisdom, how can you be sick? But you will be sick, to mortal thought, so long as you believe those things in your own consciousness and adopt them and make the thought yours.

Thought creates conditions, you may say, and as Solomon said, "As a man thinketh in his heart, so is he." It is an absolute fact that you are responsible wholly for your own conditions. Here is a case, for instance, that has come to my mind of a person who had a great deal of lifting to do, and it affected his back, giving him the backache. If when he took hold of anything to lift he had realized that all strength was from God Almighty, and that all he did was to use infinite power, of course the lifting would not have affected his back. His back had nothing to do with it.

You do not have to pound iron to get hard muscle. You get hard muscle by believing that hard muscle is an attribute of the normal condition of man. I used to pound iron when I was a young fellow in my own blacksmith shop, but my muscles were not as hard then as they are today. Now I have no time for manual work.

It is the Truth and the understanding that all power comes from infinite power that give you strength. You could not wink your eye or shake your finger, unless that power was given you direct from infinite power. There is no such thing as diminution of power; there is no such thing as lack. It was just as easy for Sampson to pick up the gates of Gaza and walk off with them as it was to sit down and eat a clam chowder dinner, or something like that. Infinite power lifted the gates of Gaza, not Samson's muscles. The Spirit of the Lord came on him, and he carried the gates off; and the same principle applies to you and to me. You say, "Oh, I am tired," you are pleading guilty. Say a prisoner is brought into court, and is on trial for something, "Are you guilty, or not guilty," the court will ask him. "I am guilty." "Twenty-five dollars or sixty days;" that is all there is left. There is no argument allowed in court. He has pleaded guilty, and that is the end of it. But if he says, "Not guilty," they have to prove him guilty.

Do you acknowledge that you are in the throes of lockjaw, stomachache, or whatever it may be, and take that morsel into your mouth and roll it under your tongue, and thank God that you are not like these Christian Scientists that never are sick,

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that you have it, plenty of it. If you do you will have all the diseases that you want; they will multiply with you; they will stay with you, your troubles will be there, they will not desert you, and they will bury you, all because of a diseased condition of thinking.

I find that my time has expired, but I can only give you one thought in conclusion; that is, if you would be healthy think health thoughts; if you would be strong, think thoughts of strength; know that your strength comes from God Almighty. If you would be wise think that infinite Mind is All, in all and through all, that it belongs to you and is your mind; that there is but one Mind. If you would be happy think that you live in this beautiful world, covered by infinite Love, and this Love covers you as the fishes are covered by the waters of the sea, and nothing but happiness, sunshine and joy can come to you. Fill your mind full of rosebuds and of beautiful bouquets of happiness and God Almighty Love will make you perfect.

Love, the All Embracing

It is right thinking that unfolds the mind, and he that teaches one how to think is his friend indeed, for he has given him the key of knowledge, which is power. You ask which of these is the best: Wisdom, love, knowledge, self-control, joy, peace, strength, power, repose, courage, uprightness, gentleness, humility, generosity, courteousness, modesty, purity, truth, patience, sympathy?

The word love embraces all the others, and it is not only the best, but the sum total. "The spectrum of love" has nine ingredients—patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity; they are all in relation to men in their relation to life, here and now, not in the unknown eternity.

Love is patience, sympathy, and knowledge, for it suffereth long. It knows and can wait for the good that is, and will come forth. Love is kind, because it is ever active, doing for others. Some one has said: "The greatest service we can render to God is to be kind to his children." Love is superbly upright; it never faileth. It is courage, for it feareth not. It is the energy, strength, and power of life. Love is generous; it envieth not. It is joy at the success and happiness of others. After love has gone forth and done its beautiful work in the world, it hides away even from itself, and tries to forget about it. It vaunted not itself, not puffed up, for it is humility, modesty, repose.

Love is unselfishness; it seeks not its own. It is wisdom, for it knows that greatness and good are not in things, but in doing.

These are a few of the elements of love, but it is more than the sum of all its attributes. It is the fulfillment of the laws of life, and its spirit is the power that redeems all mankind, for love is God, and there is no word that is greater. It is the "Summum bonum" that all the world is seeking.

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How to Live

"For this commandment which I command thee this day is not hidden from thee, neither is it far off.

"That thou mayest Love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him for He is thy life and the length of thy days.

"The Spirit of God hath made me, and the breath of the Almighty hath given me life.

"Thou wilt show me the path of life; in thy presence is the fullness of joy at Thy right hand there are pleasures forevermore.

"In the ways of righteousness is life, and in the pathway thereof there is no death.

"In Him was life, and the life was the light of men.

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

"He that heareth My words and believeth on Him that sent Me hath everlasting life and shall not come unto condemnation, but is passed from death unto life.

"For as the Father hath life in himself, so hath He given to the Son to have life in himself.

"For the bread of God is He which cometh down from Heaven and giveth life unto the world.

"Verily, verily, I say unto you, he that believeth on Me shall have everlasting life.

"I am the bread of life.

"This is the bread which cometh down frow Heaven, that a man may eat thereof and not die.

"It is the Spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you, they are Spirit, and they are life.

"I am the Light of the world he that followeth Me shall not walk in darkness, but shall have the light of life.

"My sheep hear My voice, and I know them and they follow Me.

"And I give them eternal life, and they shall never perish, neither shall any man pluck them out of My hand.

"Jesus said unto her, I am the resurrection and the life; he that believeth on Me though he were dead yet shall he live.

"And whosoever liveth and believeth in Me shall never die.

"Because I live ye shall live also.

"And this is life eternal, that they may know Thee, the only true God, and Jesus Christ whom thou hast sent.

"God made the world and all things therein, seeing that He is Lord of Heaven and earth, dwelleth not in temples made with hands.

"Neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life and breath and all things.

"For in Him we live, move and have our being; as certain of your own poets have said, for we are also His offspring.

"The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death."

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How to Heal the Sick, No. 10

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

"THE Two Essentials" is really the subject of the lecture tonight. Our lecture this morning was upon the allness of the mind, the absolute control of everything, and that as the mind is thrown into proper channels or the reverse it builds or destroys.

The essentials in our religion, as well as in all others that are of any good, are first to love God with all your mind, might and strength, and love your brother as yourself; and as our Savior said, upon these two commandments hang all the law and the prophets. Or in other words, that these are the essentials, which, if you have, all else shall be added unto you. As He tells us in another place, "Seek ye first the Kingdom of God and His righteousness, and all things shall be added unto you."

You connot pray and have your prayer answered unless you love your brother.

When you go to the altar and there rememberest that your brother hath aught against you, or you against him, you must make that right before you attempt to go any farther, and when you do make it right then you can go to the altar and leave there your gifts, and your petition will be granted.

This subject of Love is something more than a mouthing, somewhat more than a something to be used once in a week, on the seventh day, called the Sabbath by some. It is something that you must use seven days in the week, twenty-four hours in the day, sixty minutes in the hour, and sixty seconds in the minute. It must be with you at all times, under all circumstances and conditions, and it must mean something when you have it. In this world there are too many of that class of people who go to church and love their brother on the Sabbath day, especially if they have a good preacher that warms them up, but forget that love the next day when their brother comes to see them. That class of men who pour water in their neighbor's sugar to make it weigh heavier, or give him just a little light weight, or sell him an article a little damaged when he is paying a price for the sound goods. You can't cheat in the little things any more than you can in the big. The principle is the thing. It is just as much of a sin to maliciously cheat a person out of a cent as it is to cheat him out of a million dollars. The principle is just the same. You must deal exactly "on the square." If you are selling goods that have imperfections about them that the person buying cannot see, and he does not see, you should in all instances tell him of them.

The principle of law is this: If you are selling a horse, and the horse has a defect that is apparent, that can be seen, the law says you can be silent and be safe. But if the horse has a defect that is not visible to the eye, and you know of

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it, you are obliged to tell the man who buys just what the defect it, so that if he shall buy he may buy with his eyes open.

We go farther than that. We say that under no circumstances are you to sell an article that is unsound for a sound price. You are not permitted to use deceit in any way, shape, form or manner in your transactions, or in your dealings; and if you have a religion that does not make you honest, it is a religion that is no good to you. You cannot go through this world, cheating, lying and slandering and expect to get into the sweet by and by. There is no such possibility. The sweet by and by is now; and if you give your brother a square deal, are upright, and honest in all respects, and you do unto your brother as you would do unto yourself under like conditions, then you have a religion that gives you a square deal.

You must remember this universal law that as you sow you reap. If you go through this world, throwing out the vibrations of love, if you let your love be a benediction of good influence and good givings, you are a blessing, and that blessing by reflection comes back into you and fills you and makes you grand, good and glorious in this way, not only to do your work now, but to go higher and higher as duties are developed, until by and by you will be perfect.

Our religion is a beautiful religion in one thing, especially, in that it gives us a God that means something. We have a Divine Mind, a Divine Power, a Divine Love, a Divine Life, that are actualities, and belong to us, and that we can appropriate now and receive their benefits now. In the olden time, in the olden thought, we were sent out into this world with a benediction of evil, if I may term it so—rather, perhaps, a malediction. I once heard an Episcopal minister, in marrying a couple in this city tell them: "As you go forth into the world, you will have your ups and you will have your downs, you will suffer together, you will have your sunshine and your shadow. Remember that all is sent by God for your purification that you may the better realize the perfect hereafter." Now that was the "benediction." It was trimmed up with fine rhetoric and beautiful language. It went out as a vibration against the couple, and in less than two years the woman was dead, her child was dead, and her husband was a bankrupt. The crop that was reaped was in accordance with the seed that was sown.

You can't go forward and throw out these vibrations of damnation, and of sorrow, and of destruction and not have them come back to you and by reflection destroy the one who gives them out and the one who receives them. Mind controls, thought is creative, and if you sow thoughts of evil your crop will be in accordance with the sowing, and there is no dodging the result. Therefore, if you want the good, think the good and think nothing but the good, and the beautiful Father God stands ready to supply us the moment that we come into harmony with His universal law.

We must remember, always, in thinking about the Divine that there is no change, that there can be no change. These prayers of petition that have their purpose to change God's omnipotent will are as simply tinkling cymbals and sounding brass. They are worthless; and when you read about God repenting himself that he ever made man and concluding to drown the whole outfit, you must not believe one word of it; it is not true. The unchangeable God is the same today, yesterday and forever. Throw away these stumbling blocks, they have nothing to

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do with you or with me. Why they are in the Scriptures we do not know, but throw them away, they have nothing to do with you. They have not half as much sense in them as the Zend-Avesta, or the Bible of Brahm, because these have some good in them, and such nonsense as prayer for God to change his Omnipotent will are simply error, and such thought has a tendency to detract from you. You have a living God that never changes, and when you become in harmony with Him and with His law, you get that for which you ask; and when you do not you get nothing.

You have got to kill some idols as you go along. There is no need for us to hug in our bosom that which is not true. Constantine, when he declared the religion of Jesus Christ to be the State religion of the Byzantine empire, filled the churches full of pictures, full of idols, so that the pagan world, who had been used to worshiping such things, would the more readily take up the new doctrine and there would be less friction; and these relics have come down to us from those days. You can go into our churches today and find in some of them, in fact in most of them, more or less pictures that the old heresy put there some 1,700 years ago.

The thought of our God is the most beautiful thought in the whole world, in the whole universe. He stands ready to give us all there is; to fill our hearts with love, our treasuries with money, our bodies with health, our minds with happiness; and all we have to do is to realize and to know and understand and then affirm scientifically the Truth. If we do this the blessings come to us.

Now, mind you, there are lots of philosophers today that go farther than the apostles did, as we are told that you have to rightly divide the Scriptures. According to the theory of these people of today there is nothing to divide. You have to swallow the whole thing, and I tell you that that thought is one of the things that more than all others perhaps is dragging the world down—the fact that the world does not know the truth as contradistinguished from the error.

You must always remember that there are certain philosophical and logical rules that must be true and cannot be false. There are certain combinations that you make in chemistry, and through which you always get certain results. There are certain things that you can do in mathematics and always get the same result. It is just so in all the sciences. Every truth must harmonize with every other truth. A statement that so and so is true and another statement that the same things are not true cannot both be true. All truths are harmonious, each agreeing with the other. None of them cross, and they cannot cross each other.

There never was a creation of Truth, because it always was; there never was a creation of error because it never had an existence, except in the non-existing, so-called carnal mind. As I have in one of my books characterized this carnal mind as a liar and a negative, what it creates is a lie; and therefore any claim of evil is a lie of a lie, and when we uncover it, expose it, the lie is destroyed. As I told you this morning, an untruth is nothing; there is nothing in it; there is nothing in a lie; there is nothing in this great so-called catalogue of opposites. The positive and the positive alone is the only thing that is true.

Love is perfect. There is no such thing as hate. It is carnal mind. Love is all, for God is Love. There is no such thing as death, because God Almighty

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Life is in everything. There is no such thing as death and there can be no death. All of this belief of death is of carnal mind; it is a lie. But if you put the clothes of reality upon the lie and make yourself believe it it has all the power and effect on you that the real truth would have.

One time it was said a little child had swallowed one of these toy lead babies. The doctor could feel it, and after they had got to feeling it, and their minds got on the child, the baby could hardly breathe. They rushed down to the Emergency Hospital, and one of them had the good sense to go to a Scientist. When they got the child under the X-rays they could not find any lead baby in it, and the very moment that the lead doll was found not to be there the child was perfectly well, and has been well ever since. This was the Scientific uncovering of error. The Scientist said there was no doll there, because there was no substance there and there could be none.

There was a lady in this town who was a Scientist of the Eddy school, and as good a healer as I ever knew. She and her husband used to have controversies. Sometimes they were not like the lion and the lamb, except when the lamb got on the inside of the lion. She became emphatic in some of her arguments and once bit a chunk of glass right out of a tumbler from which she was drinking, and the first thing she knew she had swallowed the glass. She said she was scared for a moment, but the next moment she got the quarrel out of her mind realized that glass was nothing, and the glass never hurt her afterwards. It was the uncovering of the error that destroyed the effects of the glass. It was nothing.

One time I was opening a window, which had gotten fastened somehow, I gave the window an awful jerk and broke the glass and tore a great piece of flesh out of my hand. I put the flesh or skin back, and treated. It was but a very short time until it was perfectly well. But I found out that I had covered up a great lot of glass in there, little fine glass. I never cut the glass out. I simply treated it out and the trouble went away.

You have to understand these laws of the Allness and Perfection of Spirit and Spiritual Manifestation. You have to understand that all is Infinite Mind and its Infinite Manifestation. You have to understand that the positive is perfect and the negative is a false coin.

Oftentimes in your going around you will get hurt in some way or another. Denounce the hurt, so-called, and claim perfection; and do not in Heaven's name —let me tell you—don't go around saying "I can't do this or I can't do that." You are simply destroying yourself when you do that. You can. You are the image and likeness of Infinite Mind, Infinite Power, Infinite Love, Infinite Good. and you can do that which you wish to do, and nobody can unhorse you or deprive you of that ability except your own self. You *can* do it, and the very moment you say you can't, you are sowing the seeds of impotency, sowing the seeds of failure, and as you throw it out it comes back into your own vibrations, this Lamb's Book of Life, and it remains there until you overcome it through efforts to the contrary; and it will always remain there until it is destroyed by your own conduct, when you repent and retrace your course.

What would you think of a general invading a country with an army, who would come along to a fort and say: "I will let that fort go; it is full of sol-

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diers, and I will just go on past it." Supposing that general should go on past, don't you think that those fellows would get in his rear and cut off his communications? Certainly they would. Never a general in all the world tried such a thing that did not fail. Sherman in his March to the Sea had the country to live on, but these other fellows would have nothing to live on, only as they would bring it from the rear. It will never do to plant a fort in your back yard, in your rear by saying: "I can't." When you say that you are putting an enemy there that will come up and bring you to judgment. Now remember that as you sow you reap; and when you throw out the thought "I can't" it creates impotency in you. That is the direct result of such sowing.

Contentment

PROBABLY contentment is the most comfortable virtue any one can have. It is a comfort to its possessor and also to all his friends and associates. It is well worth cultivating to the utmost and will repay the effort many fold.

Contentment however should not be considered a synonym for laziness nor for lack of ambition. A man may be filled with ambition but that is no reason why he should spoil his enjoyment of the present by discontent. It is no sign that he will fail to accomplish better things tomorrow when he sits down to a contented evening after today's work. I once knew a restless, dissatisfied little woman who said she never let her husband think she was altogether pleased with anything because he would make no further effort to please her if she seemed satisfied.

Whether her husband was the sort of man who could only be driven with such a spur I do not know, but I am quite sure that one life, at least, was robbed of its best element by that spirit of discontent and I am of the opinion that other methods would have insured quite as good results in furnishing an incentive to the husband.

We fall into the habit of desiring the things of the future too keenly and for this reason overlook much greater pleasures that are at hand today and may be out of our reach and so look more desirable at some future time.

If we want to make the best of life we will not fail to take stock of the many sources of pleasures and content that are within our grasp today.

Without in the least diminishing our efforts for future good let us strive to enjoy the present and seek in it for all the contentment and comfort it can furnish.—*The Optimist.*

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The Power of Example

SIDNEY A. WELTMER, In "New Thought"

EVERY observant man has noticed the contagion of improvement. It is constantly manifesting itself in every department of life. Let one person in a neighborhood become active in the improvement of his premises, and immediately those near him will begin to partake of his ambition, and it will be but a short time until his thought will become manifest in the work of his neighbors.

Communities which are fortunate enough to possess a few progressive men are certain to evince a marked progressive spirit. Their influence infallibly impresses their characters upon the people by whom they are surrounded. They benefit not only themselves, but all with whom they come in contact; and even contact does not limit the good which they accomplish.

People who have been broadened in their thought by immediate association with the man who is accomplishing something worth while, will imbibe his spirit, develop their own abilities, and in turn become examples or inspirations to those to whom the man constituting the primary force is a total stranger. It is an influence which broadens, like the waves which widen from a stone thrown into the sea, until the circles approximate the infinite.

In this great United States of America there are hundreds of cities which have been built by manufacturing interests. In a majority of instances it may be said that their natural advantages were not greater than those of thousands of other localities which were never utilized, but because of American enterprise and industry which chanced to find expression in those particular places, they became thriving centers of prosperity. As a rule, they became centers of manufacturing interest because one or two of their citizens proved the possibility of success in that line.

Others watched them at first distrustfully, ready to pounce upon the first signs of difficulty in the establishment, but with increasing confidence as the work progressed, and when the first enterprise was successfully established the observers began to say to themselves, "If these men can succeed, what is to prevent us from accomplishing something in a similar direction?" And thus the impulse communicated itself to others. Example awakened in them a desire for the enhancement of their own conditions. That desire prompted them to investigate their own capabilities, and investigation, with its attendant effort, proved their ability, and became the immediate parent of self-reliance. Through one mind after another this process ran until it culminated in a city, noisy with the whirr of wheels and the rattle of hammers, and wealthy from the products of both individual and corporate industrial activity.

No farmer ever succeeded in producing a crop larger than the average yield per acre in his neighborhood, without becoming a public benefactor. Every success impels some other man to try to

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reach the same results, and every determined trial strengthens the man who makes the effort, bringing into manifestation more and more of the power of the inner man. Every field of labor, whether of muscle or of mind, has felt the impetus of this force.

Any example which will prompt you to search for your own peculiar powers and inspire you to utilize them will, if persistently pursued, elevate your estimate of yourself and strengthen your belief in your fellowman. The consideration of that persistent pursuit brings us to a discussion of the necessity of the determination to accomplish some particular purpose in life.

The beneficent results of a determined will are apparent from earliest infancy to old age. All along the pathway of life it makes friends, success and sunshine for him who is working honestly and persistently for the attainment of some fixed purpose.

Contrast two infants who are learning to walk; one is persistent in seeking that perfect command of the muscles of its body which will enable it to succeed; it strives assiduously, with a determination which cannot be mistaken; it falls, but rises and makes another effort in the same direction, possibly in another way, but never for one moment losing sight of the purpose in view. Effort succeeds effort, until success is attained. The other child is deficient in determination; it falls and cries over the injury received, and helplessly awaits assistance.

There is a vast difference in the effects these two children have upon those who observe their actions. The one with self-confidence is applauded, while the other without it is scolded. Follow them further into life; thy enter school, and both teacher and pupil admire the one who studies with a definite purpose in view, while the other is censured or ignored. The one who strives diligently to excel, stands at the head of his class, while the other remains at the foot. One develops a character of mentality which renders it practically incapable of failure; the other passively permits himself to lapse into a state where he becomes incapable of ambition in any direction.

A few years later you will find the boy with a purpose in classes with pupils much older than himself; he will have advanced beyond his age; but, on the other hand, you will discover the one without a determined purpose associated with children younger than himself and still dragging along, the victim of his own unbelief and indifference. One youth is sought by parents as a companion for their boys, the other is shunned because of his indolence and lack of determination.

As these boys reach maturity the habits of thought become more manifest. The one with a purpose in life becomes more successful as time goes on, and strives ever to reach the goal of his ambitions. He becomes a leader among men and wins the respect of all with whom he comes in contact.

The idle one becomes discouraged because he cannot accomplish great things without expending his energies, lives a useless life, has few friends and most discouraging prospects. He has gravitated to the bottom of the scale where others of like ideas have gathered, living in an apathetic way, pressed by poverty, only engaging in work when necessity compels.

And so it is through all of life. The individual who, by his energetic character, wins for himself a place of honor and trust, is ever an incentive to the one

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who believes in his own innate power to reach the highest plane of accomplishment possible to attain.

Bear in mind that a definite purpose, to be fruitful of the most desired results, must be associated with good judgment. Prudence must be exercised in all undertakings. Multitudes of failures have resulted from a reckless confidence in supposed ability. The great heights of attainment have ever been reached by constant, painstaking effort, and it is the man who has been "faithful over a few things" who is fitted for the great undertakings of life.

The man who undertakes to acquire an education must realize that it can only be obtained by years of patient industry, and he who would make a financial success in the ordinary lines of business must bear in mind that as a rule those who become wealthy start from a small foundation and gradually build for years, until they accumulate the great stores which are so often the envy of their fellowmen.

All great things in their incipiency had small beginnings, and power is evolved measure by measure. Whatever one man has done, you can learn to do if you only know how to begin. If you do not know how to begin the work you desire to accomplish, go to some one who has succeeded in that line. Ask him, and you will find that every man whose example is worthy of emulation is always willing to lend the assistance of advice to anyone who is willing to exercise his own effort to the fullest capacity.

With a high purpose in life, a disposition to work, a belief in one's own ability, and a willingness to learn to do by doing, no one need have any doubt of success, because he holds the key to success in his hand.

The world today is filled with marvelous examples of what it is possible to accomplish when one is willing to count only the victories won, to see only the virtues of humanity, and to choose for himself the pathway that leads to the mountain top of achievement.

Choose for yourself this day the "perfect copy," step by step ascend the ladder of life, whose every rung is a successful experience; and soon your powers of attainment will evolve and become manifest in the greatest accomplishment.

Love That Lasts

Love that lasts a lifetime through
  Hearts that travel lightly,
Eyes that chose the sunny view,
  Lips that laugh so sprightly;
Happy they that hand in hand
  Thus go onward singing,
All their world's a fairyland
  With magic chime-bells ringing!

For all things love the souls that love,
  And smooth the road they're wending:
The dimpling sky smiles from above
  Around their rapture bending;
And stars in heaven's midnight blue,
  O shine they ne'er so brightly
As on the souls that love life through,
  The hearts that travel lightly!

—*St. Louis Republic.*

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Cheerfulness

CHARLES MUSBACH, In "The Liberator"

FEW people are possessed of a habit which is more useful or valuable than the cheerful habit. Very little attention is given to this important part of every-day life, although at the present time almost every idea or lesson which could be of use to us in climbing over the path of life is taught to us except the value of the cheerful habit. We can see no reason why this very important addition to life should be so neglected, or should receive so little attention. Surely no one could deny that it is not only the root of successful business, but of good health as well.

What satisfaction have we in courting a sad and unhappy disposition? We gain nothing thereby. What an object of pity an unhappy person is to meet on the streets, in our homes or elsewhere. Very often they have the mark of discouragement printed on their faces so plainly that it is unnecessary to enter into any conversation with them to become acquainted with the fact. Sometimes, however, the face does not reflect the beauties which the soul possesses, for the reason that such person has passed through some nerve-wrecking ordeal by working or caring for themselves, their parents or others, but even under such uphill circumstances we must try and employ our minds and bodies with some useful occupation and as far as possible forget.

The spirit of cheerfulness is sometimes the result of a happy temperament whose nerves have never been disturbed by loss, sickness or calamity. Sometimes it is the abundance of youth still finding surplus of vigor after the toils of the day. Sometimes it is the expression of character which from the reserves of its own nature and experience is able to preserve a cheerful disposition, under even the most discouraging circumstances and face life always with hope and good cheer. Such a character is a strength and a defense, not only to him who has it, but to all his associates and to all who feel his influence. They are the watchtowers of humanity, whose lights shine through the dark night of human struggle and whose word is an inspiration of hope and encouragement.

A cheerful person is one who always faces life with a fresh determination and cheer after every experience of regret, one who always looks for the brightest and most hopeful side of life. Such a character cannot build upon anything of chief importance which by its nature is lesser or subordinate to the highest aims and accomplishments of life.

Cheerfulness does not come to us unless we compel it. Cheerfulness is within us, it does not come from without. A person's wealth and social position, while factors of eminence, importance and value throughout our lives are not the supreme power.

We often notice that people who have made a financial success of life and accumulated a large fortune, suddenly lose it all. If he has the faith and hope and determination to win there is still hope for him, but if he be a pessimistic person

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who sees only the dark side of life his chances to win are very slim indeed. No fortune is absolutely secure against loss, no power is secure from successful attack. Faithlessness, jealousy and selfishness drive many a good man under a cloud from which he may not come forth until the opportunity of life has passed. A person cannot expect always to be of a cheerful nature, if such cheerfulness comes only because of his success or fortune in business, because cheerfulness of this source is not always permanent.

If we guide our conduct by unselfish, cheerful and happy words and deeds, under any and all circumstances, no storms on earth can wholly dishearten us. So let us rid our minds of evil ideas and change our entire rule of life, thinking and endeavoring hereafter to be generous in our views towards others. Broad-minded, large spirited and kind-hearted, thinking well of everybody, mean of nobody. Overlooking the little faults, believing there are good qualities in others which counteract the bad; knowing that there is so much bad in the best of us, so much good in the worst of us, that it behooves each of us to be kind and honest to the rest of us. Let us see the bright side of everything and talk like a cheerful person, laugh like a cheerful person, conscious of the fact that we shall radiate sunshine and cheerfulness, and make everyone around us happy.

Today

This is a very important part of your life. I mean today is. You have lived all the past years of your life and learned all you know. You have made your mistakes and your successes. You have grown and developed, have suffered and enjoyed in every part of your life just to bring yourself to this point and here you are.

It is like arriving at a very important station in a journey. You have traveled far to reach it and can only stay a short time, because the rest of your journey is beyond, but now you are here and you had better look around and enjoy it all you can for you probably will not return by this route.

On the journey you might find that you had reached a famous town on a rainy day, if you could not stay longer you would not permit the weather to interfere with your enjoyment, but would visit the important places in spite of the rain. So, also, in life, you are here in the great present, after all the struggles, joys and sorrows of the past, and if you chance to find that there are some drawbacks to your full enjoyment do not let them interfere with your extracting some good, some enjoyment and some advancement from the present, since you will never pass this way again and you can ill afford to lose what today may hold for you.

When you have passed along to another day perhaps you will be sorry that

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you did not think more of today, but now you are here and it behooves you to see what good there is now at hand and what pleasure or profit is yours for the asking now.

Life well lived is today well lived. It is only by doing today's duties that we can hope for tomorrow's rewards. Tomorrow will be a new day, but our share of its joys depends upon what we have done today. To-day is the cause and tomorrow the inevitable effect.

In this way we are responsible for our future and so we should consider well what causes we are setting in motion today, since our future will show the results.

If we are suffering today from the effect of yesterday's neglect, it should only be a lesson to us to take good care that tomorrow may be full of the good results of today's planting.

The future has much in store for us if we will only take good care of today, for upon it depends whether tomorrow shall be dark or fair.

Seeking Sympathy

Never talk about your sickness, or mention your "symptoms." If you had a sleepless night, what earthly good can you do by telling about it? How will the world be made better or more joyous by knowing that you heard the clock strike every time, until four in the morning? You can throw a damper on the spirits of others by giving them detailed information as to how many times you turned over or sat up in bed; how your back ached or your feet cramped until you almost "hollered" and so on. It does not make you any better to advertise your miseries, and it does make other people worse. One of the first things to be done in starting to live constructively is to give up the habit of seeking for sympathy.

The sympathy habit, once formed, is hard to break. The desire to tell our troubles and receive commiseration grows almost irresistable if we indulge it; and yet the practice produces only evil results. To tell of a "bad" symptom conveys a suggestion to the subconscious mind which tends to fix the symptom more firmly upon us, and make it permanent; and it also tends to produce the same symptom in those who listen to us. And there can be no reason for telling our troubles except that we desire to be pitied; and no one who desires pity is in a constructive frame of mind.—*Nautilus.*

The chief occupation of the great medical profession these days, is to keep those without medical certificates from curing the patients before the doctor gets there.—*The Open Road.*

"By thine own soul's law learn to live,
And if men thwart thee, take no heed,
And if men hate thee, have no care
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer."

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Unchain the Truth

With the new year, I want to write a few things to those of us who are established in this faith.

There is too much inaction and apparent carelessness in the ranks of those who know this Truth, and the time is coming for us to make new and better resolutions for the future. We see before us a world that is dying for the want of the Truth; they are enslaved with disease, with poverty, with sorrow and with fear together with an overpowering religious sentiment that has a tendency to nullify all of the real and true teachings of Jesus Christ our Savior, that has a tendency to destroy the existence of Heaven, harmony, and goodness here and relegate it to the future, after we have passed through what is known as death.

Now the question is, are we doing our duty? Are we preaching this gospel and making use of the talents that God Almighty has given us for the upbuilding of our fellows? The law as you sow you reap, as you give you receive, is as fixed and inexorable as the action of the earth upon its axis or its movement in its orbit, unchangeable, absolute forever, and those of you who pretend to love this Truth and yet make no move toward expanding it and increasing its beneficent influences are simply dwarfing and destroying yourselves, and you will be likened unto the man that had the one talent which was taken from him and given to those who had more. There is nothing more certain that this.

The question arises: what is the best plan to follow? In my work, I have used the printing press liberally and have sent out perhaps more than a million and a half of books and periodicals, and they

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are scattered throughout the world. I have used every dollar that I could obtain during the last ten years in the propogation of this Truth and in sending out to destitute places books and papers, and God has blessed my work. Now, my brothers and sisters, who are reading this, have you been doing your part? It is for you to say. Unless you do, you receive no blessing, because the law of recompense is just as sure as the sunshine. Unless you do your part and do it righteously and freely, you will never receive any blessings, you will be environed by disease, by troubles, by poverty, by want and this everlasting fear that crushes and unmans the human family.

I will make this offer in order to give all the opportunity to work: I will give to all who wish to make a business of giving away or selling my books the very lowest wholesale rates, where they are purchased in quantities of five dollars or more at a time. I am willing to do my part thoroughly for the circulation of this Truth and only ask that each of you will do yours. I ask it not for my sake, but for your own as well as for the sake of those who are dying around you. I ask it for the sake of the advancement of the great Truth which will redeem the world and which is the only redeemer that the world will ever see. Will you do your part?

It is with pleasure that we look back at the past and see what has been accomplished. We have students all over the world who are teaching the Truth, healing the sick, and in some instances, almost if not quite raising the dead. We have students in every land, who are working, some more actively than others. Let me urge you to wake up and don't be afraid to give, don't be afraid about spending. Giving impoverishes not, but on the contrary will return a blessing to you.

I make these offers as an inducement: To those who will buy my books to give away or sell, I will give them for fifty cents on the dollar where $5 worth or more are taken at a time, and I pay the charges on their transportation. We will send these books to the people desired or we will send them to the party ordering, just as is requested. Those who get up clubs for the NEWS LETTER, eleven annual subscriptions are allowed for $10. The law is such that we can not reduce the subscription price of the NEWS LETTER to one unless we do to all and the NEWS LETTER cannot be printed for less money than it is being printed for now. Write to me personally in regard to this matter, and I will be glad to help in every way possible.

Lovingly yours,

Olivier C. Sabin

Bishop.

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Tom at Hong-Kong and Canton

A Story of Twenty Years Ago

STEAMING in to an anchorage off Hong-Kong, the hills back of Victoria looked very much like pictures Tom had seen of Gibraltar. Victoria is the real name of the city, although it is generally known as Hong-Kong. It is a commercial place, but still very beautiful and even imposing. Clean macadamized streets, winding around and in and out as they creep up the steep hills, gave Tom a succession of changing views, each appearing more beautiful than those he had lost, as he moved on in his Sedan-chair. And this mode of locomotion was novel and altogether delightful.

The walks about Hong-Kong are decidedly pleasant, for under the banians, bamboos, and pine-trees one can always find shade; but no one walks; one goes about in Sedan-chairs carried by four stalwart coolies, whose heads are protected by broad-brimmed straw hats. Yet they never seem to mind the heat even at mid-day, but trot along at a rattling pace. Everybody goes to see the Happy Valley, about a mile from town. There are more trees here and a fresher breeze than in other parts of the island, but the purpose which this valley serves struck Tom as being rather mixed. On the level ground was a race-course in fine condition, and on the hill-sides surrounding it were the Christian and Parsee burying-grounds.

The houses of Hong-Kong are built with a view to English comfort, and at the same time to mitigate as far as possible the tropical heat. Hence many of them are surrounded with graceful verandas facing gardens, bamboo hedges, or stone balustrades. Down near the quays there is always in the daytime a busy scene; Sepoy soldiers, Parees, Hindoos, Malays, Chinese, and Europeans together form a picture of pleasing color.

Now Tom wished to see Hong-Kong, but after two trips on shore he declared himself quite ready and impatient to go up the river to a real Chinese town—to Canton. So the next day a party was

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arranged, including Mr. Jollytarra and others. Said Tom, on reaching the steamer, "Why, this is like the river steamers at home; I can almost imagine I am going on an excursion."

"Well, so you are," replied some one. This is one of the several American river steamers brought out here for this very purpose, and they make regular trips between Hong-Kong and Canton."

Tom's eyes were roving about and taking in the peculiarities of a Canton steamer. He had hardly gone on board when, as he walked aft, he saw a number of well-dressed Chinese lying about, smoking both tobacco and opium, and one of them had already fallen asleep. As Jollytarre expressed it, he was "now probably having visions of a Chinese heaven. But," said he, "you don't wish to look at these fellows. Come over here, and look across the bay. That is the Se-nou district in China, and said to be such a nest of pirates and robbers that hunting parties even have to go well armed and in some numbers. But there are missionaries who can go about in perfect safety, and who by their presence would give you more protection than a Gatling gun. That speaks well for missions, doesn't it?" Tom admitted that it did; but he was restless, and evidently preferred to wander about the deck and gaze at the odd groups collected there.

"There were," said he, "a lot of wretched-looking Chinamen coming on board, but I don't see them anywhere about."

"Suppose we walk forward, Tom. Perhaps I can show you. Ah, yes. Do you see that man standing there with a drawn sword? He is on guard at a hatchway, over which is a grating, and your Chinese are underneath."

"Why," replied Tom, "they can't be prisoners, for I saw them buying their tickets."

"Oh, they are just as much passengers, as are you and I; but a few years ago, on a trip like this, the Chinamen on board rose, murdered all the Europeans, and took charge of the steamer. Now, as a matter of precaution, all Chinese passengers except the higher classes, some of whom you have seen aft, are put below, under guard until they reach their destination. Of course it isn't very pleasant for them, but they have to put up with it."

As they turned away, Tom remarked, "It seems to me that China isn't ruled by the Chinese."

"Oh, yes, it is. You are not in China yet, and even in Canton, where you will see a great deal to interest you, things are very different from what you would find in the interior could you go there."

Before they reached Canton, they passed the Bogue forts, which the Chinese used to consider impregnable, and then Wampoa, where foreign vessels discharge the cargo destined for Canton.

"I see some pagodas," cried Tom; and pointing them out, he was a little discomfitted to hear a laugh go around at his expense. His friends seemed a little bent upon teasing him that day.

"Those are not pagodas. They are pawnbrokers' establishments."

Tom felt that this was too much. He didn't think he deserved such treatment, and so he appealed to Jollytarre, from whom he always received kindness. But Jollytarre, too, gravely declared that they were pawnbrokers' buildings, and pointed out several more of the same kind. He went on to explain, however, that this was quite a peculiar custom, especially in Southern China, and that these towers served also as safe deposits where valua-

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ble articles were stored, the pawnbrokers being responsible.

Shortly there were seen real pagodas towering to a much greater height, and of quite a different style of architecture. Then Tom readily saw the difference. But he forgot towers and pagodas when they came to the extraordinary wilderness of boats for which Canton is so famous—a perfect city of boats, so arranged and secured as to form regular streets, through which traffic was carried on in small *sampans*. There were flower boats, tea boats, hotel boats, theater boats, and boats furnished in every way necessary to make up a complete floating city. Families are reared in these boats, and there are some people who have never set foot on dry land. It is a wonderful sight, and one that never fails to interest a stranger. In one boat a Chinese family may be seen at their meal of rice and fish, and in the next may be heard tomtoms and all the hideous noises they call music which accompany a Chinese play. Then many of these boats are beautifully decorated with flowers and vines, while the boats themselves are resplendent with carvings, gold, and paint. The boats that carry passengers are often rowed by women whose husbands are employed on shore, but at night the whole family assemble under the same deck, which to them is home. It is said that nearly half a million of people belonging to Canton live in boats, and that once some years ago a typhoon swept over them, destroying as many as sixty thousand.

The streets of Canton are very narrow and crooked, and filled with people. Here the Sedan-chairs are used to great advantage, for there are no carriages, and but few horses. It was so late in the afternoon that Tom could get but an idea of Canton as they passed through a few streets on their way to a hotel. He noticed the signs on the shops, lacquered and gilt boards hanging perpendicularly, like the side scenes of a theater, and he could see inside curious articles displayed for sale, arranged in an artistic and attractive manner. He would gladly have begun explorations at once, but his older friends thought a dinner and a quiet evening would be the best foundation upon which to start out the next day. Still, after dinner, as they sat on the hotel veranda, he saw not a little, and learned much more from the conversation going on about him. There were certain natives passing whose dress differed from the ordinary people. These, he was told, were priests called *bonzes*, who burned their closely shaven heads and their arms, so that each scar should represent a vow, and the vows taken were evidently very numerous. There would be a vow of temperance, a vow to abstain from meat, a vow not to kill a pig, and so on, until there would hardly be space on their scaps to record another.

It would be impossible to tell all that Tom saw in Canton. He certainly passed a very busy day. Beginning, he went through the streets looking at shops, and he saw with his own eyes rats and mice and dogs exposed for sale. Before that he could hardly believe that even poor Chinamen would eat such things. At one place he saw edible birds' nests, some of them, no doubt, having been brought from the very islands off Penang where he had so much enjoyed hunting for them. A visit to the Temple of Horrors, with its grotesque images of wood and clay, was laughable. The Temple of the Five Hundred Gods was more interesting, there were so many of these carved and gilded images, and so many priests

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busily praying in this especial joss-house. At noon-time they found themselves near an old half-ruined pagoda. With some difficulty they climbed to the third story, whence there was a fine view of the city, and there they ate their lunch.

Pointing to an old tower in the distance, Mr. Jollytarre said: "There is a curious history about that place, which shows how accident help superstition. Long ago a beam fell in that tower, which prevented the ringing of the bell, and a belief grew among the natives that the bell would never again sound until the city should be taken. Strangely enough, when the English were bombarding Canton, a shell struck that very bell, which, of course, rang out. You know that the English captured Canton."

The palace of Eng was remarkable for its beauty and elegance. Eng himself, as the head of a great family, was a man of importance. His sons and daughters, with their children, tenants, slaves, and servants, made up a community of several hundreds. The yearly expenses of this place amount to nearly one hundred thousand dollars, which conveys some idea of the luxury with which the family of Eng is surrounded. The drawing-rooms were especially fine, but the handsomest apartment was in a building which contained no other. It was a richly decorated hall consecrated to the chiefs of the family who had died in the years gone by. In this place the family wills are read, disputes are settled, even criminal cases tried and judgment pronounced. It really seemed something to imitate, this manner of settling all family differences. Then there was an immense garden, with beautiful lakes and fanciful summer-houses, and wandering about were children in charge of their tutors.

"Youngsters study even in China. Tom," said his friend, "and not only the children of the rich. There are competitive examinations open to all honest people, and those who pass the higher ones receive positions of trust and honor. But there is one thing odd about it to us: they all study nearly the same thing, with the result that they are all moulded in the same form, so that a Chinaman of today is very similar to a Chinaman of a hundred years ago."

Returning to town, they passed on the river many of the inhabited boats, and saw the curious spectacle of the ducks being called home for the night. Many of the Chinamen keep these ducks, which during the day are allowed to wander about the banks and pick up a living; but when night comes on, the owners give a peculiar call, and back come all the ducks to the boats to which they belong.

Going into town they encountered a procession in honor of a Chinese god, and it was a sight they would have been sorry to lose. Such a horrible din from the gongs, such a crowd jostling by, and such a marvelous collection of costumes could hardly be seen outside of China. Coolies bore gorgeous banners; boys dressed in fantastic style rode on ponies; little girls seemed to fly in the air, so deftly were they suspended over platforms held aloft; men were armed and dressed in every conceivable way that the oddest taste could dictate. The god himself in whose honor all this was done was a hideous grinning image covered with jewelry and costly trappings.

"Such a religion!" said Tom, as he stood in a doorway and saw this astonishing procession go by. But everything else he had seen gave him the impression that the Chinese did everything different-

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ly from the rest of the world. However, he liked it so well that he was very loath to return to his ship at Hong-Kong. And when he was on board he walked up to his father, raised his two fists to his forehead, gave them a twist, and bending low, said, solemnly, "Chin-chin?" Then, in answer to his father's look of surprise, he added, "Oh, that is the Chinese way of saying 'How do you do?'"

Nature

Most fortunate is the individual who is enamored of nature and can realize and accept all she holds for him.

All her expressions teem with life. Note how her antithesis artificially wanes, sickens and dies while she throws off everything that has become effete and by her mysterious process again transforms it into living substance. Does not this teach us that there should be no death? Everything around us evidences life. In our minds we harbor the dead creeds and opinions that bar out new vital truths that if given a natural expression—that is—a free and energetic flow, for in nature there is no bondage or limitation by fear and doubt—we could express more life. If you look at the mountains you will see the vapidness of public opinion, and, like the majestic peaks, ascend over and above petty things that hold you down. If you would unfold and expand, look at the ocean or the far-stretching plains and let your feeling nature go out into limitless domain where it will blend with the cosmic rythm and vastness.

The fellowship of nature is a great boon and the glorious, inexpressibly happy moments she gives makes us wonder and lose ourselves in her indefinable charm; possibly this is because she is silent and yet through a myriad of mystic impulses that reach and play upon the sensitive chords of souls in sympathy with her.

Many great men have been sons of the tillers of the soil and imbibed the force and power of their surroundings. Abraham Lincoln was the product of grand and noble forest inspirations. Walt Whitman never sang the praises of a drawing room, proving that only life speaks to life, the dead bricks and paving stones have nothing to give us; our homes, though beautiful, must not keep us away from hills sides, rivers and trees. The small enclosures in our habitations dwarf and nullify thoughts that can only thrive in the open air and sunshine. Let us worship at nature's shrine. There we will never find any degenerates.

Cease thy striving, toiling mind,
Cease thy struggle, weary soul;
Just be still while Life Immortal
Will in vigor through thee roll.

The superior man, being virtuous, is free from anxieties; wise, he is free from perplexities; bold, he is free from fear.—*Confucius.*

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The Science of Mind

AS SCIENCE means *to know,* the Science of Mind must mean knowledge of the laws of Mind. Such knowledge may very properly be designated a Science, because it can be verified by correct reasoning, correct thinking and correct living. To fully comprehend the Science of Mind is to prove it the root of all Science.

No Science, however faithfully it may be pursued can be as perfectly and thoroughly understood, without first understanding the Science of Mind, simply because it is the root of all science.

It is in fact the beginning of all *real* knowledge. What you know within your own consciousness and can demonstrate as truth is of much greater value to you than what you simply believe because some one tells you it is true.

The tendency of the age is to investigate, and we are fast learning that our dependence upon authority has been one of the principle obstacles in the way of true knowledge. People in general have looked upon subjects that have been classed "Metaphysical," as too deep, too transcendant for ordinary mortals to comprehend, which is a mistake that shuts the door upon the knowledge that every soul needs to acquire, and which enables the student to overcome the limitations that ignorance of such power imposes.

All who neglect the opportunities so generally presented, to learn the better way of life, will continue the experience of limitation, doubt and uncertainty we have all been subject to in the past, because of our ignorance of the laws of mind that may be made available in the mastery of all undesirable conditions, whether of mind, body, circumstances or environment. It is on the conscious soul plane that we need the knowledge of our powers, which would forever remain latent and unrecognized if we make no effort to uncover them, or discover them which means the same.

There is in reality but one mind in the universe, the Divine Mind, which is to the human soul the same as the sun is to the Solar system. The sun sheds its rays to every spot in the universe that is not barred against its rays. The human mind is in each individual case a ray from the infinite mind and bears a likeness to the infinite mind in that it is continually in action. If it shuts the door against the highest impressions, and opens the door to human error because of ignorance regarding its powers and possibilities, it stumbles (so to speak), because of the darkness which is the symbol of ignorance. One who acts in ignorance of the law of his being is as liable to bring disaster by his course as he is to bring satisfaction in results; hence the beauty and utility of knowing the laws of mind. By the acquirement of knowledge of the law and of the manner of its working, man finds that he has the right and the power to direct the course of its action; and just in proportion to his understanding of the nature of the law, and his powers of control, will he direct the course of its action wisely or otherwise. Every act that

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accords with the righteous law brings harmonious results, while to act counter to the law brings discord, disease and disaster. It is ignorance of the law, ignorance of its character, and ignorance of his own inherent powers that causes man to go counter to the law of his being, thus entailing upon himself the various forms of inharmony and discomfort that pursue him through life, and will ever be so till he begins to know himself, and look *only* to the source of his being instead of depending upon human opinion. Knowledge is power, and to *know* with out a shadow of doubt or fear that our destiny is in our own hands is the most important of all acquirements.

When we become conscious of the powers we inherit from "First Cause" or "Infinite Mind" we begin to realize what our inherited dominion means, and we set about demonstrating that dominion by controlling circumstances, environment and physical conditions, which was never thought possible before.

We find that every dominant quality that constitutes the mind that is God, is constantly imparted to us for us to use in our dominion over the difficulties that confront us on the plane of human experience. It is the human mind in error that fails to claim those inherited dominant qualities of mind. We have been in the habit of admitting weakness, ignorance and limitation instead of acknowledging and claiming strength and dominion. We have done so because of our ignorance of the power of words. We have forgotten the words of the great teacher when he said, "*By thy words thou shalt be justified and by thy words thou shalt be condemned.* Our words bear fruit that accords with what we utter, and by realizing that fact we are not so apt to make the admissions of weakness and limitation that have been so fruitful of disease and discord. Our words go out in vibrations that find a corresponding influence which returns to us with some condition that accords with the words we have used. According to the story of the creation nothing appeared until the word was spoken; so we understand that the word sets the law into action; and as the divine mind utters only words of wisdom and goodness it creates all things perfect and good, but human error produces the opposite of good through ignorance of its powers of mind in the use of words. We are prone to use negative words too often; we say "I am sick," "I am weak," "I am unfortunate," etc., without a thought of the result that so often follows such admissions.

Our words go out in vibrations that find a corresponding element which returns with some condition or manifestation that accords with the character of the words we use; more especially when there is an intensity of conviction that our words are true.

One who broods over misfortune and really believes he is the victim of poverty; or perhaps of failing health, is very apt to give voice to his belief in adversity, and even to think it, and brood over it, will set up the adverse vibration and bring to his experience the very condition he fears, or something of a corresponding quality.

Every individual radiates an influence that accords with the state of the mind whether words are spoken or not, and all the various emotions of the mind should be controled, and gently led into harmonious and wholesome paths where sorrow and misfortune are unknown. All sorrow is of the mind in error. All adversity is due to the mind in error.

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Thus we see that the adversary is always within. The science of mind like the science of numbers should be understood in order to make the problems of life show forth a correct conception of what being is, and how to dominate over the ills and discords so generally encountered by all who remain in ignorance of their inherited powers. This study of mind has been given various names, all of which mean the same thing. We sometimes call it the law of "Cause and Effect," because we know that every individual experience is colored more or less by whatever his mental powers are mainly centered upon; and he will externalize an appearance that corresponds to his ideals; his vibrations also will accord with the same ideals, and carry an influence that must of necessity make its impression wherever it finds an open door.

The better and higher our conceptions are regarding origin and the truth of being, the more harmonizing will be the vibrations that go out from our presence. We have most of us felt the depressing influence that radiates from one who *really believes* in an angry God, and in man's native depravity. The presence of such a soul is like a mental miasma to one who is sensitive to mental influences, as all are in some degree, unless, anchored in knowledge of their powers to ward off unwholesome influences, which is possible for all.

To have the true and immaculate conception of source and being, the conception must accord with all that is God-like in character, in quality and in power.

We are to *know* and realize that all those powers are involved, within every soul, waiting to be evolved by the conscious thinker. Every individual character expresses the exact stage of the soul's evolution, growth or unfoldment; especially to those whose eyes are opened to discern the quality of growth; and if we desire to show forth purity of character we must discipline the mind till it is healed of its sordid propensities and unrighteous conceptions, and establish habits of thought and action that will accord with Godliness in every sense; then will this physical body shine forth illuminated by the light of the soul within; then is when the Father's name is written in their forehead, according to John, the revelator.

When we consider that the Father is Life, Love, Truth, Wisdom, Power, Freedom, Joy and Peace; surely the soul that is awakened to know itself will make the body radiant with all that is within. It is the soul plane that we have to deal with, and the conscious mind that is responsible for the discipline that will establish a confident knowledge of its inheritance of all those qualities so continually imparted from the Father to every soul.

One who believes he is a miserable worm of the dust and that God created him so, will generally manifest some condition that agrees with his false belief. If he believes he is the victim of poverty or misfortune he will be pursued by the negative forces that are externalized in poverty and misfortune, because he attracts such forces by his state of mind, regarding himself. On the other hand, if he gains the knowledge that convinces him that he is a child of God, which means that he is a child of power, of wisdom, of intelligence and freedom; he will not only claim his inheritance but he will show forth such conditions as will prove the truth of his conceptions. *"As he thinketh in his heart so is he."*

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The reader may ask if *any* who have embraced the "New Thought" ideas have demonstrated the truth of the teaching so perfectly as this argument would indicate? We answer, perhaps not in *everything* as yet, but enough has been demonstrated a thousand times over to prove the possibility. The law is perfect, and whether the human nature fails or not the law is not affected. We advise all to study the principles instead of the persons who teach it.

Joy

There is no joy to be compared to that born of consciousness of pure Being—the universal life; nothing can be sensed with greater satisfaction or felt with more pleasure than to realize that we have the power of endless self-expression; that we are the expressor of the qualities of Being. In this consciousness we know that there is no infinite force waiting to do our bidding at our command, but instead, we do what the infinite does. In the language of Jesus, we do what we see the Father doing. We express ourselves from the plane of the Universal Expressor.

Our joy is dominion; it does not come as the fulfillment of ages, or of waiting and struggling against the false supposition that there is something that is not—an evil or malicious power that never existed; it is realization of Truth; it is knowledge of what is brought forth by affirmation.

The depression that arises from struggling and striving to become, and never attaining the Truth of Being, is universally apparent in the negative conditions present with people everywhere. They fear, they doubt, they hesitate, they are uncertain good. Dear ones, it is for you to lay hold of the Truth; it is God's good pleasure to give you the kingdom. God's kingdom means a one power kingdom; there is only one power that rules and reigns, and that is Good. God is it, and we are it, for in Him we live, are moved and are. Make this Truth your own and joy will fill your heart. Affirm the Truth of the absolute, and realize yourself above and separate from all the petty annoyances of life. In this consciousness and practice we never feel that we have lost everything, or that anything good and true, or of use, can be withdrawn from us.

Be the eternal, be the absolute. Be the highest and you will dwell under the shadow of the Almighty, and you will know that life is not an endless becoming, but that you are absolute life with power of endless expression; you will know that you are not a self evolved individuality that commenced unconsciously in protoplasm, but that you are creator, co-eternal with the Infinite. That "I and my Father are one," not two, is a universal Truth, and applies equally to us from the plane of the Supreme. We do not lose our individuality in God, but we find it to be infinite and eternal, when we find God to be the All in All.

"Joy of joys, the heavenly kingdom,
Is within the soul of man,
Blessed Truth, so grand, inspiring,
One with God's eternal plan."

—*Harmony.*

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True and False Sympathy

IT HAS been said of those who have sought to incorporate the "New Thought" into their lives." "They are a peculiar people." This was said of those who in old time went out of the land of bondage. Probably one reason why they appear peculiar is because of the mistaken idea that they have no sympathy for the people who suffer, who are racked by illness and pain. "You are so cold and unfeeling, you never sympathize with any one," is the charge made.

Everyone, even the wisest, craves the sympathy of his kind, but many can recognize sympathy only as it takes the form of condolence. We like that our friends and acquaintances should sit close to us in our illness and trials, saying frequently, "Oh! you poor thing! How much you have to bear! I am so sorry for you."

There can be no one who has a truer sympathy or a larger amount of it, than he who is able to see through these conditions instead of merely looking at them; see something more than they, and from the basis of that something more maintain an attitude toward the suffering one that shall help to stimulate and encourage him to get out of the conditions. Condolence, while it gratifies, does not truly help the sufferer. While we have a natural right to sympathy, and he would be heartless indeed who would fail to render it, we are positively injured by over-much condolence.

Exaggerated condolence is due to a mistaken sentimentalism that is called sympathy. It rivets the chains of mortal sense making them more fast and firm than ever. The help that helps one to help himself is the best kind of help and is prompted by the truest kind of sympathy.

We do not realize, in our desire for what we call sympathy, how selfish we are; how continually we make demands upon others that they shall see and feel about us as we see and feel about ourselves. We demand that they shall conform to what we think, shall approve our endurance of painful conditions, our fortitude the while. This is desire for self-appreciation, and easily becomes a morbid craving that takes possession of us to our detriment.

We read of the "rest of God." God rested from His labors, it is said, on the seventh day; and if we shall enter into His rest we must cease from our own works, as God ceased from His. Have we performed any works that are unwise? Have we done things that are unprofitable, that we had better cease doing?

Most of us have felt at some time that to be relieved of all pain, never to suffer, to have all our desires met, and never to experience anything disagreeable, is the great desideratum. If we had had the ordering of creation we would have made it thus. We would not have permitted pain, evil, disease, and suffering. Surely an omnipotent God could have prevented such conditions. But now, as a "peculiar people," we see otherwise; see that we must cease from our own works if we would enter into this rest from pain and sorrow.

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We find Jesus recorded as saying, "Every plant which my Father hath not planted shall be rooted up." As the son of the carpenter he did a constructive work while he demolished old idols. He remains today the one Great Example which we should follow if we would enter into the rest that "remaineth for the people of God." But to enter into it we must see what it is, what God is, and what our relation to God; for on this recognition depends the result.

Looking at Jesus' life again, to see what we may learn from it, we find that the plants He rooted up and destroyed, thus ending their growth, were the plants of sin, disease and death. These terms cover the whole ground of human suffering, for disease is more than a purely physical condition. These growths are to be rooted out of our own lives, so that they may no longer bear fruit. Jesus proved that this could be done.

He was not ashamed to call us brethren. As one of the great human family, He bore the relation to this family and to God that we bear to it and to God. This relation either way is individual. As pertaining to our fundamental nature, all have the divinity that is likeness to God, that is natural by relation to God as our Origin. But in spite of this likeness man differs from God, is not the same, and both difference and likeness must be manifested in existence. To be manifested they must be experienced.

Existence is but the orderly process of manifesting the nature of man. As he is both human and divine originally, both his humanity and divinity must appear; the lesser first, the greater last. God has no humanity, but is the principle that compels both humanity and divinity. We are first human, we are to be divine, but divinity will not follow, for us, upon natural humanity till we root up and destroy what is mistakenly self-made—the plants the Father hath not planted.

Because sin, disease, and death, all that we call evil, are self-made, we must cease from our works of this kind. They have been made by our ignorant thinking, they may be uprooted and destroyed by enlightened thinking. Whatever is contrary to the fundamental and permanent nature of man must go, and go by the way it came.

Though misthinking is natural we have the help of inherent divinity in overcoming it and its consequences. Sin, disease, and death are but the incidentals of existence, brought into it by the thinker. When he sees the essentials, and sets to work to uproot and cast out these undesirable incidentals, he is preparing to enter into his rest by ceasing from his works.

Jesus taught that from sin comes disease, and from disease, death; but the sin he condemned was something more than transgression of the Ten Commandments. It was the original sin, the sin of Adam, not something the first man did but something we all do first, or before we know better. Everyone without exception first misconceives himself and things; everyone may, and eventually must truly, or immaculately, conceive himself and them; for as natural human beings we are born blind to our inherent divinity and are obliged to have our eyes opened. They are opened by our experiences.

The law of cause and effect, unfailingly operative, brings to us the results of our natural misconception—plants not of the Father's planting. Consequently, to be rid of them we must repent of and abandon our sin. We must cease to

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think we are flesh and blood and that flesh and blood suffers. Generations of human thinking have propagated and left for us to inherit all forms of human suffering which we, in our turn, have multiplied and handed along.

Only as we gain the evidence of our faculties in opposition to what we call the evidence of the senses, thus getting our eyes open, do we discern our higher nature, ours through eternal relation to our source, and begin to cease from our works. Only as higher discernment is ours, and the ability to conceive more truly the nature of human conditions, can one feel and offer the truest sympathy.

If we can only condole with those who look for condolence, and cannot show them the way out of their sufferings by showing them their cause, this kind of sympathy, however satisfying to the sufferer, is not truly helpful. Too freely offered it will develop in the recipient a morbid craving that will dwarf and darken his life, becoming a selfishness that will be a fertile breeding ground for the germs of spiritual death.

Chronic invalids derive an immense amount of satisfaction from the condolences of their friends, these "friends" being those who see them as they see themselves—with the mental eye fixed upon the pictures of disease. He who would be truly sympathetic and helpful must have his inner eye fixed upon pictures of health, joy, and spiritual wholeness. Recognizing the necessity he must wisely do what he may to stimulate the sufferer to make effort to carry the bed on which he is lying.

From one point of view does not Jesus seem to have been destitute of human sympathy? As he passed by the Pool of Bethesda and saw a man helpless on a bed of suffering, waiting for some one to put him into the healing water, he did not perform this office for him. Just think of it? The healer and helper of men—how cold-hearted he must have been—told the man to take up his bed and walk. Did he give the kind of sympathy usually wanted ? He went about doing good, and yet could be so regardless as that of human pain and weakness. How strange! And yet how consistent when his mission and example are understood. He came, that through him others might have life instead of death, and have it more abundantly. To this end he gave himself utterly. Misunderstood and misjudged, hence condemned and persecuted, he gave freely always all he was, all he had, all he could do, to save those who could not know the cost at which their betterment was purchased.

In this world of giving, the giving of money and lands to help others, he gives most who gives himself. One must give himself, not foolishly but wisely, if he would be the means of salvation for others. It is easy to gain a reputation for sympathy; it is not so easy to feel and express the highest sympathy. The truest sympathy vaunts not itself, offers no excuse when it is misjudged, makes no effort for appreciation. It simply does.

Think you Jesus never knew suffering in himself? That he was so far removed by a spiritual nature from ourselves he could not know our feelings? He was Son of man as well as Son of God. In his humanity he knew human suffering and what it was to crave sympathy. Witness his plaint to his disciples in the Garden of Gethsemane: "What! could ye not watch with me one hour?" But in his divinity he knew how to conquer this suffering, how to stand above it

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putting it under his feet, even as God from the beginning had put all things in subjection to Him.

This knowledge is for us; we exist to gain it and prove its truth. As products of Evil and Nature—do not forget Mother Nature—we are born with the power of self-dominion; but this power belongs to our divinity, not to our humanity. It lies latent till we recognize this divinity, and we do not recognize it till our eyes are opened to see it. We do not get our eyes open till the limitations of our merely human nature are forced upon us through the consequences of our blindness and mistakes. Not till then do we set about rooting up the plants not of our Father's planting, ceasing from our own works to enter into the "rest."

Better than usual conditions must be individual before they can be universal. Except we overcome them none will overcome them. Help in their overcoming, not in their propagation, is what we need. Better to hear the words, "Take up thy bed and walk," even at the risk of feeling ourselves abused and the speaker heartless, than to be made more content to lie on the bed by sympathy that is weakness instead of strength.

All forms of disease will die a natural death when mankind ceases to keep them alive by persistent propagation. The truest sympathy is that of those who see beyond the suffering to its cause, and what must be done to exterminate it: why try to meet and deal with the sufferer as he may have been dealt with by those who gave him the most help; who gave him the most help; who seek to do as he, with his enlightened vision, would be done by; who aim to encourage and stimulate the sufferer to see and use what waits in him its resurection; who will offer an uplifting picture in place of the one before the sufferer's mental eye: who will console rather than condole, strengthen, rather than weaken, bring God nearer to the soul by bringing the soul nearer to God.

When we learn to be fearless, to be rid of the natural and cultivated fears that obtain in human life, we shall see more clearly and feel more intensely than now that God is absolute Love forever. To cultivate knowledge of God and of Love, is to achieve mastery of conditions that are but incidental to our natural consciousness, and to vindicate God as the Supreme Love that rules the world.

Not all the proofs of immortality will make a man believe one whit more than he naturally believes. Not all the objections against it will make a man believe one whit less. After all that has been proved or disproved, it is faith and more, it is spiritual experience, that shall decide the matter.—*Mozoomdar.*

The most fortunate man is one who can appreciate things.—*Burry.*

The very best of us must feel that he might have been transcendently nobler, and greater, and loftier than he is; but while life lasts every "might have been" should lead, not to win regrets, but to manly resolutions; it should be but the dark background to a "may be" and "will be yet."—*Canon Farrar.*

Wisdom is oft times nearer when we stoop than when we soar.—*Wordsworth.*

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Eternal Life

I QUOTE from the Bible a few passages on Eternal Life, as follows:

"He will deliver his soul from going into the pit and his life shall see the light.

"To bring back his soul from the pit to be enlightened with the light of the living.

"But if the wicked will turn from all his sins that he hath committed and keep all my statutes and do that which is lawful and right, he shall surely live, he shall not die.

"Have I any pleasure at all that the wicked should die, saith the Lord God, and not that he should return from his ways and live?

"Because he considereth and turneth away from all his transgressions that he has committed he shall surely live, he shall not die.

"Cast away from you all your transgressions whereby you have transgressed, and make you a new heart and a new spirit; for why will ye die, oh, ye house of Israel?

"For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye.

"I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plague; O grave, I will be thy destruction.

"Even it is not the will of your Father which is in Heaven that one of these little ones should perish.

"I am the God of Abraham and the God of Isaac, and the God of Jacob. God is not the God of the dead but of the living.

"For He is not the God of the dead but of the living, for all live unto Him.

"He that heareth my words and believeth on Him that sent me hath everlasting life, shall not come into condemnation; but is passed from death unto life.

"Verily, verily, I say unto you, if a man keep my saying he shall never see death.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

"For when we were in the flesh the motions of sin, which were by the law, did work in our members to bring forth fruit unto death.

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in the newness of the spirit and not in the oldness of the letter.

"For to be carnally minded is death, but to be spiritually minded is life and peace.

"For if we live after the flesh we shall die; but if ye through the spirit do mortify the deeds of the body ye shall live.

"For in Adam all die, even so in Christ shall all be made alive.

"The last enemy that shall be destroyed is death.

"The sting of sin is death, and the strength of sin is the law.

"For he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap everlasting life.

"Forasmuch, then, as the children are partakers of flesh and blood, he also him-

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self took part of the same; that through death he might destroy him that had the power of death, that is the devil.

"And deliver them who through fear of death were all through their lifetime subjects to bondage.

"When lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death.

"We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death."

The religion taught by our Savior was a new religion, and one which had never been taught in all the world, but the doctrine of *quid pro quo,* an eye for an eye and a tooth for a tooth, was the measure by which all moral ethics and moral teachings were measured. The thought that you love your enemies and forgive them who despitefully use you, and when stricken upon one cheek turn the other, had never been dreamed of before it was pronounced by Jesus Christ in the Sermon on the Mount. It was a revolution as well as a revelation. It turned out and destroyed the law of which we read and replaced it with this doctrine of love of God and love of your fellow-men, and inaugurated this new doctrine among the children of men.

In proof of the doctrine which Jesus taught and demonstrated it as the truth and a fact, he healed the sick, gave sight to the blind, opened the ears of the deaf, and set free the captive. The last words He ever told us before His ascension were to take this gospel of love which He had given us and teach it throughout the entire world and "these signs shall follow those who believe." Without these signs there is no belief, and without this demonstration or signs following there is no true knowledge of the Bible. I recognize the truth that the Christian world throughout this broad universe is composed of good people who are doing the best they know how, but so far as they fail to demonstrate the proofs in the healing of the sick as Jesus did, the signs following show that they fail in reaching that standard of belief which Jesus said would follow those who should believe.

The trouble with Christianity today is, and has been for the last fifteen centuries, that the love element has been obliterated, and they have gone back into their Mosaic Christianity and established a God of Moses' conception instead of establishing the God that Jesus taught. The doctrine of love has been eliminated and the doctrine that "he that sheddeth man's blood by man shall his blood be shed" is paramount now; and the doctrine that God is but one part of this creative universe and that there is another side called evil, known to the Christian world as the devil, and who has equal power with God or divides the power with God, has been taught and taken the place that God is All and All is Good. We have been taught that only a few are saved through this love, and that the majority of the human family are going straight to hell.

I say that doctrine has been taught and taught, and taught until the Christian world had lost their belief or the signs following, and they can not demonstrate the truth of their doctrine by the healing of the sick, which Jesus tells us they should. Is it strange to think that God should heal the sick. Those of you who have studied history know that the very first instance of mankind ever having any human doctor was established by a Greek named Escalapius. He had but a few ignorant fellows, and the medical man

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never came into his kingdom, so to speak, until the church was corrupted and lost its spirituality and could not heal the sick. Then all that mankind could do was to go to man-made makeshifts. In the earliest times we had—even before written history, or even proofs—it comes down to us by tradition that God healed the sick. It was always true and it never was anything else. God restored harmony everywhere, and does it look strange that He should heal the sick now as in the early times? ? Does it look strange that He should forgive our sins? Does it look strange that if we ask He will reach out His hand and help us out of our disappointments? Does it look strange that the God of Love will take us into His loving arms and bear us along in the pathway of life, so called? Is this such a hideous doctrine that those who teach it are to be burned at the stake, or thrown into prison? Oh, for shame that the world is so pronouncedly ignorant that they will not know the Truth when God, through Jesus Christ His Son, tells us in plain English that such and such things are true, and when these facts are being demonstrated by hundreds and thousands of people daily in this world. I say it is with shame that I look around and see many brothers and sisters denying the plain facts and hugging these delusions which are carrying them over the precipice called death. It is because the blind are leading the blind. Then let us in perfect love, for we have perfect love for all, Unchain this Truth and pound it into their consciousness and send it broadcast throughout the entire world, everywhere, and wherever we can see the soil to plant a seed, plant it.

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The Power of Words

DIVINE Law, which is the law of cause and effect, immutable, unchangeable and perfect, is not a hidden law except to those who allow some false idea or dogma to stand between them and the knowledge that throws light upon what before seemed hidden therefore it is wise to study divine law. To every earnest student of truth there comes a time when one feels compelled to admit that the words we use have a wonderful and definite influence upon all external conditions, therefore knowledge of that law of cause and effect is of the highest importance, and that knowledge should be a matter of thorough conviction on the plane of conscious thinking.

By the very nature of God, "First Cause," or "Primal Energy," of which man is the image, created with like powers, he must work as he sees the Father work; that is, he must produce an expression of himself which is one degree below what he is in his divine sonship. That expression is the Son of Man to whom is given a conscious reasoning faculty, and the freedom to choose between truth, which is Godly, and error, which is its opposite or negative.

That conscious reasoning being is the representative man of flesh. He begins his career on the earth plane very much as Adam was supposed to have begun, perfectly ignorant of his power and ability to control circumstances and conditions, because he sees nothing but limitation on every hand, he believes in limitation because his eyes of flesh are limited to certain bounds, his hearing, his physical strength, his judgment, and all his faculties seem limited to time, distance and ignorance of his true self, to which is given unlimited powers. His belief in limitation causes him to use words that accord with his belief. He believes his body of flesh is himself, and he says he has to die. He believes he is subject to great dangers because of his inability to master the tendency of disease, dishonesty and disagreeable experiences. He gives voice to his beliefs, and even argues against the possibility of overcoming such tendencies, never dreaming that his ideas, his thoughts and his words are being continually woven into the very fiber of his physical body, his circumstances and his environments, to say nothing of the hindrance to the soul's unfoldment. Knowledge is power, and when man on the conscious plane begins to know that he has within him every dominant quality of mind that is Godly, he begins to realize that his destiny is in his own hands.

He will see that his admissions of limitation are equivalent to a rejection of the gift of dominion by the Father. The real self is son of God, and with a conscious realization of his sonship with the Almighty he is not so apt to make those admissions and limitations that have been so fruitful of disease, discord and disaster on the sense plane.

We should know that our thoughts and beliefs prompt the words we use, and our words do bear fruit. The fruit is sure to accord with the character of the words we use.

We should never say "I am sick," "I am weak," "I am poor," "nor I can't

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help it." Such admissions attract the forces that bring corresponding conditions. Every expression we send out meets a corresponding vibration and returns with a corresponding condition which will be manifest in one way or another.

It is ignorance of this law of expression that has kept the whole world of mortals in falsity.

We have not known that to fellowship with limitation of belief attracts the same. We have not known that our mental attitude acts as a magnet to attract corresponding forces, and then we wonder why we have to suffer sickness and misfortune.

One who broods over seeming misfortunes and actually believes he is the victim of poverty, ill-health or whatever, is not aware of the fact that his state of mind vibrates in unison with such forces as will bring the very conditions he anticipates and dreads. Then he says, "It's just as I expected;" and then he continues to fellowship with his misfortune by believing in it, thus increasing the force of that vibration, never dreaming that it is of his own making. One who loves to talk of his poverty, his ill-health, or the wrongs he has suffered will generally reap a plentiful harvest of what he has sown.

We are all sowers of seeds, and the character of the seeds we sow decides the character of what we reap. Every word or expression that springs from a belief of the mind is a seed planted for either good or evil fruiting.

Every true expression or word is GOD prompted and need not be rooted. We take the words of Jesus as authority because he spoke from the true standpoint of being. He said, "Every plant that my heavenly Father hath not planted shall be rooted up;" and ever we have learned the meaning of so much that was once so obscure, many of us have practiced the rooting up process with wonderful results.

A Modern Psalm

O God, that I may see Thee
As the pure in heart see Thee.
O God that I may hear Thee
As Thy true children hear Thee.
O God, that I may love Thee
As Thy well-beloved Son loved Thee.
O God, that I may trust Thee
As Thy well-beloved Son trusted Thee.
O God, that I may serve Thee;
As the stars in their courses serve Thee;
And the winds of heaven serve Thee;
And the sun of heaven and the dew that distills from heaven.

O God, that Thou mayest delight in me
As Thou dost delight in the service of Thy well-loved sons and daughters.
O God, that I may serve Thy children and bless them
As Thou, their Father, dost bless and uplift them.
O God, Thou art with me and I am with Thee!
Give me Life, and give it more abundantly.

—*Edward Everett Hale.*

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The Flowers of the Bible

THERE are but three flowers named in the Bible—the rose, the lily and the mandrake.

The rose may be regarded as the most cosmopolitan of all earth's flora, since it is found in all known lands, except the Arctic zone, where at least in its northern section, there is no verdure except the hardy moss that grows beneath the snow. It is a tradition of our North American Indians that the presence of the bee heralds the coming of the white man, and that the rose grows wherever he has made his dwelling.

It is mentioned by Oriental travellers as growing amid the ruins of Nineveh and Thebes, and shedding its sweet perfume upon the desolation that broods over Babylon, once "the glory of the Chaldee's excellency."

Nature guards the rose with peculiar care, for she arms its stalks with thorns that point downward to prevent its being consumed by crawling insects, while those that fiy never harm it, only sipping the sweets distilled in its heart.

Solomon refers to the rose and the lily in conjunction, as sympolizing the mutual love of Christ and His church in the words, "I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters."—Song ii, 2-1.

Sharon, which is frequently named in the Scriptures, is a narrow strip of country famed for its fruits and flowers, extending for about 30 miles along the shore of the Mediterranean Sea, between Joppa and Casarea. It is sometimes called Saron, as in the account given of the healing by Peter of Aeneas, who had been for eight years sick of the palsy at Lydda, a town on its northern border.

In that account we are told that, "Peter said unto him, 'Aeneas, Jesus Christ maketh thee whole, arise, and make thy bed.' And he arose immediately. And all that dwelt at Lydda and Saron saw him and turned to the Lord."—Acts ix, 34-35.

The field lily has been immortalized by the reference that Christ made to it in his Sermon on the Mount, as a fit emblem of the superintending care exercised by Providence over man, as an object of God's ceaseless love, his words being: "And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."—Matthew vi, 28-29.

It should be noted that the flower here referred to is not the pure white bell-shaped lily of our gardens, for that while it well symbolizes purity by its unsullied whiteness, and its delicate loveliness, would not have been a fitting emblem of a regal splendor surpassing the glorious raiment of King Solomon. Christ referred to the resplendent lily of Palestine, that still grows in the fields near Jerusalem.

It is a magnificent flower, globe-like in form, of a rich royal purple in color, with seven golden petals rising from its center. Its stalk, unlike the slender stem of our garden lily, is about 3 or 4 inches in circumference, and 6 feet in height, and

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as the text indicates, was, used for fuel, being "cast into the oven;" that is to say, the furnace.

The mandrake is a pale yellow flower, similar to the wood jassamine of the Southern States, and in form resembles our common honeysuckle. It must have been rare and held very precious in the Orient, for Leah won the love of Jacob and secured him for her husband by giving him the mandrakes that her son found in the harvest field.—Genesis xxx, 16.

Mandrakes are classed by botanists into male and female, the latter only bearing the prized flower. They have a strong narcotic property, and their juice is recommended by some of the old medical writers as an anaesthetic to be given in cases of amputation to deaden the sense of pain. The drink offered Jesus at his crucifixion, doubtless contained an opiate extracted from that flower, as vinegar or other acid was used for that purpose, and it was given, not as many suppose, in mockery, but in mercy, as there was a society of women in Jerusalem, as in Rome, whose kind office it was to minister to prisoners on the cross, by furnishing them a drink to allay their thirst, and to sooth their agony.

Faith and Miracles

A writer asks, "That faith that is said to work miracles—what is it and how can it be obtained?"

For the clearest definition of faith go to the St. James version of a very old-fashioned book called the Bible. Hebrews XI-I:

"Faith is the substance of things hoped for, the evidence of things not seen."

Rotherham's literal version translates it thus: "Faith is, of things hoped for, a confidence,—of facts, a conviction when they are not seen."

Paul's next words, according to Rotherham, were these: "By faith, we understand the ages to have been adjusted by declaration of God: to-the-end that, not out of appearances, should that which is seen have come into existence."

I quote these sayings of Paul's not because he is "authority," but because they are truths, tested through ages. Nobody has improved upon Paul's definition of faith, so far as I know. Science, philosophy and religion confirm it. All history and all life prove it.

The absence of faith is inertia, despair.
Faith is love's lure to more wisdom.
Faith moves mountains, men and gods.
Faith is not a *thing* to "be obtained."

It is the spirit inherent in every atom of the universe from corpulcles to amoeba, from amoeba to man. It is an inherent energy to be used, a lure to be followed.

Paul called it a "fruit of the spirit." Fruit you eat and are refreshed. Its seeds you plant, and behold more fruit.

A little faith *followed* spells more faith.—*Elizabeth Town in Nautilus.*

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Identification in the Absolute

EDNA L. CARTER

MAN has been so long bound in the limitations of materiality that he has failed to identify himself with his spirit and soul, and has thought of himself only as body. Now the light has begun to dawn and the error has become apparent. In his effort to right the wrong he has gone to the other extreme and denied his body any place in his being. He constantly thinks of himself as something apart from his body, and this belief in separation must work out in separation if it is not dealt with in Truth.

The offspring of God, Divine Idea man, is complete spirit, soul, body. This Idea must be recognized, and fully entered into in every thought and word that it may be manifest in completeness. The body is not to be denied because of the appearance of materiality. It appears material only because of the material thoughts in which it has been held.

The word "planes" covers a multitude of errors. Almost any theory can be passed as true if enough planes are introduced into it. Allowing this or that to be true upon a certain plane does not make it true in the Absolute, and what is not true in the Absolute is not true at all. One will never lay hold of the perfect Body Idea while he is considering many bodies on many planes. In the Absolute there is but one body, and that is perfect and spiritual.

Paul's idea of keeping the body under has been taken in a literal sense, and this has kept many from rising into the full, complete man in Christ Jesus. The ignorant thoughts which infest the flesh are to be cast out by the Word of Truth that the body is Divine.

The following affirmations are for the purpose of establishing the whole man in the consciousness of unity. They are given just as they came into mind without any attempt at classification:

My body does not starve for my love and appreciation of it. I recognize it, honor it, and love it as the holy Temple of the living God.

I have now the only body I ever had. Though I were reincarnated a thousand times, yet is my body the same. It is I. Its appearance depends upon my beliefs and thoughts, and changes accordingly, but it is always the same body, even as my soul and spirit are always the same. My body is as much a part of my individuality as my soul. It is eternal as any other part of my I. It is I, even as the soul is I.

I cannot disown my body, and say that I borrowed it from my parents. This is not the truth. I may have taken up some of my parents' error beliefs and built them into my body; but my body come from no one but God. It came from Him with my spirit and soul, and has ever been co-existent with them. These three are one, inseparable. It is the belief in man that his body is separate from him, and something which he merely owns, that makes the appearance of separation. I do not own my body. I am body. I do not own my soul. I

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am soul. I do not own my spirit. I am spirit; and these three are one.

The redemption of the body depends upon the right idea of body. It must be the Divine Idea, and there must be no other. The eye must be single.

My body, or I, manifest as body, am not filled with error, sin, discord. Beholding myself thus, keeps me manifesting thus. The law of growth is beholding. While I behold the body as anything else but its Divine Idea, I hold it there. It can never change until the idea of it changes.

I am. I am in every cell of my body. I am every cell of my body. I do not disown my body. I do not withdraw my I, but I take possession—full possession—of every part in the name of the Lord.

I now fully identify myself with my body, even as with my soul and spirit, thus making the at-one-ment.

Since my body is I, if there appears resistance in it, that resistance is my own; it comes only from me. It comes from lack of proper identification with the body. The way to get control is to take it. This I do, not by will-power, personal force, nor by anything that recognizes my body as separate from me, but by my conscious oneness with it. This unifies all of me, and stops all resistance.

My body is life, purity, wholeness, sinlessness. In my flesh I see God. What I see, what I behold, becomes manifest.

"Beloved, believe not every spirit, but try the spirits whether they be of God. Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

I confess that Jesus Christ is come in the flesh, even in my flesh.

"Not for that I would be unclothed, but clothed upon, that mortality might be swallowed up of life."

The idea of the body as an earthly house is now dissolved, and I am now clothed upon with the heavenly house, even the Divine Idea of man complete. In this Idea I am one with the immortal, incorruptible flesh of Jesus Christ, and I have eternal life. I do confess that Jesus Christ is come in the flesh.—*From Unity.*

Selfish people seek happiness, but I never saw one who had obtained it. There is forever something else the selfish man wants—something his neighbor has. He is always looking about him—never within himself for happiness, and he is ignorant of the fact that only within is it to be found. He finds that the things he seeks for and obtains do not satisfy, and he imagines it is because he has not yet acquired enough of the right possessions.—*Ella Wheeler Wilcox.*

To hear the pessimist one would think civilization had bivouacked in the middle ages, and had not had marching orders since.—*Helen Keller in "Optimism."*

There shall be noble fire
In each plain task of ours, when we require
Firmly—and strive to gain—
Full mastery thereof, of heart and brain!
—*Aldis Dunbar.*

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Some Conclusions

EVA M. PRIME

GOD is spirit, the principle of life, deathless and diseaseless, munificent, Almighty. God is the spiritual life, all pervading, that infuses with life every atom. It fills all space. In this ocean of spirit the vast systems of planets evolve, upheld by its Almighty power in their places where God has put them. Spirit is life, love, presence, knowledge, wisdom, and power. Man created in the image and likeness of God is spirit. God and man are one, indivisible. There is only one spirit that pervades all alike; there is only one will, the divine will, pushing forth to greater and still greater effort in man; only one source of wisdom, knowledge and power; that one source of the spirit that fills all space; that is in and through us, above, beneath us, in which we live and move and have our being. This spiritual life is as yet invisible to us, but contained within are all forms or visible manifestations of this one invisible spirit or life.

Looking back over the record of the ages, we find that visible forms and conditions have been always changing; that proves them capable of being moulded. That which is eternal, the same yesterday, today, and forever, the one source, the causing power, is the spirit. Eternal life, boundless and unlimited, deathless and diseaseless, Almighty, that constitutes the invisible life of man, the "I am" of every individual.

We note some work of man, a result, but back of every effort lies the mighty motor thought, the creative power of form and condition, resting in the spirit, which is whole, perfect is the idea. To have a perfect result, we must have the right thought. Knowledge is the only remedy for ignorance, Truth the only remedy for error. If from the spirit we form the idea of the unity of divinity and humanity, seeing spirit only, perfect, whole, we shall show forth power over all conditions.

The purpose of creation, then, is to make manifest the eternal, the spirit, the purpose of humanity, that God may be made manifest in man, divine humanity. To solve the problem of life is to realize that there is only one life, eternal or immortal life, which pervades every atom, to see the unity of all one. Drop the false belief of a personal God, afar off, cease thinking of man as weak, sinful and mortal, affirm the truth of being, and the Truth shall make you free. The condition of the body depends wholly upon the thought and belief held by us.

The law of expression is from spirit to thought, to spoken word. "Now is the day of salvation. Now is the accepted time." Affirm then, now I am health, knowledge, power. Believe that the "I" is spirit, not mortal.

Having cast off the delusions of false belief, take your stand on the foundation of Truth, that spirit is all; we can not be separated from our source, then we can not be separated from God the spirit. When we realize the omnipotence of the spirit, that it is wisdom, knowledge, life,

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love, power, we have come to an understanding of the Truth that frees. This knowledge is not to be gained from a study of visible results, but from a staying at home; a looking within, that which we perceive from within is perceived by the spirit; this is intuition. To declare the Truth of being in thought and action, is Faith. To be healed is to be whole; it is to know what we are—that we are at one with the omnipresent eternal life. To do the will of the Father is to speak his word with Faith, to declare now I am one with the all good, whole perfect.

Day by day this practice brings us a clearer perception of what we truly are. Day by day we draw nearer the Father, and turn from darkness to light.

Not till we realize that spirit is all, that it is our life, our eternal life, do we truly love God. To realize that one spirit animates us all, fils us with divine love that overflows for all humanity.

Take courage, those of you who are overcome by the darkness of the night; the day is breaking; knowledge will overcome ignorance. "Ye shall know the Truth and the Truth shall make you free."

Just Being Happy

Just being happy
Is a fine thing to do;
Looking on the bright side,
Rather than the blue;
Sad or sunny musing
Is largely to the choosing,
And just being happy
Is brave work and true.

Just being happy
Helps others souls along;
Their burdens may be heavy
And they not strong,
And your own sky will lighten
If other skies you brighten
With a heart full of song.

—*Ripley D. Saunders.*

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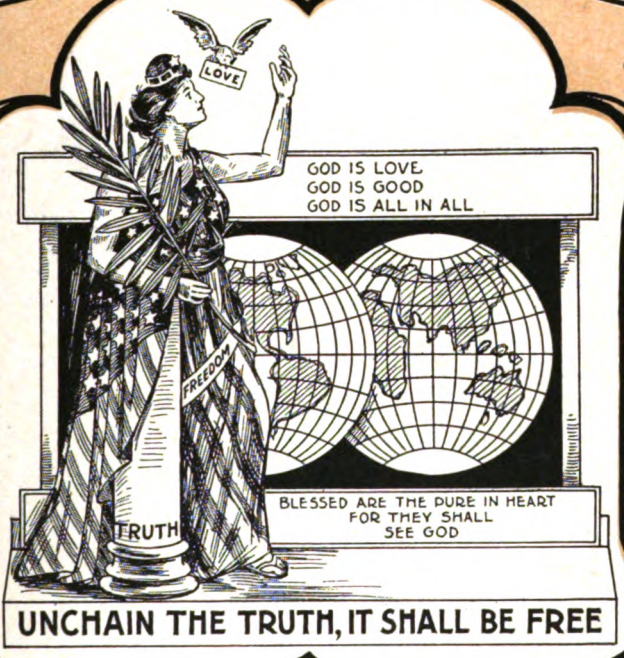

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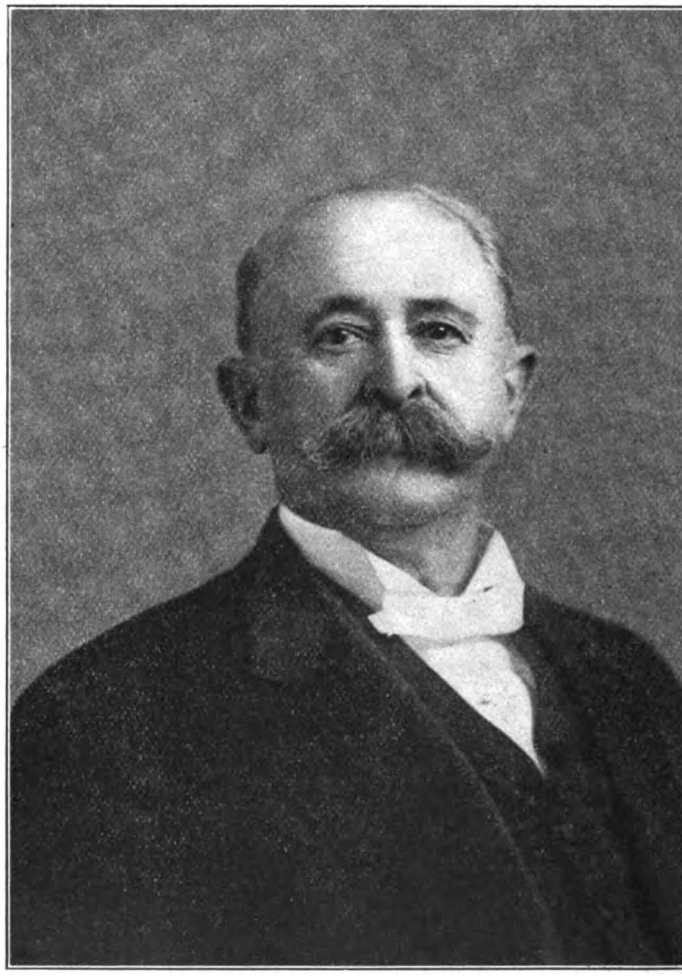

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UNCHAIN THE TRUTH. IT SHALL BE FREE.

VOLUME XV. WASHINGTON, D. C., FEBRUARY, 1910. NUMBER 5.

How to Heal the Sick, No. 11

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

I FEEL that I should make one subject plainer than I have during this course of lectures, and this morning I will give you my views on what I term the personality of God.

In my earlier writings I notice that I used the term attributes in speaking of God's characteristics. I think the word characteristics is much better. For instance, we have life, we have love and we have good. They are our attributes; they are given to us; they belong to us and are part and parcel of our organization; but they are not we. In speaking of God, for instance, we call Him Life. God is Life. That does not mean that God has life as you and I. When you take life from us we are what we term dead. If God had life as we have it, and we took that life away from Him, He would be a dead God, would He not? If God was dependent for His existence upon what we term life, life would be greater than God, would it not? Now you see Life is God, and God is Life; and wherever we see this manifestation of Life, whether it be in the plant, the flower, the shrub, the animal, the fish, the atmosphere, the earth, the movements of the heavenly bodies, and in all the worlds in their motions—everywhere, that Life is manifested—it is God manifest.

We are told that God is everywhere, in all and through all, and is All. Take the measurement and measure God, His characteristics of Life. Every globule of the atmosphere is filled with life. Every particle of air has its mission. The drop of water in the Potomac, if it is not controlled by artificial means, is in a mad rush for Chesapeake Bay,

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and from there on to the ocean. It meets the currents there and goes on with its rush forever and forever. Each one has its mission; and in all the so-called phenomena of existence nothing is still. There is no such thing as standing still. Everything is moving onward and upward forever. Motion is universal, and that God controls the manifestation, God is in it, and God moves it.

See the granite in the mountain's heart. It is the symbol of solidity and permanence, and yet there is vibration in it that sooner or later will make it obey that universal command, "Dust thou art, to dust thou shalt return." All is a passing panorama. Our bodies, which we see today, in twelve months will have passed away and new bodies will have been given to each of us. And it is so with all creation. It is a constant passing, a constant renewal. It is a continuous re-creation. The river as it flows on to the ocean is created every day, and from the mountain's heart burst forth the springs that go forth to form the river, and the river is being created every day. Constantly creation is going on everywhere. There is no such thing as stillness; no such thing as standing still.

Now, when we speak of God we cannot take this pantheistical thought—I want to be plain on this subject—that this manifestation of God that I have been speaking to you about is all there is of God; that God is in the earth, God is in the plant, and God is in the animal, and that is God. The Eddy school of Scientists take the plain, broad proposition that God is simply Law, Principle. Now I think there is something beyond that, and I am going to give you my views, and I hope that my hearers and my readers will understand my position upon this subject of Deity.

There is a law on the statute books that if a man commits an assault and battery he is subject to a fine. Now, do you love that law very much? Do you feel like gushing over it? There is a law that says if you steal a horse, you can be sent to the penitentiary. Are you gushing very much over the thought of that law? Does it appeal to you that you want to reach out and hug it? There is a law that governs all of our conduct and prescribing a penalty for its violation. Are you very much enraptured with love over such laws? The laws are all right, mark you, but are you in love with them?

Jesus Christ says you shall love God with all your soul, mind and strength, and love your brother as yourself. Now if God were simply Law, and we loved that law with all our mind, might and strength, that being His great command, we would have to love a law. Don't you see the absurdity of it? Every good citizen loves the law and respects the law. An Irishman went into the court room and kept his hat on. The judge told him to take off his hat. He looked at the judge, and said: "I will take off my hat to the dignity of the law, but I would not to you." We respect the dignity of the law, but we do not gush very much over it, do we? Do you love the law with all your mind, might and strength? It is an absurd proposition; and yet here is God.

God is not a person. That can't be, because He is infinite. If I were to start four messengers from here, and had the power to send them forth with the velocity of light, about 186,000 miles a second, I should let one go to the north, another to the south, one to the east, and

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one to the west, and let them travel till the figures known to our enumeration were exhausted, and then square the number by itself, and let the messengers then stop; they would be no nearer the end than when they started. There is absolutely no end; yet God Life is everywhere, and everywhere moving, the agency that controls in all and through all. It controls all, not only in all that, but in the minutiae of space, and He goes into you. The Life that is within you is God manifest. It is the manifestation of God that drives your heart and makes it beat, and rushes the blood through your veins. It is God that controls, moves and does everything. It is God that leads you and protects you in the details of life. It is God that prospers you, controls you, blesses you in all of your journey through this so-called life.

There is something beyond mere law. The apostle in discussing this in one place says that we cannot understand what God is, being surrounded, as he termed it, with this physical or material existence; but that by and by we will see it as it is, and will know God, because we would be like Him.

To me there is more of God than cold law, and yet God is unchangeable. To me the character of God is the sweetest thing in all the world. It is my defender; it is my protector; it is my success; it is my something that I lean on and trust, and let control me. It is something that I go to day after day, affirming my rights and bringing myself in contact with this universal Principle. It protects you, biesses you, prospers you. There is something beyond mere cold law. There is a something that we do love, and can love.

I think the word characteristics is much better than the word attributes, and if I ever republish any of my books I will change that word wherever I find it.

Now, when we look at is from this standpoint, we can understand our Savior's command to love God with all our mind, might and strength, and love our brother as ourself, and upon these two propositions hang all the law and the prophets.

That is the only creed of our church; to love God with all our mind, might and strength, and love our brother as ourself. Square your actions along the line of universal Love, and bring into practice that secondary proposition, do unto your brother as you would do unto yourself under like conditions and circumstances, and you are perfect. If you do, you will have power; you can move the mountains if you choose, for God Almighty is within you, and belongs to you, and you can do just what you wish.

The next thought that I want to make plain this morning is this subject of the non-reality of what we term matter; the non-reality of pain; the non-reality of disease. It looks plain enough. There is this beautiful God we have been talking about, who fills everything. You are His image and likeness. You image God in Love; you image Him in Life; you image Him in wisdom; you image Him in power; God is in us; His image and likeness. These characteristics of God belong to us, because we are created in His image and His likeness.

Don't you see how absurd it is to think and to say that one of God's children, His image and likeness, can have disease? Take the sunbeam. Would it not be ridiculous to say that part of it was rusted, that it had rust on one side? Would it not be absurd? What kind of a God would that be, and what kind of an image

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and likeness would we be if we lived, moved and had our being in God, and say we had fever, say we had asthma, say we had appendicitis in our bodies, and all kinds of infamous rot that goes around the world in the name of disease. Do you suppose that you could get any of these things and be in God? Not at all. They are no part or parcel of you; they are no part or parcel of God, and the very moment that you realize that you are perfect, the excrescences, as you might term them, pass away; they are nothing but the creatures of an abnormality created by what we call carnal mind. They are nothing but lies, manufactured and created by a liar.

One time there was a man who realized that he was the image and likeness of God; that he lived, moved and had his being in God. It came down into his heart, and he commenced to shout that he was free. He had had the belief of epileptic fits for forty years, and he never had another. It is only as we hang to these devil diseases in our consciousness and give them character and footing and hold that they have any power; and when you rise above them, understand and know that God Almighty Life belongs to you and you live in it and it in you, you can have no disease. The belief that you have is the only thing that holds you down. That is the realization, the understanding, that makes you free; it is the Truth that makes you free. The Truth is that we are God Almighty's children, perfect; perfect because Jesus Christ prayed that we might be. Then you can realize that you can have no disease. How do I know that this is true? I know that it is true by the demonstrations that are being made all the time. People come to us and pray to God Almighty through this Scientific realization, and destroy the belief of disease by the realization of the allness and perfection of God. What is the result? The so-called inharmonies pass away; the disease is gone and harmony and health are there; God's image and likeness demonstrates perfection.

Jesus says "If you do not believe me believe me for the very works' sake. What I can do you can do and all can do." All you have to do is to practice it; you can thus prove it. The time has passed when one can hide behind ignorance and answer "I do not believe."

Suppose a class of boys were sent to the blackboard and were given a problem in mathematics to solve. Some of them solve the problem; some of them cannot. The latter stand there and say "I do not believe anybody can do it." The other fellows did it, yet the ones who did not solve the problem stand up there and say "I do not believe it." There are your figures that show the solution. They would not, those who do not believe, be any bigger fools than these fellows that we meet all the time in the discussions of the principles of this Science.

I am surprised in my wide experience to notice that the so-called higher, intellectual people of this country are the ones that are least susceptible to this Truth. They are more completely governed and controlled by their prejudices. Take the so-called "big men" of our country, and you find they are filled with the thought that they are the whole thing, and when you come up to them—I am speaking from my own experience—and commence to talk to them about anything of this kind, if you do not know them you would get rid of them as bores. If one of these was your friend, he would say to you, as a very distinguished

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officer in this city now holding one of the principal offices of the government said to me: "Colonel, I believe you believe what you are talking about." They would believe you were honest if they knew you, but they would not understand one thing of what you were talking about.

When I first commenced to study this Science, a profound Scientist talked to me one time over two hours, and I have no doubt that the wisdom that he threw out was wonderful, but when he left I knew no more about what he said than one of these flowers would have known if it had been in the room. I simply could not understand what he said. It is so with them. They do not know.

God Almighty has chosen the weaklings, so to speak, to give out to the world the great lessons and ideas which He has sent forth. When Christ came He did not seek the priests, the lawyers and the philosophers, but went among the lowly. He took these and He taught them for three years how to demonstrate, and when He sent them forth, He sent them with a very simple message, to tell the people that the kingdom of God was come nigh unto them, thus bringing the kingdom of God, the kingdom of righteouness, right down into our consciousness, where we can realize, apply and be benefited by it. And the last command that He gave to those disciples was in substance this: "Take this gospel that I have been preaching to you and preach it to all the world, and these signs shall follow those who believe—not those who follow you, but those who believe what you say—the power to drink poisons, to overcome, to lay hands on the sick and they shall recover." That command and the promise stand today, and all the theologians in the world have been challenged and are challenged to show where that power has been taken away.

The power that existed in the days of Jesus Christ was the power of Truth. Truth never changes. Every truth is always in harmony with other truth. The same power by which the prophet raised the boy from the dead, the same power that healed Miriam of her leprosy, the same power that healed the Syrian general long before the days of Jesus Christ, existed in his day, and has existed since; and He promised us that the works that He did we should do, and even greater. It is because this universal law cannot be changed. Universal Good has an everlasting tenure, and there is no such thing as change. When we come to the realization of this and see the allness and perfection of Good, then we can understand that there can be no evil; then we can demonstrate and destroy the very appearance of evil, and give it its quietus in the realization of the perfection and the allness of God Almighty Good.

There are a few of these fundamental rules, which, if you will always keep in your mind, you can realize everything that comes before you. One is that all truths are and must be harmonious. There is no truth in existence today that is not in existence for all eternity. Another is the idea of these so-called opposites, such as light and darkness. Darkness is nothing, and never was. Only as the earth rolls on its axis does the sun become obscure, and the light hid. You can take light in a lamp and carry it around, but you cannot thus take darkness. Darkness is nothing. Thus there are truth and falsehood. Truth has an actual power. It is a positive something. Falsehood you can see by its very terms

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is nothing; it never was anything, although a great many lies have raised a great deal of disturbance, so to speak, in this world. A lie is nothing, because it is false; it never was anything. You can see that these opposites are all false. Only the positive is real. Health and sickness—health is real; sickness is unreal. Life and death—death is unreal; there is no such thing as death. There is a man-created institution here that is called death, that takes people off. Everybody is getting ready to die. They call it death, but it is not death. It is a passing out of this plane, but the YOU, the I, never dies. The bodies may pass away, but the YOU, the I, remain forever—the child of God, created by Divine law, and must live and does live forever.

Analyze these things and apply them and you will prove your proposition by the signs that follow.

Remember that all that is is Good, and as you nestle in the bosom of infinite Love and let it lead you, affirm: "God Almighty does lead me; God Almighty does protect me; God Almighty does bless me; God Almighty gives me health. I have strength, vigor, life, youth and beauty." Fill your casket full of positive good, and the opposite, evil, will never show itself, because there is no such thing.

Children of Royalty

ARTHUR P. BUCK

All power and wisdom both are mine
  And have been always, ever,—
Keen wisdom of a Truth Divine
  And power that naught can sever.

In me the Light, the Truth, the Way—
  For God is in me dwelling
And I in Him and, night and day,
  My heart with love is swelling.

Why, we are all the sons of God—
  Or daughters—and were never
(Whate'er they preach) foul, sin-filled clod
  But Father's children ever.

And Father gives each child all power,
  Truth, Wisdom—means of healing—
Dwells round and in us all each hour.
  There's naught keeps us from feeling.

His all-pervading presence here
  Except our own wrong thinking.
Heaven's ours. We've but the mist to clear
  To be life's fountain drinking.

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How to Heal the Sick, No. 12

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

FOR THE benefit of the stranger who may be with us tonight, I will state that the evening lectures are supplemental, or explanatory, of the morning lectures and are devoted to making practical the ideas then advanced.

The first thought that I will discuss this evening is the power and effect of what we term fear. Fear is the great leveler. It is the power that drags down and destroys. It is the mother and the father of every disease that exer existed, and of every inharmonious condition that ever was. The great law writer, Mr. Blackstone, in his Commentaries divides the conditions of mankind into two great classes, the wants and the fears.

All conditions of humanity are divided into two classes, those who ask and those who give—not only humanity, but the entire universe. We see the atmosphere, for example, divided into two zones, one cold, the other hot. These zones come together and harmony is restored. The whole world either wants or gives.

The great commercial world is divided into two classes, the ones who want to sell and the others who want to buy. The universe, so to speak, is divided into these same two classes, those who want happiness and the others who have it to give. One wishes health, the other has harmony to give. In other words, we want all the good there is, and we get it. And, on the other hand, we do not want any of the evil, and unless we fear that evil we get none of it. We are emancipated from fear as we bring ourselves into conscious rapport, or into conscious condition of this universal thought of I Am, or of God.

In our work, in our Scientific work, all demonstrations are made by what we term the spiritual realization. That was explained to a certain degree in the lecture this morning. We realize from whom, by whom, and to whom all that is is given to us. We realize who we are, and by making the proper affirmation we bring these into harmony, one with the other, and the result is that we get that for which we ask.

Man is the image and likeness of God; that is to say, he images God in Good, in Love, in Wisdom, in Life, and in Power; and in the degree that this image is accepted and appropriated by man in that degree is he great and powerful and strong; and in the degree that his fears control him and he denies the power that belongs to him, in that degree is he destroyed.

In this Science, and it is a Science, we have the power to be exactly that which we want to be, and we will be exactly what we make ourselves, whether we want it or not, because we will reap that which we sow, and it matters not how we try to avoid it. We can avoid it only

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by and through the way that Jesus Christ led the road. If you sow hate you will reap trouble, you will reap hate. A certain woman had a feeling against another, although she said nothing about it; the feelings of the latter became so intense through her subconscious mind that she could not endure her around her at all, and yet there never had been an unpleasant word spoken.

If you throw out the vibrations of hatred toward anybody in the world they will be reflected back into you. I can remember away back yonder that I thought it was pretty smart if I could make a trade and beat a fellow a few dollars in a trade. I do not mean by lying to the man, but getting the best of him in a trade. I remember one time I bought a fellow's sheep, some eight or nine hundred sheep, and he paid me $175 to get the sheep back, and then I thought that was awfully smart. I have known other people to feel very good over a horse trade when they traded off a poorer horse than they received. I have known people to buy cheap jewelry for eight or ten cents and sell it for fifty cents or a dollar, and they thought that was smart.

The world is full of that kind of transactions, but I tell you those who engage in them reap as they sow. There was never a man in the world who by grasping, as for instance by building a railroad that cost a hundred thousand dollars and selling it for three hundred thousand dollars to a set of innocent stockholders, was prosperous with that money. Yet all the great West was criss-crossed with railroads built in that way. A road would cost, say, a million dollars. They would then capitalize it for three millions. Do you see, two millions would be gained on that transaction by the investment of one? Those men made their millions and their hundreds of millions, but I tell you never one dollar's worth of happiness came from such money. Never a dollar's worth of happiness is derived from any money that is not earned in an upright, honest manner, and I would sooner have one dollar that had been earned in a righteous way than a million that had been stolen.

In this Science we know that we cannot afford to do anything but that which is right and on the square. We are the heirs of God Almighty. That does not mean that we have to wait till God Almighty dies to get His estate; it does not mean to wait until we die, either. What would His estate be worth to you after you are dead? It means that we are his heirs now and are in possession of the estate now, as you make the proper realization and have the proper understanding, and reach out your hands and take. It comes to us through the medium of universal Love, through Scientific application.

Now, if one of these children of God Almighty takes advantage of his neighbor, it matters not how, the penalty must naturally follow. It is just as wicked to cheat anybody out of a cent as out of a million dollars. The principle is just the same. I would not today cheat anybody out of a cent for all the money that could be given to me. I would not think of such a thing. I would not scar this beautiful intimacy that we have with God the Father, knowing that He supplies our every want with abundance and luxury, by any dishonest transaction. I do not think it is necessary to go through the world heralding your honesty. Honest men do not have to do that; all you have to do is to deal exactly "on the square."

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Our Savior said "Do unto your brother as you would have him do unto you." I will go a little further. I say "Do unto your brother as you would do unto yourself under like conditions." I have no doubt that in the days of our Savior the rule as He gave it was the proper rule, if the translation has come down to us properly. But I do not ask any favors of my brother; consequently, I would never ask a favor, and if I only did to my brother as I would have my brother do unto me, I would never give him anything. All I want of my brother on the face of the earth is his love. I do not want his money! I do not want his financial aid in any shape, form or manner. I do not go to man for anything. There is not a soul on the face of the earth that I would ask for a cent. If I had money to pay I would go to God Almighty and I would get the money there, or I would fail. That would be the only court to which I would apply; God is the only one on whom I would draw my checks.

These demonstrations come to us along our line all the time. Here is an incident I have told so often before. It is perhaps the most remarkable along this line ever occurred to me. But all my business transactions run along in the same way; but I am going to take the liberty of again telling it to this class tonight. Some newspaper printing had been shipped in and received the night before, and in order to receive the discount cash payment of seven per cent. we had to pay the bill within ten days. We never took the ten days; we always paid spot cash as soon as the printing came. My son, who had charge of our financial affairs, told his mother that considerable money had to be paid that day, and I suppose she wanted us to take a check on her bank and pay it. When I came down to breakfast she said to me: "You have some pretty big bills to pay, haven't you?" "I do not know," said I. I asked my son and he said he had something over seven hundred dollars for newspaper printing paper. "That is nothing," said I; "pay it," He said he would be glad to pay it if he had the money. "How much money have you?" "I have $9.65." "You will get the money out of the mail." Now such a thing had never occurred before, and never has since, that we got that much money out of the mail. My wife spoke up and said: "Suppose you do not get it." She wanted me to say, "I will take one of your checks." I said: "It is a case where I do not suppose. That paper was bought in the regular course of business connected with our work; it is necessary to pay for the work and God Almighty will pay for it in His way, and I do not suppose anything about it." Well, they urged me again, and I said to my son: "If the money does not come, we will go out and I will kick up a brick and turn it into enough money to pay the bill." I heard nothing further from him until night. When the mail was opened he had enough money to pay the bill and at night had $105 in the bank.

Now there was reliance and trust in the one Omnipotent Promise. If you will apply that thought to every department of metaphysical endeavor and demonstrate you will win on everything.

The same idea applies to sickness and injuries. I have a lady in my mind now, who, but a short time ago, within ten days, fell on her wrist. The doctors examined her arm and said it was broken, and they wanted her to go to the hospital or somewhere and have it fixed. I had a talk with one of the doctors over the 'phone myself, and he told me that

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the arm was broken. He called it by some name, I do not know what, and I do not care. She refused to have any nonsense about her hand, relied on God Almighty, and within twenty-four hours she could use her fingers as well as I can now use mine. God Almighty had healed the bones. There is no doubt the bone was broken, according to material thought, but she utterly refused to have anybody's help but God's, and the result was that her hand is substantially well today.

I had that hand crushed, utterly crushed, and all the surgeons in the world could not have set the bones. Consequently, I did not go to a doctor to have the bones set. I covered the hand with a handkerchief so that I could not see what it looked like, and commenced to treat. Within a short time the pain had ceased, and in about three weeks the hand was as well as it is now, perfect.

It is he who burns the bridges behind him and stands firm upon the rock of eternal Truth that succeeds. The man who goes crazy over an idea is the only man that ever gets there. Do you suppose these Wrights would be flying today if they had been mixed up with yachts, automobiles and every other kind of thing in the way of locomotion? Not at all. It is the man who gets an idea and stays by it, hangs to it, live or die, that wins. That is the only kind of man that can win in this Science or in any other line. This is not the kind of religion that comes down through the roof like that of the Georgia negroes. It is a religion that has to be proved to your intelligence; it has to convert your mind, your intelligence and your judgment; and when it is proven to you you know it. Now accept nothing that is not proven to you. I only ask my students to test it. I do not ask anybody to believe.

Here is a Truth. Study it, test it, and you will know it yourself, and you will be as crazy as any of us by the time you have studied a little while. I know when I commenced to get into this thought and to study I was hobnobbing with these so-called big men. I had been associating with them for a great many years. I had the respect of those that were in my clique, and the hatred of those that were on the other side, standing in good report both with my friends and my enemies. My friends would not believe it when I would tell them, even if what I said was absolutely true; they would not believe; they would think I was telling them a story. I would sit down and talk with them time and again, these high statesmen—four or five of them are dead and gone now. While they believed in me, they did not believe one thing that I told them. One of them told me: "I will say to you, Colonel, that I believe you are honest, but I can't believe your doctrine." One of them, the greatest statesman that this country has produced in twenty years, died. He was a personal friend, an intimate friend. So far as I could see he believed in this Science even as I did myself. When he came to be sick he passed out, and the word Christian Science never was uttered in the presence of the sick that I ever heard of. Within the last fifteen or twenty days a friend of mine, an intimate friend, who lived not two blocks from my house, died before I ever knew he was sick. We have had intimate talks over this matter, and his life could have been saved.

I could go on and give a list of hundreds of cases from my various experience of men and women who have died and never had the courage to call upon

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this Truth. Almost all of them could have been saved.

This is wonderful. When they get sick they get scared, and they do not even think of anything except to rush right to a doctor, and when you divide the responsiblity of this Science with a doctor then you are going to rue it, although in our practice we do not dare to say that you shall not have a doctor.

In Trenton, New Jersey, a woman was dying. There were two doctors in the house. I was told the situation by telephone. I commenced to treat immediately. We treated against the fears of the man-made laws of the doctors, and the next morning the woman was substantially well.

I will mention the case of a little boy right in Washington, the son of a leading architect, whom, if I were to mention his name, you would all know him. They telephoned me one night about one o'clock that the boy was dying. There were two doctors in the house. I told my wife to treat against the fears of the father, the mother and the doctors. I told them to let me know how the boy was in an hour, and in that time he called me up, and said that about thirty minutes after we commenced to treat, the child went to sleep, and that the doctors said the crisis had passed, and they had both gone home.

I dislike very much to talk about cases with which I have been connected, because the people will say I am blowing my own horn. I do not have to do that. God Almighty is my only supply and my only store. But oh! if I could by the aid of infinite wisdom, power and strength formulate some kind of a word that would arouse this sleeping world so that they would wake up and no longer remain upon this brink of death upon which they lie, keep them from going over this dam called death! You should turn about and look to eternal life, and hang there. If the world would do that there would never be another death. It is fear that causes all the deaths in the world; it is fear that causes all these sufferings in the world, and without this power of Divine Love it will continue. But, thanks be to God, this Truth is gradually spreading. I had a clipping from a magazine a few days ago in which it said that, if this Truth advances as rapidly as it has in the last ten years in ten more years there will be seventy million of people in the United States that believe in it. Ten years ago, or thereabouts, I made this prediction, that in twenty-five years the last concoction of materia medica would have gone down the throats of any of God's children. But until they get strong you have to temper the wind to the shorn lamb. Until they get able to take strong food we have to give them milk, and we have to carry them in our arms till they are able to walk alone. Let love be the guiding star controling all of our conduct, and this will fill the world gradually with the blessings of the Truth, which our Savior says shall make us free.

Personal responsibility is the very keystone in the arch of human character. Without it, no sane philosophy or livable scheme of life can be constructed.

Your work will be easy if you do it in the Spirit and quietly affirm:

"It is not I but the Father within me, He doeth the work."

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"Christ in You the Hope of Glory"

JOHANN SCHEEFLER, A. D., 1657

"God's spirit fall on me as dewdrops on the rose,
If I but like the rose my heart to Him unclose.

The soul wherein God dwells—What church can holier be?
Becomes a walking tent of heavenly majesty.

Lo, in the silent night a child to God is born,
And all is brought again that ere was lost or lorn.

Could but thy soul, O man, become a silent night,
God would be born in thee and set all things aright.

Ye know God but as Lord, hence Lord His name to ye;
I feel Him but as Love, and Love His name with me.

How far from here to heaven? Not very far my friend:
A single hearty step will all thy journey end.

Though Christ a thousand times in Bethlehem be born,
If He's not born in thee thy soul is all forlorn.

The cross on Golgotha will never save thy soul,
The cross in thine own heart alone can make thee whole.

Christ rose not from the dead, Christ still is in the grave,
If those for whom he died are still of sin the slave.

Hold there, where runnest thou? Know heaven is in thee;
Seekest thou for God elsewhere, His face thou'lt never see.

In all eternity no tone can be so sweet,
As where man's heart with God in unison doth beat.

What'er thou lovest, man, that, too, become thou must:
God if thou lovest God, dust, if thou lovest dust.

Ah, would the heart become a manger for the birth,
God would once more become a child on earth.

Immeasurable is the Highest; who but knows it?
And yet a human heart can perfectly enclose it."

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New Year Resolves

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IT IS a good thing to make good resolutions. It brings your mind into a channel which will bring you success, harmony and happiness. It trains you to think properly. It is better for a man to resolve that he will do right, even if he falls before night, than it is never to have had that opening of sanity. A good many people are like the Irishman who had been a great drinker. He swore off and made a resolution that he never would go into another saloon, never would take another drink. The first saloon he came to after he made his resolution he walked by with his head up, as bright as a man in the fulness of his power, but after he got by thought it would be a good thing to go back and repeat his resolution. He thought his good resolution deserved encouragement. His first resolution did him some good, because it really did take him past the saloon.

Good resolutions, made in good faith and backed up by an understanding, will have a tendency to do a great deal of good. So let us here this morning detail a few of these resolves, that not only ourselves here assembled but our readers and all others may consider these good thoughts.

In the first place let us resolve that we are going to trust God during the coming year for everything. Very few of us, if any, fully realize the beneficence of such a resolution, carried out. You heard read this morning the words, "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you," etc.

Now those are promises, promises made by Jesus Christ, and every one of those promises is just sure of fulfillment if we ask in good faith, or seek or knock. This thought of orthodoxy does not mean absolutely nothing. I was going to say it is worse than worthless, but it is not. It is better than absolutely nothing. But the kind of religion that takes you hobbling along through life, not knowing "where you are at," and if you are a thoroughbred, you are dodging the future—think of it. There are a good many more of them dodging hell than there are hoping to get into Heaven. The idea of a religion of love and to love religion per se was something that never came into my consciousness when I was in it. God was inexorable justice, or so it was taught, but I never could see the justice of God's putting a fellow into the fire and burning him forever for just what few sins he could commit here on this earth.

I was a wayward boy. I have ridden a mule fifteen miles at night to visit a man's watermelon patch; we got off our own little deviltry as boys do. I was sure to be punished by hell fire. Finally I joined the church. I did not want to go to hell and burn and I was baptized. After that, of course, I had a clean bill of health until I lapsed, and that is the

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way with the world. Through fear they rush for salvation until they think they have got it, and then they become easy, and then lapse back, and then we are told the latter end of that man is worse than the first. If he would in the first place have had only a good warm box, then he would get a red hot one.

Now don't let us have that kind of religion, or religious idea, but let us trust God. Here is a living principle, a beautiful, loving God. Of His form we know nothing; we do not know, but we know that He is love, we know that He is wisdom; we know that He is power; we know that we are his image and likeness and that we dwell in Him. This Spirit animates and controls you if you so trust and live up to your privileges.

One meaning of trusting God is not to worry. Drive out all of this fear. Fear is enmity towards God. There is no Godliness in fear. The Lord hates a coward, they say, and it is true as Holy Writ. There is no room in the kingdom of harmony for the coward. There never was one that got there and there never will be one. It is utterly impossible, because you are afraid of something and you are inharmonious, and if you fill your mind with this God love and Truth you can have no fears.

If you resolve that you are going to trust God in your business affairs, and bring to that a resolution to do the square thing, to deal righteously and honestly and give every one a square deal on the square, you will be prosperous, because as you sow you reap.

This idea of lying awake nights, scheming and worrying, making plans how to do and how to avoid, is not trusting God. It is trying to get on the other side and trying to do God's part of it, and this results always in failure. "Commit your ways unto the Lord and trust in Him, and He will bring it to pass." That is the promise. There is no more necessity of your being poor, of your being destitute or suffering from lack than there is in your being sick, or your having no sunshine, or having no air to fill your lungs with. If you do suffer along those lines it is your own condition of mind that makes it so, because you are a free agent, and you can be or not, as you so declare and so trust, or fail to trust. Commit your ways unto the Lord, and God Almighty Good, and affirm, "God Almighty Love, Good, does build me up, fills my coffers with money, and makes my surroundings of luxury." Then there is nothing too good for you. These fellows that go along skimping through the world, saying, "This is too good for me, and that is too good for me," are simply barring themselves out by limitations. All that is in this vast universe of beauty, of plenty, and of gorgeousness, you may term it, belongs to you. Nothing is too good for you. Are you afraid your wife buys too bright a feather? Look at the lilies. God Almighty made them, and our Savior says, "If God so clothe the grasses that today are, and tomorrow are thrown into the fire, how much more will he clothe you, how much more will he beautify you?"

Take a view, as it were, of the vast panorama of God's kingdom. In the whole phenomena of existence everywhere, there is nothing but the beautiful that comes from the hand of nature. That is so in this whole landscape, as we might term it, of the world's existence. Only man is vile, and man is vile only as he trains himself to think villainy, to think dishonesty, to think scoundrelism.

I tell you that the devil of evil is at

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the bottom of every inharmonious condition that the sons of men are subjected to. There is no need of our trying to wipe that out; we can't go behind the bush and say, "It was my grandfather, or my father," or along the line of ancestry, and try to cast the blame on them. The proper thing to do is to look at ourselves. Read the parable of the moats and the beams, and then look for the beams in our own eyes, and quit looking for moats in our brother's eyes. Look for the great big beam in our own. Resolve in this new year that this great big beam shall not remain in your eye, and let our brothers take care of themselves, so far as any criticisms from us.

Oh, for some people it is perfectly lovely to get together and talk against this fellow and that fellow. They come to me to talk to me about people. I just turn them right down. I simply will not have such talk breathed into my ears. I am not going to talk about anybody, and I am not going to allow anybody to talk to me about others. It takes two to slander, the one who speaks and the one who receives, and I think the fellow that sits and listens is just as mean as the other; and I will not have anything to do with that kind of thing; I will not have anything to do with people that come in that way. If this hits any of you put it where it belongs and let it be a lesson so teaching you that you will never do it again.

You have to resolve to be clear, square, upright yourself and let your brother alone. His business is none of your business.

Another good resolution to make is to resolve that you are going to have good health. That is an excellent resolution. It seems as though God came to my relief this morning. I wrote these head notes out last night, and woke up this morning with a belief that I had caught cold all down my back. When I came to consciousness I "did not do a thing to" that cold. I just went to work and kicked it out of the bed, mentally, telling it to go to the devil. It went, and that was the end of it. If I had said, "Yes, get some liniment and rub my back," I would have been running around here in a little while all stooped over.

I knew one of the nicest men in Illinois who was absolutely killed by what they term lumbago, and I could have cured him in five minutes if I had known then as much as I do now.

These so-called diseases are devils of evil that fasten on you. Therefore, resolve that they shall receive no quarter in your household; denounce and deny them, and if you can't do any better, hit them mentally right between the eyes and tell them to go to the devil where they belong. As Patrick Henry said, "If this be treason make the most of it."

You have to think right, fill your mind with proper thoughts, fill yourself full of the thoughts of good, of love, of harmony, of strength, and of youth. When you do this you are going in the direction to make all of these things come true in manifestation before your eyes. Therefore, resolve to think right, to think health, to think harmony, to think love, to think good, and twelve months from today you will look younger than you do now; what few wrinkles you have will have passed away, and you will just commence to prepare to live.

I have no more thought in my mind of passing through that hell that they call death than if it did not exist. I am not preparing to die at all. I am not trying to escape hell here on the other side any more than I am hoping to get

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over there and get the good things that are there. I am enjoying the good things right now that God Almighty Good gives to His children, and I expect to enjoy them, and I expect to enjoy them forever. If this devil of evil ever gets the best of us, so that we pass through that hell called death, we have to overcome that error.

I tell you it is error to die, it is a sin to die. Think health, think harmony, and taboo all such thoughts as that of death. God is eternal Life, you are His image and likeness. God never created death and He never could, because everything that God ever did create, and everything that He could create must be in His image and likeness. You can't pull a lie from the Truth or a streak of darkness from the sunbeam. These things must go in harmony. All truths must be harmonious, one with the other, and there can be no such thing as reality in death. Jesus Christ says, "He that believeth on me shall have passed from death unto life and shall not see it."

It is a pretty good resolution to resolve that you are going to be happy. Now there are a great many people in this world who are suffering from misery in their minds. They have brought their minds so into that line that they reflect through their bodies, and the body sympathizes with the mind, and they have misery in the body. Resolve that you will be free from that evil this year, and that you are going to be happy. Realize that you are the image and likeness of eternal Love, eternal Life, eternal Good, and that you live, move and have your being in it all the time.

A great many people mourn for the dead. It is not proper to do so, I think. In a great many ways I think it has a tendency to drag one down, although it is hard to avoid it according to every one's ideas. But there is no such thing as death. All is harmony and all is life, and the ones that pass through that gate called death, are simply changing their condition. While it is error to go, yet it is not such error but that it will be surmounted by the Truth. And our teaching goes on; we do not stop this study of infinite Mind, infinite Wisdom, but it is a constant, perpetual going up. If we slip and fall and die, we have to get hold of ourselves and go above. I know that those who have passed through that which they call death are not dead. I know it. I could not have said that a few years ago, but I know it from my knowledge and my experience. There is no such thing as death. There is a change of condition, just as if I were working here in my office, and I would take off my coat and go into another room and go on with my work, or some other form of my work.

I have no doubt that those who have gone beyond are being taught there. We are told in the New Testament of the spirits being taught in prison. I have no doubt that these lessons go on perpetually. But remember that there is one infinite Source, one omnipotent Mind, one omnipotent Life, that is in all and through all and is All, and that there is the place for you to go for your sustainment. There is the place to go for your leading. While I believe in the existence and the happiness of the spirits that have gone on, and while I believe they have Life, and believe they are at their work, I will allow no person living or dead to lead me. God Almighty wisdom is my Father, and I look to Him for sustainment. The way I look at it, this being led by a spirit, or a person, either living or dead, is error, and almost uni-

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versally wrecks those who follow such leading. Everything, therefore, is for God Almighty Truth. That is the road to happiness, that is the road to perfection. Let no one lead you but the one indomnitable Perfect Good.

They come to me and tell me of this and that system of healing, and that if I would adopt it it would be so much better. They say hypnotize your patients and you will heal them right away. And they have their other systems of healing, lots of them that I could go on and mention showing their weakness and their strong points; but my universal answer is this: "If it be true that God Almighty heals the sick through man, then that is the first great Power, and what is the use of taking these secondary conditions, while you have a right to the first?" Take up the old rule of law when giving testimony. You have to give the best evidence, and you are entitled to the best. The fellow that had but one suit of clothes said that he always liked that because he wore the best clothes he had. So I think it is a good idea for us to stick right to the best, and not allow anything else to come before the omnipotent Truth. Then you will be happy; then you will be harmonious; then you will be consistent.

I think that persons who permit themselves to be hypnotized, placed under the control of any other mind, are simply destroying themselves. I think it can only result in the ultimate destruction and tearing down of the hypnotized person, which they never can get rid of until Divine Mind makes them free. I would no more permit myself to hypnotize anybody than I would permit myself to commit any grave crime. I regard them both equally of evil, and from evil; they are evil. I know that in saying this I am tramping on the toes of thousands of so-called New Thoughters; but I tell you you have to hew to the line. God Almighty Love is All in all and through all, and we do not have to resort to these engineries of destruction for the upbuilding of mankind. Every time you destroy a person's mind and take possession of it, you make the person weaker, until by and by a snap of the finger will turn one of them with a thought, and he may not know you are there until you are hit by the thought. I have seen that done.

The fellow who is habitually being hypnotized and follows it for years, either ends his life as an imbecile or in an insane asylum. It always destroys and tears down, and the only possible excuse there can be for hypnotizing anybody would be when it is practiced by a celebrated English surgeon in India, who has charge of a large hospital there, and instead of using anaesthetics permits patients to be hypnotized. Such would be the only possible excuse.

In conclusion, resolve that you are going to be God Almighty's child this year; that God Almighty is going to lead you; that you are going to work in His vineyard; that you are going to send forth this Truth; that you are going to be a man or a woman working for the advancement of your brother; that you are going to be brave enough to do right; that you are going to be brave enough to love God with all your heart, mind and soul, and love your brother as yourself; that you are going to be brave enough to hew straight to the line of God Almighty Truth and let your actions be controlled by Love and Love alone. Do this and in blessing God Almighty will bless you; in multiplying He will multiply you, and your life will be a benediction not only to yourself, but to all with whom you come in contact.

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The Misery Hunter

Every one knows her. She has two deep lines between her eyes and a plaintive droop to the corner of her mouth and to her eyebrows.

If any one speaks harshly he means "her."

If any one criticises a fault he means "her."

Whatever is said she applies to "self."

Every coat seems to fit her and she puts it on.

She wears all the boots that pinch.

She carries a chip on her shoulder from morning until night, and whenever any one comes near her she expects it to be knocked off. The result is the same —she is offended, grieved, hurt, she is so sensitive.

She is losing all the healthy enjoyment that comes her way.

She is missing half her life because she is looking for snubs.

She says she can't help it. She can.

It is a very easy matter to let those slights, imagined or real, roll off one like water off a duck's back. It takes a little bravery for the first three or four weeks, but after that it comes natural enough.

The sensitive woman is one of the most miserable in the world. It doesn't pay to be miserable, especially when a healthy effort will bring happiness.—*Chicago Journal.*

The World

The world is well lost when the world is wrong,
No matter how men deride you
For if you are patient, and firm, and strong,
You will find in time (though the time be long)
That the world wheels 'round beside you.

If you dare to sail first o'er a new-thought track,
For a while it will scourge and score you;
Then, coming abreast with skillful tack,
It will clasp your hand and slap your back
And vow it was there before you.

The world means well, though it wander and stray
From the straight, short cut to duty;
So, go ahead in that path, I say,
For after a while it will come your way,
Bringing its pleasures and beauty.

—*Ella Wheeler Wilcox.*

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Live Your Religion

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE subject this morning is "Live Your Religion." That means that you must take into practical life in all of the affairs of life this religion that you are taught and have been taught. As we have taught you, fundamentally it means that you must love God and must show that love by exhibiting the same affection towards your brother; and that means that you should be honest and upright in all the transactions of life; deal right "on the square," Let it be said of you that your word is just as good as your note, just as good as your bond. Both should be absolutely good.

If an obligation is such, even by construction, that the world would think that you were honorably bound to pay, you should pay it. If, even by your own carelessness or neglect, you lead other persons to assume obligations because you are behind them, even though you are not legally bound to pay such obligations, fulfill them. I had a little test of that last month. A man had been giving a person credit. He had given that credit because he thought I was behind it, which I was not, but I paid the debt because I felt as though he had assumed that I was security for it.

Don't allow yourself to be made a cat's paw to drag other people in and let them "hold the bag," as we used to say out west. Deal on the square. Do unto others as you would do unto yourself under like conditions, and make your religion something more than putting on a white shirt and a long face, and prepare-to-meet-thy-God expression, and keep awfully good on Sunday and go out on a week-day and cut the very daylights out of your brother if you can do it, and yet think you are serving God. I have seen that kind of religion. It is a false coin, there is nothing in it. The only religion in the world that is worth anything is that which goes right down and deals "on the square," in a perfectly honest way. You do not have to believe in any dogma to be saved. You do not have to hang on to any relic called "being saved by the blood." What saves you or damns you is your own conduct. You will be precisely what you sow; you are responsible for your own condition of mind and you can't lay it on somebody else. Our Savior came to teach us the Truth, to lead us in the lines of the Truth that will make us free. That Truth is that God Almighty Love is paramount and we are the image and likeness of Love in Him; and if we fail in imaging Him, this great, beautiful Father, we will be responsible for our conduct and will be judged accordingly.

More hypocrisy has been clothed in the garb of religion during the world's history than anything else, and is today. Religion has been a convenient cloak for the world's rulers of all history under which to perform their deeds of deviltry, of cruelty, of wickedness, and

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of heartlessness, and the religionists have taught their followers to believe in their dogmas, false as they were, and to face death in any form whatever, believing that there is a place somewhere else, and that there they will get their reward. All such doctrine as that is a relic of bygone ignorance, superstition and prejudice.

We, in this broad, enlightened century, cast all that aside. We come out upon the platform of reason, of philosophy and of logic, and anything that is not in perfect harmony with perfect Truth is a false coin, because all Truth must be harmonious. We have only one measure which we can use.

In view of all these principles and of these lights it becomes us to live a life of truth, a life of honesty, a life of perfection; it becomes us that the world at large may know this Truth even by reflection from us, and we are preaching the gospel not only by word of mouth and by pen and printing, but by our very conduct. They point a finger at you and say, "There goes a long-faced hypocrite," or, "There goes an honest man." They say, "I do not know, I do not care anything about his religion, but I know that he deals on the square and is straight." Live thus and your life is a blessing. It is recommendation to all as a Scientist to bring in the sheaves, and your diadem will be filled with stars when you receive the glad plaudit, "Well done, thou good and faithful servant." Let your words speak through your actions so that people may see what you are, may judge you rather by your conduct than by what you may say. Actions speak louder than words.

Another evidence of this religion that you must live is that it manifests itself in love. It looks strange from our old teachings that mankind should be loving one another. This looks strange in view of the old condition when we would come up and see this fellow and that fellow and think, "They are all right, but we above all are the best in the lot," and carry that thought of love into our practice, and thus love ourself, and if possible do the other fellow up before he did us up.

That kind of Love is no good. There is but one measure, the Fatherhood of God and the brotherhood of man.

If you love upon that basis you will be successful; if you thus love you will have friends; you will always be prosperous; you will always be healthy, and no wave of trouble can cross your peaceful breast.

Live your religion and let it manifest itself in love, love to your brother. Love your brother as you love your Father, and let it manifest itself not alone in words; for, you see, actions speak louder than words.

Ours is a religion that is practical. It covers all the affairs of life. It is not simply for a Sunday, but it takes you along every day in the week. Now about this subject of Sunday. I think it is a good thing to be good on Sunday if you can't be good on the other six days. It helps you to be good one-seventh of the time, anyway, but I believe in a religion such that you can afford to be good seven days in the week, and let every day be a so-called Sunday. Deal on the square. So far as this seventh day worship is concerned, I do not care anything about it, one way or the other. If any one wants to worship because it is the seventh day let him do it, I do not care anything about it. All days to me are alike.

Jesus Christ was raised on the seventh day of the week. That is why the Christian world keeps the Sabbath. God, ac-

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cording to Mosaic history, rested on Saturday. Now nobody knows what day Saturday was or what day the first day of the week was. I doubt if the calendar since the days of Jesus Christ has been kept correctly. Certainly we know nothing about Saturday. It is one thing in one place, in another it is different. I do not believe God rested at all. I do not believe there is any such thing as for God Almighty to rest. I believe that universal Life lives forever, never rests. I believe it is constant, perpetual Life, onward and onward forever.

Now, as I told you in my lecture of last Sunday, that does not mean that we do not love God. There is something there that we cannot understand, but we do love God. He is the sweetest character in all the world. He is a character that takes you by the hand and leads you along and fills you with peace, with health and happiness. But we cannot understand, as the apostle said, but by and by, he said, we would understand and we would see Him as He is, because we would be like Him. Let us take what we do understand and enjoy it, and do the best we can, and by and by we will know by His infinite Mind.

Take this religion, live it and be healthy. It is just as necessary for you to have health as to have a happy mind. When you find yourself getting sick according to material thought, give the so-called evil the realization, the thought of the allness and perfection of God, Good, and kill it; drive it out and destroy it. The really Scientific person must enjoy health; he must enjoy strength; he must enjoy youth; he must have the perfect exercise of his faculties; he must have the exercise of vigorous health and strength. These all belong to you as the harmonious image and likeness of God. You have to have them all. Live your religion and you can have them.

Another thought which you can have if you wish. If you live your religion you can be prosperous. That does not mean that every time you see a friend that you can rope in for five dollars you will strike him for a loan, and then when you get what you want go off and never pay him. Do you know that there are oceans of people in this country, I do not mean in this city of Washington, but all over the country, who do that? One day a so-called Eddy Scientist came to me and said, "I have had a demonstration today." "What was it?" "I met a member of Congress from Texas (calling him by name), and I told him I was hard up, and wanted him to make me a loan, and he handed me out fifty dollars." That man never was known to pay a debt so far as I ever heard of. He never paid me and he owed me a good deal. That was a "demonstration." That was not a demonstration of our religion. We demonstrate from God. We do not demonstrate from our brother by borrowing money from him, by lying and telling him we will pay it back when we never intend to pay.

Go to God Almighty and affirm Scientifically that you being his heir have all, and all belongs to you, and you thank God for it in the name of Jesus Christ, and do not then try to answer the prayer. As I have told you time and again, the great cause of failure in almost all kinds of prayers and all kinds of demonstrations, is that the so-called operator, you may call him a healer or whatever he is, is not satisfied to ask, seek and knock, but after he has done that he wants to go on the other side and open the door himself. He is not willing to wait. He wants to go and open the door. You ask, seek and knock, then if the door does not fall open

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you want to go inside and open it yourself. In other words, you want to do God's part. We must know that our prayers are going to be answered, and if we do the answer will come every time. The fellow who doubts fails every time; he not only wants to do his own part, but he wants to do God's part as well.

Live your religion and you will be prosperous. This means that you have to trust God for everything. It is a beautiful thing. It saves so much trouble. In the old way when we would go to bed we would think about business, and if it did not unravel we would tumble and lie awake, get up and walk the floor, get hold of some newspaper and read and try to deaden the senses so we could go to sleep. That was the old way. The new way is this: Affirm, "God gives me sleep; beautiful, restful, healthful, happy sleep; God gives me prosperity; He prospers me in all my work; leads me and directs me in all things that I should do; takes care of my business affairs; protects my house and my family from wicked people, and in all other ways; covers me and mine with the canopy of his Love; and we all live, move and have our beings in Him; and I thank and I praise Him for all this in the name of Jesus Christ." Then you will go to sleep. You do not have to get up in the night and worry. God takes care of that. If these worries come up in your mind say, "Get behind me, Satan, for it is written thou shalt love thy God with all thy heart, mind and soul, and Him only shalt thou serve." It is He that you should trust, and the promise is that He will bring it to pass. That is the thought.

Now carry that thought into your business affairs; carry it to bed; and when you get up and see the beautiful light, thank God Almighty for harmony; thank Him for protection during the day; thank Him for prosperity. Fill yourself full.

Live your religion and you will grow young; the wrinkles will leave your face, and when your friends meet you they will say, "How much better you look." Some gentlemen I know who have had these experiences. While their heads are a little gray yet, I told one of them a few days ago that I thought they would have to put short pants on him before long, he would become a mere youth. There is nothing can hold one down if he trusts in this great Truth. Simply Love, and everything shall be added unto you. Seek ye the kingdom of Good, the kingdom of right, and all shall be added unto you is the command of Him who spake as never man spake; the command of Him who is the way and the life; the command of Him who is our leader, and from whom we receive the great wisdom that leads us along the pathway of eternal Truth.

"Strive evermore to form within thy mind
The feelings that to other lives belong;
And, on that stepping-stone, rise to the sight
Of the divine unchangeable laws of right."

—*George McKnight.*

"I admire the man who moves and speaks from honest conviction. The man who has no real working theory of life is like a poorly constructed engine. He loses power through the excess of what, in mechanics, is called 'lost motion.'"—*Anonymous.*

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Religion Should Be Practical

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE tendency heretofore has been to cover what we term religion with mysticism, everything mysterious. Away back as far as the days of Moses in the land of Egypt intelligence and knowledge of almost every kind were confined to the priesthood. So also with those who worked under what is termed Brahmanism. The priesthood covered everything with mystery and the people in common knew nothing. After the beginning of the Christian era we still find the tendency to mystify. When Constantine brought the religion of Jesus Christ and made it the religion of the Empire, the churches were filled more or less with pictures and objects of worship, like they had had in the pagan churches. We now find that that relic of ancient ignorance has been adopted by some of the greatest churches in what we term the Christian religion. Some of them, even in this enlightened age, conduct their services largely in Latin, and their parishioners know nothing of that language. They mystify. You are saved by this or by that, you know neither why nor how. Their most eloquent discourses are often preached from the text, "Great is the mystery of Godliness."

Religion to be worth anything must be practical. The religion that we present is not covered with mystery, there is nothing difficult about it. There is nothing that I can do that every person under the sound of my voice, or who may read my lectures, cannot do himself if they will apply the principles. Here is an emphatic rule, that unless a proposition is susceptible of self-demonstration it is false coin. This mouthing about something that is no good has passed away; and if your religion or your philosophy, or your logic does not prove itself it is worthless. I ask nobody to believe me any further than the proposition demonstrates itself. As Jesus Christ told some after they discussed who he was: "If you do not believe me believe me for the very works' sake." Let them talk; let the works talk; and wherever the tree brings forth good fruit you know the tree is good and the opposite rule is always true.

Now there it is. We present to you a religion that has power to roll back this mysticism, to make everything as plain as a b c. It has the power to make your business affairs,—something which occupies almost the entire human family from the time they arrive at the years of discretion until they tumble into the grave. I say this religion has the power to simplify that and give you perfect success in every avenue of your undertakings, if you will follow the rules and apply the doctrines; rigid honesty, loving your brother as yourself, being brave enough to do right under every and all circumstances and conditions. If you do this this religion will never fail to fill your coffers.

This religion has the power to destroy the fear of death, to remove the dark

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blanket of sorrow that lies all over the human family; it has the power to dispel the clouds and enables you to look into the bright blue sky of God Almighty Love and see redemption, not only for yourself but for the whole human family, annihilating all doubt, and placing you squarely and firmly upon the pedestal of a master, manumitting you from the slavery of fear, if you but follow the rules.

This religion has the power to dispel every thought of human misery, all kinds of sickness, all kinds of inharmonious conditions that come up from this so-called physical body, freeing you and enabling you to destroy, denounce and annihilate every pain and ache and every inharmony or unpleasant condition of the body or the mind. It gives you the power to read your title clear to mansions in the skies.

It has all this power. It goes further. It has the power to place you upon the pedestal which God Almighty Truth has designed you. It has the power to open your eyes as to what you are and who you are. It has the power to enable you to exercise the power within yourself, and to do all the time, instead of being done.

If a person could believe all this—and I say to you that every word of it you can prove yourself; you do not have to take my word nor anybody else's word for it—I say if you could realize this moment that you were in possession of the way whereby you could accomplish all these things you ought to be happy, ought you not? But ignorance, superstition and prejudice are the dead weights that are holding down the human family today. Superstition and prejudice are not confined to the illiterate; are not confined to the poor. I believe the higher you go the denser and deeper is the prejudice. Take one of these members of Congress or United States Senators, or one of these great executive officers, who has aspirations for advancement, and let it be known that he, even by in-direction, winked at what we term God Almighty demonstration along the line of this Science, and the rank and file, the dogs of prejudice and of hate, would hound him down until he would be destroyed. I know a great Senator, whose term expired the 4th of last March, or will on the 4th of March to come, I am not sure which, who was destroyed because his child was healed of a disease that the doctors pronounced incurable, by mental thought, and he had the manhood to stand up and to give the credit where the credit belonged. When they elected the legislature that was to elect him to the Senate the doctors did not attack him on that particular line, but they charged him with being a friend of Standard Oil, a sleuth for railroads, a corporation counsel, under every and all conditions blackening his character before the minds of honest people until they have either downed him or he will be downed. I was told by another Senator when I was talking with him about this, that that was how they managed everything.

This prejudice makes every man a coward who is afraid of what we call popular clamor. Our public men are nothing but servants from the time they leave their well-equipped and comfortable homes and come here until they return. They are afraid of their shadows because of what we call this popular opinion. I have never been an office-holder, but I have been with office-holders all my life and I know all about it. They do not dare to take up this thought. Many of them are its friends, but they are afraid of their shadows, and if one

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of them belonged down among some of our Indian tribes he could very well be named "Old-man-afraid of his shadow." What a lamentable condition it is! They are so hedged about that they are afraid, and many of them are ashamed to acknowledge that God Almighty supreme rules and controls.

Jesus Christ said the works that I do you can do. Peter said on the day of Pentecost, speaking of Christ, that God had through Him done many wonderful works, and yet these people will not believe it. The very last word that Jesus Christ spoke to them just before His ascension was to take this gospel that you have heard me preach to you all these years, to all the world, preach it everywhere, and these signs shall follow those who believe; and the signs were enumerated. Read them.

The same power that Jesus Christ had, you have, and the promise is binding today, and all the Christian world everywhere are challenged to show anything within the lids of the Holy Bible, or elsewhere, in any reputable authority, where that promise has ever been taken back. It is firm today, it is binding today; the promise is today, and we prove it by the signs that follow; and all who believe can prove the same thing.

Now this religion does not come by sitting around and listening to me talk, or reading this lecture; it comes by hard work. He who wins has to labor. Take a boy and put him in college, he has to work if he succeeds. He has to study; he has to know his lesson before he can use it. You have to know your lesson in this Science the same as in any other Science. The rules are just as exact and inexorable; and if you would succeed you must know the rules, and the only way to get them is by study.

I got a letter a day or two ago from a minister in an eastern state, the pastor of two churches, attending one in the morning, the other in the evening. He said there was a lack of spirituality in the church, none of this fervent desire in their hearts for more of it, and the result was that the interest was dying out, and the membership was becoming diminished, and as a consequence collections were short. Taking it all around it was a bad state of affairs, and he wanted me to treat the case. I wrote to him that I did not feel that I had the time to take his case, but that I would make a few suggestions. One was that he reminded me of a negro preacher that I read about, who in his discourse by some eloquence had made an impression upon one of his hearers, and this hearer got up and expressed himself as delighted because he saw the light. The next evening the old negro preacher was telling his congregation about this case, and he said, "My brother came back that night and stole the chandeliers out of the church, and hereafter I want less conversions and more contributions;" and I suggested to him that perhaps that was what ailed him.

The point that I want to make is that this emotional religion that will give you a knowledge of the light so that you can go back and steal the chandeliers out of the church some night is not the kind of religion we are talking about. Emotional religion means nothing. It is simply animal magnetism. For instance, suppose that I am conducting what they term a protracted meeting in a country district. A most beautiful place for a protracted meeting is in a school house. Let the weather be pretty cold as it is in the part of Illinois where I was raised. The windows would be tight because the

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school house was full, and the fellows next to the windows would be frozen with them open. The animal magnetism in that church is just as abundant as the air. The church is charged and surcharged with it. Now here is Bill Smith. We will say, he has been a rollicking sort of a wild boy, and the neighbors are interested in Bill Smith. They get to thinking about Bill Smith, "Now, Bill, you are going to the devil; you will be in hell sure unless you repent," and they think about Bill, and all these thoughts are centered on Bill; Bill catches the thought. Animal magnetism is in the air; it is sent into Bill with the very best of intentions, and Bill catches the thought. By and by Bill becomes converted through his subconsious mind to the notion that he is on the road to perdition, and the very minute that you pull down the bars and say, "Those who wish to be saved, come up," Bill will be one of the first; and just so soon as he is there down on his knees and some good brother is down whispering a prayer into his ear, their thoughts are, "Thank God, Bill is saved." And it is but a few minutes until Bill's heart is charged with this opposite thought. Instead of being on the road to perdition Bill is saved. Bill gets off his knees and cries out, "I know I am saved, for I feel it right in here."

Of course he is converted, because he has got back into the region of sanity. But unfortunately most conversions do not last. The Methodist church has been very wise, for they take them in only for six months, and if they find that they can really get religion into them, the preachers understand it, they will take them into the church.

That is the ordinary conversion. The real conversion is a condition of mind. Jesus Christ says you shall know the Truth and the Truth shall make you free. He says you shall know it, not hear it, not guess at it, but you have to know the Truth, and the only way you can know it is by studying. You have got to know mathematics before you can be a surveyor. Are you going to get that down through the roof from some man? Not at all. You have got to work, study, and learn to be a mathematician before you can be a surveyor. It is just so with this Science. You shall know the Truth, and when you know it, the Truth, mark you, the Truth sets you free. It is not anything but the Truth. God does not change to accommodate you at all. God is simply unchangeable, but you get everything within the line, so to speak, within the zone of the law; you understand the law and are free; and you can only get it by studying.

Is it worth studying for? Is it worthy studying to be manumited from this fear of sickness, from this fear of calamity, this fear of failure? Is it worth it? If it is, my friends, study your lesson. You can get it without money and without price. It is your own if you will accept. You will never get it unless you do. Nobody can ever give it to you; you have to get it yourself; you can be taught by others; but you have to assimilate it, get it into your own consciousness. In other words, you have to work out your own salvation. If you are willing to work and believe that the payment is worth the labor, it is before you. Learn the Truth, and the Truth shall set you free.

The good deed, through the ages,
Living in historic pages,
Brighter glows and gleams immortal,
Uncomsumed by moth or rust.

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"Ye Shall Know That I Am"

M. E. CRAMER

"I AM the Light of the world: he that followeth Me shall not walk in darkness but shall have the light of Life." —John viii, 12.

"When ye have lifted up the son of man, then shall ye know that I am He.—John viii, 28.

As God is, I am.

There is but One All.

When Jesus spoke these words He had been in the temple teaching the people, and was interrupted by the Scribes and Pharisees. After He dismissed the cause of the interruption He spoke again to them, and commenced by proclaiming the Truth of Being—the Truth of the I Am, or what He was. He did not hesitate to claim all to which He knew Himself to be entitled, all that belongs to the true statement that "I and My Father are One."

My heart is constantly filled with the prayer of thanksgiving, or the knowledge I have of Being; for a knowledge of what it means to Be, to exist in bodily presence in this world. Think of it! Think it over and over—only the God is; the Good alone is; God is All and God is Good. These are simple statements, but they are true and powerful for good.

There are four important leading points in the above text, which gives the key to the attitude which Jesus took in regard to His relation to God and man:

First. The declaration, "I am the Light of the world," is an affirmation of the Truth of Being, the Truth of that life which brings things into existence, which produces form and reveals its own power. Light and Life are synonymous in the Scriptures.

Second. Is a promise of what results to those who follow Me—those who follow the true nature and reality of Being of Life. The result is certain, he shall not walk in darkness, but shall have the Light of Life.

Third. The text tells how to follow Christ, the true Me of the All Good; to do so is to lift up the son of man, even unto the son of God. "When ye have lifted up the son of man, then shall ye know that I am."

Fourth. Is the inevitable. When you affirm the Truth of your Being in thought, word and deed, regardless of the beliefs and opinions of separation from God and man, then you have brought the Light of life to view, and your whole existence is lifted up. Then do you know that I am, or what I am; and you know it because you have exercised true knowledge, from the plane of Being, Life, which is all that can say I am; and which can now say, I Am, and beside me there is no other.

Some seem to be afraid to make strong and absolute affirmations; but do you not know that if we ever expect to do the works that Jesus did we will have to make the claims that He made? Weak affirmations make weak conditions, and strong affirmations make strong ones. The Pharisees took a weak attitude and condemned Jesus for speaking the Truth of Being, which is the only strong attitude one can take. It is apparent that they did not do the works of Jesus because they did not let his words abide in

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them. Those only who continued in His word did healing. This shows that to demonstrate the same truth it is essential that we make the same claims, and do it with understanding and love for the same Truth.

Under part first of our text, "I am the Light of the world," Jesus virtually declared, I am the Life of the world. For the true Light is Life.

So with those who have the knowledge of Being, the old condition of mental doubt, anxiety and depression has gone; such look around them and wish that they could tell this old new story, the Truth of Being, to everybody; but many care not to hear. In their beliefs such have rejected the Truth of God and man, and their telling is that they are deserted by God and man—they feel utterly alone. Some are willing, perhaps, in their seeming depression, to say, Let us alone in our despair, let us listen to its voice, let us contemplate its promises; but, dear friends, this condition is temporary and unreal. I tell you there is nothing ahead for such persons but the Good—the Truth of God and man. In Truth is freedom. Be of good cheer, "and ye shall know the Truth and the Truth shall make you free." As soon as they set themselves at work to make the true statements of Being, the Light of Life, the substance of faith, and the presence of good within dawns from within and shines forth to light, to brighten and to sweeten their experiences in all efforts.

We have found that the true state of consciousness and freedom does exist, and no one need fear making the effort to realize that state. No one should hesitate to abandon the old false and lifeless belief about self and to begin at once to make new statements.

The old statement has been, there are two powers, one Good and the other evil, innate within me; "I am conceived in sin and born in iniquity." I am a worm of the dust and born to die. I am a miserable sinner and have left undone that which I should have done, and have done that which I should not have done. I am mortal, finite, and limited; heir of all sickness and sorrow.

The following is a new and healthy statement of self:

"I am Life, not death; I am Spirit, coeternal with God, not temporal; I am immortal now, not shall be; I am whole now, not going to be by and by; I am the image and likeness of all that is Good and real now and I can not become anything else; I am now what I ever shall be, Spirit, Life, Love, Truth, Substance, Soul, Knowledge, Power and Presence. I am wholly Divine, complete in God, heir of God and joint heir with Christ, heir to nothing but the Good. AMEN.

"He that followeth Me shall not walk in darkness, but shall have the Light of Life." This is positive, certain. To follow ME, the Christ, is to follow His example. Let us consider the example He set in prayer, which was that He prayed as if He had already received, as if He had already been heard. All things were His. All power in heaven and in earth was given unto Him. To act according to the example He set is to be thankful in our hearts for the blessings that are ours, that have come to our household. Be thankful and continue to be thankful for all good things; if the Good seems to be far away the more determined must we be in our thankfulness that it is ours and for its presence. Thankfulness is an appreciation that knows no barrier, in it you are conscious of the Good. All things good and useful are ever at hand for you.

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Therefore do as did Jesus, pray with blessed assurance. When ye pray pray as if ye had already received and ye shall receive.

To follow Jesus in this respect would prove to be the greatest good in the life of anyone, for it would be the means of accomplishing every good purpose even as it was apparent with Him in every act of healing and in feeding the hungry multitude, etc. The accomplishment of peace, health, prosperity, raising the dead, "lifting up the son of man," is to be enjoyed in the fulfilling of the command: "When ye pray, believe that ye receive and ye shall have." Ask as if it was yours and you were asking for your own.

"When ye have lifted up the son of man then shall ye know that I am."

When you know and set the Truth that what God is I am you find that what is His is yours, and there is no more beseeching, no begging, no pleading, you quietly and confidently ask or affirm your own in thought, word and act. You have taken your existence to God, and have opened your heart to His glory and your door to His bounty, and you enjoy His gift not as the world gives, but as He is so are you. You never fail to be thankful that you have already received.

A quotation from Rev. D. L. Sullivan in "The Light," is appropriate at this point in confirmation of the above:

"My new idea of prayer, that I am giving out to the world and that has never failed to prove its own truth, is: prayer is the raising up of our mind to God in thanksgiving for having received all good things, surroundings and conditions from the great forever or beginning; and an absolute denial of evil, sickness, or anything that maketh limitation or a lie.

"Think of it. Your homes are furnished with water, gas and steam heat. When you arise in the morning you turn on the heat, and soon you feel the response. The heat comes bounding to fulfill your wish; steam rushes in and out and round about through the pipes to do just what you want done. You step to your bath, and there you are again the recipient of exactly what you most desire. 'Before ye ask I will answer.' It is now after sundown, and the shades of night are falling fast. This does not disturb you, as you know your gas or electric light is ready to do for you what you desire. Presto! Your room is ablaze with light, and you can read or sew with the greatest comfort. Can mortal man be more gracious than God?

"Now, my dear friends, just imagine that you see thousands of people on their knees begging God to let the steam heat come forth to warm their cold, benumbed bodies; or on their knees in front of the water faucet or the gas jet, begging his lordship to condescend to send forth the supply that they are suffering so intensely for.

"Why, the answer from the steam pipes and water faucet and gas jet is, 'Just help yourself; we have provided you so abundantly with exactly what you want before your wants existed that you can never begin to use it.'

" 'When ye pray, pray as if ye had already received, and ye shall receive.'

"Do you see how Omnipresence, Omnipotence, Omniscience has provided everything you can hope for or aspire to in that simple, beautiful, bountiful acknowledgment, 'And ye shall receive?' Ye have but to acknowledge me and I manifest myself and my ever-present abundance in thee and through thee, by and for thee, to bless and supply the world."

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Washington News Letter

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Business Methods

I think it well to call the attention of all of our subscribers and friends of this cause and work to the fact that we should adopt more energetic business methods in the propagation of this Truth. It is a fact, and a most painful one to acknowledge, that nearly all of these people, who style themselves New Thought, Emmanuel Movement, semi-hypnotism, and all of that class of people, ignore God entirely in the healing of the sick, and the result is that their healings are oftentimes injurious to the patients, because of the mind being filled with unhealthy suggestions.

If it be true that Jesus Christ healed the sick by the methods that we employ, which we believe to be true, His was a religion, if you might term it a religion. It was God's manner of bringing man back to a condition of liberty. It was the Truth which made them free, and we know the methods were good, because He had great success in His work. We know that the methods we employ are good, because of the success that attends the Evangelical Christian Science healers.

If this were simply suggestion through what they are pleased to term the subconscious mind, and no religion in it, any more than in hypnotism or auto-suggestion, then these so-called claimants to material and human methods would be correct, and we could not heal the sick any more than they. There is no doubt but what these people do, for the time being, apparently heal the sick through what they term hypnotism, and new books are being issued, treating of hypnotism as one of the great healing agencies, whereas it should not be countenanced for a minute; it should be laid aside as dangerous to the future condition of the patient.

Now there is only one way to correct evil impressions, and that is to supplant them with the true and the good, and

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our works and our books give plainer, more explicit instructions, and more information on how to heal the sick than any other class of literature now before the people, and they are being issued cheaply on purpose for universal distribution; and to any person who desires to donate money for people who wish these books, we will let them have them at a reduced price; that is, one-third off for all people who wish to make presents of these books, for the next six months, or until the first of July. When writing for the books claim this discount, so that there will be then no mistake made. We want to give everybody a chance to work and to give, and the more money they spend in that direction, the better it will be for humanity. The more we do for our brothers and sisters the more good we will receive. Giving does not impoverish. Withholding is what impoverishes, and stinginess reaps a crop of lack and want. Persons who are stingy are always hard up, their souls are pinched, and God Almighty's universal law, as you sow you reap, gives them the kind that they give to others.

The Evangelical Christian Science Church has not been a church that asked for money. It is not a money beggar, but I feel like urging our friends for the next six months to increase the circulation of the News Letter and the sale of all the books, in order that this Truth may become more universal, and that error which is being scattered broadcast under the name of New Thought be counteracted, and that the religion of Jesus Christ shall be made paramount and prominent. Let each one of us do our utmost, and God will reward in accordance with our own works.

Lovingly yours,

Oliver C. Sabin

Bishop.

"In the midst of affliction my table is spread;
With blessings unmeasured my cup runneth over;
With perfume and oil thou anointest my head;
O, what shall I ask of thy providence more?"

Send thoughts of love everywhere,
Full of love will be the air.
For then every one will know,
They're happy because it's so.
We pray love with us to stay,
That all thoughts we may convey,
May be truly those of love
And our only thought, love, Love.

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The Twenty-Second of February

WHEN I was quite a little girl I remember visiting an old lady who seemed to me one of the most interesting persons I had ever known. Fond as I was of my young companions, nobody could quite compare with Mrs. T——. She lived with her grandniece, whose children were my playmates, but on going to the house, amusing as I found it to play with the French dolls (novelties then) belonging to my little friends, I was always ready to respond cheerfully to a summons to the large bow-window room upstairs which was Mrs. T——'s favorite sitting-room. She was very old, but, as I remember her, not at all infirm. She was small and slight, but she held herself proudly erect, declaring that only we young people of to-day stooped and bent our shoulders; and her hair was snow-white, and so beautiful that it seemed a pity that she wore what was called in those days a "front," otherwise a sort of wig which covered her hair underneath the caps of lace and ribbon which were as pretty as anything of the kind you can imagine. She always dressed in black cashmere or black satin, with a sort of kerchief of fine lace drawn over her shoulders, and wore a great many sparkling rings.

When we children went into her room we would find her seated in a large high-backed chair near a round table, and I believe her sympathy with young people must have been very great, since she always welcomed us so pleasantly, and perhaps she was the cause of a general fondness I had as a child for old people. They seemed to me so interesting—like histories that could talk to you about the events in their pages.

One day I remember asking Mrs. T——'s great-grandniece, my little companion, how old her aunt was.

"Oh," said K——, "I suppose she is about a hundred."

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"Then do you think," I inquired, "she knew Washington?"

K——'s manner of receiving this question might have led one to infer that Mrs. T—— had been intimately acquainted with Noah, but after a moment's contemptuous regard of me she said: "Why, she must have known him, because she went to his birthday party."

The same afternoon I had a chance to ask Mrs. T—— how such a wonderful event had taken place, and I can recall now the dear old lady's smile, as at some happy, triumphant recollection, and she said, in her bright, cheery way: "Why, I remember that as if it were yesterday. Would you like to see the dress I wore?"

Would we? You can imagine that we made but one answer to such a suggestion, and Mrs. T——'s maid was sent for, and directions were given which resulted in Johanna's returning to the room with a large package done up in yellowish linen. From this was produced a dress of ivory-white satin, made with a plain skirt finished with a little frill, a short waist, and curiously puffed sleeves. One satin slipper, high-heeled, and ornamented with a very small rosette of satin, was likewise shown to us, its mate—so Mrs. T—— said—having been given away long ago as a souvenir of the occasion on which she had danced with General Washington.

We looked at the quaint dress of softly falling, shining satin, while the old lady told us the story of her first party.

But let us see how it came about at all that Washington's Birthday was made a public festival.

During the Revolution now and then a certain courteous regard was paid the day among General Washington's friends and soldiers, but the first celebration on record was in Richmond, Va. The *Gazette,* a paper published in that city, says: "On Tuesday last the birthday of his Excellency General Washington was commemorated here with the utmost demonstrations of joy."

The next year the event was celebrated in Maryland, and at Cambridge, in Massachusetts, several leading citizens assembled, where a dinner was given at which the following toasts were proposed: "George Washington—long may he live!—The boasted hero of liberty;" "Congress;" "The Governor of the State of Massachusetts;" "Louis XVI;" "The protection of the rights of mankind;" "The Continental army;" "May the friends of freedom prove the sons of virtue!" "May the union of the American States be perpetual!"

According to what was known as the "old style" of calendar calculation, Washington's Birthday was then celebrated on the 11th of February. Later the "new style" brought it to the 22d. When the Revolution was ended, and during Washington's first term as President, the 22d of February was fixed upon for formal visits of congratulation, and many people gave parties and balls to celebrate the occasion, while as much consideration was given to new dresses at that season as sixty or seventy years later was devoted to the bonnets worn on Easter Sunday. Mrs. T—— told us that her father was among those who felt afraid that making any such personal matter of the President's birthday would lead to court life, if not be the first step in the direction of monarchy; but at the same time the ladies of America were anxious to establish a social celebration of the event in a brilliant manner, and the fact that the festivities were in honor of their

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beloved General Washington increased the public interest in them.

By February 22, 1790, the day began to be widely celebrated, and the Society of the Columbian Order, then recently instituted on "the true principles of patriotism, and having for its motives charity and brotherly love," held a meeting, whereby it was resolved forever afterward to commemorate the birthday of the "illustrious George Washington."

It must have been soon after this that Mrs. T——'s father came into the breakfast parlor, where she and her mother were engaged in washing the fine china and silver after the morning meal—a custom followed by all ladies of the time—and said that a suggestion had been made for a party in honor of Washington's birthday. "And perhaps," he added, "Peggy might make her bow there."

Peggy—otherwise Margaret—was wild with excitement over the idea. Many were the consultations and great was the anxiety caused by the great event. Not only was the occasion one of public rejoicing, but for little "Miss Peggy" it was to be a first introduction into society. The eventful night arrived, and at 8 o'clock Miss Peggy set out with her father and mother and married sister for the ball, she dressed in the satin gown we looked at nearly seventy years later. They drove in what was called a "chariot" in those days, and fifteen-year-old Miss Peggy carried her satin slippers in a bag, and wore woolen boots over her silk stockings.

Easy enough is it, looking at the slipper and the gown, to conjure up therefrom a picture of the dainty little maiden who executed her first public courtesy at this birthday ball, and presently, much to her delight, went through a dance with no less a person than General Washington himself; but it was rather disappointing to us, when we questioned the old lady closely, to find that she remembered almost nothing that the great man said to her, only a recollection of his fine pocket-handkerchief, and the very elegant way in which he drew it from his pocket with a little flourish, lingering on her mind after all these years.

Soon after the War of 1812 public parades began to be given in honor of the 22d of February, and the day has ever since held its own in some fashion. Even during the civil war our soldiers, whether in comfortable quarters or in camps along the marshes, strove to make some demonstration of patriotic feeling on that day.

One 22d of February I recall with pleasure in Devonshire, England. Coming home from a walk near Torquay, I stopped at the house of a dear old friend to ask after his health. He was a naval officer, stricken in years and helpless in body, but bright enough in mind. Remembering something he had told me of his early years in the navy, when he visited America, I spoke of the day being memorable to us Americans as Washington's Birthday.

"Well," said the aged officer, "I never saw him; but I was in America the time we were chasing Bonaparte." He smiled shrewdly, as though the pursuit had a humorous side presented only yesterday. "A friend of mine in Baltimore gave me a very interesting life of Washington and a picture of him," and sending his niece for both of these treasures, he displayed them, recalling his boyish days, when he was on one of the English men-of-war sent out in pursuit of Lucien Bonaparte.

I have never before or since seen this print of George Washington. It presents

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him tall and youthful in appearance, in civilian's dress of the time, his hand clasping a roll of paper. When I stood the other day in the gallery where the Sharples portraits were exhibited I recalled this picture, for something in the face of the mother of Washington—Mary Ball, of Virginia—suggested the countenance I remembered in the faded print.

The old naval captain spoke of a birthday celebration he remembered. "But," he added, laughing, "I don't think they liked us much in those days; but Washington was certainly a fine man," he pronounced, with the air of one determined to be just in spite of any prejudice.

The day has certainly witnessed many strange events in the Nation's history since that occasion memorable for "Miss Peggy," and the meeting of the gentlemen of Cambridge, who gave their loyal toasts with a fervor which it is to be hoped succeeding generations will always make good. Public festivals are like jewels in the links of the chain that binds one generation to another, and as such should be kept bright by every sweet remembrance.

The Smile That Came Back

MARY BREWERTON DE WITT

My pet, I see you've lost your smile,
  Why, can't you find it, dear?
Could it have melted in the rain?
  Now, that is very queer!

We'll hunt about among the chairs,
  And on the floor we'll look,
And in the grass amidst the flowers,
  And down beside the brook.

Quick, take my hand and run with me,
  For we must find that smile.
Why, bless my heart! what's this I see?
  'Twas here this livelong while.

And so you thought you'd try a cry,
  To see how it would feel;
But to a loving girl like you,
  The smiles will surely steal,

And play about my darling's mouth,
  And make a cheery day;
Now run away, your sobs and sighs,
  Love's smile has come to stay!

—From *Wee Wisdom.*

Love keeps out the cold better than a cloak;
It serves for food and raiment.
—*Longfellow.*

Have good will to all that lives, letting unkindness die and greed and wrath; so that your lives be made like soft airs passing by. —*Light of Asia.*

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Lecture

MRS. GENITA ARNOLD

Before the Evangelical Christian Science Church

"BELOVED, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God. He that loveth not knoweth not God, for God is Love."

The world is not suffering for more sermons, more lectures of love, but for more deeds, more acts of love. It has always been, to the majority, a cold-hearted kind of a place. Throughout the ages men have been dying because they felt that no one—not even God—cared for their souls. The greatest debt, the only debt, that man owes to man is that of Love. It is greatest because it is his deepest need. The Great Father saw this supreme yearning of the human heart for love and sympathy and sent into the world his "only begotten Son" to reveal to men God as the loving Heavenly Father who cares for all men even though they be wayward. Men knew God as power, as wisdom, as law already. Christ came to show them God as love. He put His great throbbing heart down against the suffering heart of humanity and measured its deepest need. Knowing this need he went about to satisfy it, and by bringing men into fellowship with God as a loving Father he taught them to see that if all is law, all is likewise love.

No race of people can appreciate this more fully than my own—the Indians. Before the coming of our white brother we knew God as supreme power, supreme wisdom, supreme law, but as we lacked the teachings of the Christ we knew not God as love. In order that we might have this knowledge the Great Spirit sent to us the pale-face to reveal to us the good news brought to him by the Holy Jesus. We realize it has cost us everything our hearts held dear, but who dares say it is not worth the price? It was not thus because the Father so willed it, but because the pale-face made subservient to carnal mind the love that he knew; because he abandoned the teachings of the Christ. Instead of coming, as the Savior would have had him to come, with words of love in his mouth and a scepter of kindness in his hand, he came with the distorted truth in his mouth and a sword in his hand to slay all who opposed him, forgetting the words of Jesus to Peter on that sorrowful night: "For all they that take the sword shall perish with the sword."

Now understand, we entertain no hatred, no malice for our white brother. On the contrary, we love him dearly for the many good things he has brought to us, the greatest of these being the love of God through Jesus Christ. Also we recognize that he has developed our country and "made it to blossom like the rose." However, I do not deny that you will find many of the Indians who have yet the same thought as did the full-blood members of our tribe. Congress had passed an Act creating a commission to negotiate a treaty looking forward to the allotment in severalty of the lands then

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held in common by the Tribe. A representative of the Government had been sent out with an interpreter among the full-bloods in the Kiamish mountains to explain to them the advantages of such a treaty. After he had finished his address he announced that he would gladly answer any questions asked. The old full-blood chiefs discussed the matter between themselves for some moments, and then their head man, or spokesman, arose and said: "Big White Chief he say Injun make treaty, Injun allot land, Injun welcome pale-face, Injun's country blossom like rose. Injun he ask, "Whose rose it be?'" Sly old fox, he knew whose rose it would be.

I said in my earlier remarks that the pale-face brought to the Indian the distorted truth. Perhaps I should have said instead of "distorted truth," half truth. Perhaps I had best consume a few minutes in an effort to explain what I did mean by that statement, but I have not time to go into it fully.

He came to us claiming to be a true disciple of Christ and a faithful follower of his teachings, telling us that to be saved we must take his Bible as our statute, our constitution, our by-laws, I might say, and implicitly believe and practice its teachings. We found this Bible chock full of the healing of the sick through prayer to God; but when we would ask him to "lay hands on the sick that they might recover," and show to us the other signs that this Bible declares shall follow those that believe, we would be given evasive answers.

Some months ago I was discussing this point with a lady of this city and she told me of Bishop Sabin and of this Church, and suggested that if I would attend the meetings of this Church I might get some light on this point, as she understood it is the motto of its members to literally fulfill "The things that I do ye shall do and greater because I go unto my Father." Oh, the peace, the joy, the understanding that has come into my life since I began coming to this Church! Its teachings are so plain, so simple, so free from the mysticism enshrouding the doctrine of many Churches, and to understand them destroys all fear of evil, of sickness and of death.

Another thing: We found that this Bible related almost innumerable instances of angels or spirits having delivered messages to men. The Angel Gabriel foretelling to Zacharias the conception and birth of his son, John the Baptist; the same spirit or angel conveying to Mary the news of the coming of Christ; the conversation between the transfigured Christ and Moses and Elias, which was witnessed by Peter, James and John, are notable instances of spirit return and conclusive proof of the immortality of man. Yet, when we would ask the missionaries about this they would openly condemn or say that men now have set rules governing their religion and that such messages are no longer necessary. However, in my childhood I knew a good dear old lady who was turned out of the church to which she had belonged since twelve years of age because she insisted upon believing and telling that in answer to prayer God had permitted her departed son to return and speak to her. This son had died begging his mother and the doctors to save him. This thought seemed to have driven the old mother almost crazy. She was a very devout woman. She prayed without ceasing that God would in some way make known to her that her son had become reconciled to the change. One night several months after his death, her

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husband had retired, she was yet kneeling beside their bed uttering this same prayer when they heard the door opening. Looking up they beheld their deceased son entering through the open door and heard him speak there words: "Mama, don't grieve; I am happy; my only sorrow is your grief." She sprang to her feet and rushed to embrace him, but he vanished and they found the door closed and bolted as it was before his coming. Now she believed this, and for that reason lost membership in her church because such belief was held to be contrary to its doctrine.

God forbid that anyone might construe these remarks as criticism of any church. Every church, every Christian church, be it Catholic or Protestant, deserves the sincere, the highest praise of everyone for the good they have done. Personally I cannot be too high in my praise of the various churches for the good they have done among the Indians, and I take pleasure in saying that the greatest factor in the uplift of the Indians has been the Christian religion. In this way whole tribes have been transformed in habits, life and industry in an incredibly short time, thus making easier the inevitable change into civilization.

As for this church: I have found nothing in its teachings that so much as hints at a desire to tear down or antagonize the good work being done by the other churches. To the contrary I believe every member desires to be the friend and co-worker of every Christian and to lend his aid and strength to every faithful minister; and I hope you will so understand me.

Some of you may have been attracted here this evening out of curiosity to see what a woman lecturer looks like. Well, here she is. See, she has just one nose, two eyes, the same as you, along with another possession that is credited to all our sex—plenty of tongue. The same God that created you, created me. We may differ in outer appearances somewhat. We may differ in our external likes and dislikes. For instance I have known many Indians who regarded polecats and rattlesnakes as most delicious food, while probably you would not relish either any more than these same Indians would relish your limberger cheese.

But in all seriousness, it is only in these external ideas, these carnal mind thoughts that we differ. We do not differ in spirit, and the spiritual man is the real man—the body is only his earthly castle.

As I have said, the same God that created you created me and every other person that was ever created and each He created in His own image and likeness. The same life that permeates you, permeates me. God is the great Ocean of Life, men are only tiny raindrops from that Ocean. When the vapor arises from the ocean some of it drifts to Europe, some to Asia, some to Africa, some to our great Americas, and some to the islands of the sea. After this vapor has formed into clouds and descended in the form of raindrops, have the drops that chance to fall on England's soil any superiority over those that quench the thirst of our broad plains? No. It is even so with all men of every nationality—only tiny raindrops seeking a way back to the Father, from whom they came.

Back of all, in all, through all is the same Infinite Being of Life and Love, and 'tis his will that men live by the principle of love and thus establish the world's supreme need—the brotherhood of man.

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Men have dreamed of the brotherhood of man in many forms. Plato's "Republic"; Sir Thomas Moore's "Utopia"; and Bellamy's "Looking Backward" are samples of this age-long dream. Again and again men have sought to convert this dream into reality. But one by one the Utopian dreams and schemes have failed. They may be aids to it, but that is all. It is plain from the vision of human need and the insight into truth as Jesus saw them that Love is the only basis of brotherhood. He could well afford to preach the doctrine of the brotherhood of man because he offered a basis for it.

Recognize the worthfulness of men, have respect and regard and magnify the good you see in them, seek to share all that you have and are that is worth while with them, and open up your hearts to receive everything they have to give that is good. Then you will have the *fact* of brotherhood. This is possible. God's love makes it possible for him to be Fatherly to all men, so the God love in us makes it possible for us to be brotherly to all men. This brotherhood of Jesus is not a stationary and mechanical form of organized life, but a spiritual relation that finds its proper expression in acts as well as words of love.

Therefore, we take the position that Christian love is the only moral law for mankind. Certainly we are true to the Bible and its Christ when we say this. The word of the Old Testament is: "Hear, O Israel, the Lord thy God is one Lord, and thou shall love the Lord thy God with all thy heart, and with all thy soul and with all thy might and thy brother as thyself." Jesus accepted this word and confirmed it for the writers of the New Testament. Further, he made it ultimate and greatest when he called it his new commandment, and made it the supreme and unanswerable evidence to the world of the reality of his religion.

You may ask me for a definition of this love of which I speak. Whatever the question that arises we turn to the examples of Jesus for a reply. When this question is asked there appears to my mind a picture of the Christ as he hangs on the cross, bleeding, suffering, dying—cursed, jeered, insulted in every conceivable way by that wicked mob. Look! He raises His eyes to Heaven—He speaks. Listen! "Father, forgive them for they know not what they do." That is Love, and the kind we must have to be like Him.

Perhaps you wonder why I come here,
  Why I leave my distant home
To attend your weekly meetings,
  I will say "In love I come."

Far across the Father of Waters
  Years ago my people dwelt;
They were but a simple Nation,
  And at Nature's shrine they knelt.

All the Westland was their home then,
  And in their wigwams made of skin,
Sheltered from the cruel northwinds,
  Dwelt our people and their kin.

They had meat and corn in plenty;
  They had neither gold nor wine;
And the breath of the Great Spirit
  Bade them never to repine.

But the Great Spirit ne'er had told us
  Not in war to kill our foes:
If he had we should have heeded;
  But now come our darkest woes.

Far across the big sea-water
  Came your ships, like many birds,
Bringing there the pale-face warriors.
  Bringing here his flocks and herds.

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He brought gifts of beads and wampum;
  He brought cards, and gold, and wine;
He brought fire-arrows to slay us,
  Saying "'twas his right divine."

He brought *words* of peace and good-will
  From the meek and lowly one,
He brought *deeds* of discord, hatred
  To the red-man and his son.

One by one our tribes have perished.
  Far toward the setting sun
They are driven—killed and driven—
  Till their race is nearly run.

When the red-man dies, they bury
  With him all his bended bows,—
All his arrows, dogs and horses,—
  Lest he meet in death his foes.

And they lay his face to Eastward,
  That the loving eye of day
May light up his lonely journey
  To his soul land far away.

Then they bring him food and water
  For three days, lest he may fail
On his journey to his Father,
  Or at least grow weary, pale.

I am told that the great Father
  Revealed through Moses long ago
That man must not kill his brother:
  But he kills him still—you know.

I am told the lowly Jesus
  Came on earth with feet all sore,
Tried to teach men truth and goodness,
  And for man his life did pour.

We were but a simple Nation;
  But if He had come—I know—
To our people and thus taught us,
  We would not denied Him so.

I am told some pale-face women
  Carry arrows in their tongues—
Shafts of malice and of envy—
  And that drops are sometimes hung,

Laden with the shafts of slander,
  And with baneful, biting dart—
They kill not the body probably
  But they pierce the tender heart.

I am told their sons and sires
  Strive some place of power to buy
With the spirit of a falsehood,
  With the bribing of a lie.

I am told that they oft gather
  Wampum that is not their own;
While the orphans die of hunger,
  In the streets the poor oft moan.

Could I speak unto all nations,
  In their councils I would say:
Strive to live as Jesus taught us
  Every hour of every day.

Send your great ships Eastward, Westward,
  Bid them bear these words of peace;
But send no cannons with them;
  Let the warring nations cease.

Send out books and missionaries,
  Protected by the Father above;
Oh, send this message, will you?
  That we all be one in Love.

"What things soever ye desire when ye pray, believe ye receive them, and ye shall have them."—Mark xi, 24.

Let love lead your mind aright. You cannot learn with the heart full of bitterness.

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Criticism

JULIA SEARS

IN THE true understanding of life there is neither condemnation, resistance nor denial; if we live in the rightful expression of this ideal, we will not be found guilty of criticism.

There are many who are blind to their constant habit of criticism and when they read this they will think, "Well, this is not for me—I never criticise."

Just take one whole day and set a watch upon your thoughts and see if this is true; unless you have really set a conscious watch upon yourself, you will be surprised at the number of things you will find yourself resisting and condemning.

This is a peculiarly critical age, every person, every condition—everything—art, music, literature, drama, industry, financc, politics, and what not, are being held up in the white light of examination, and try as we will, we cannot save them from the conclusions the human mind will form regarding them.

The masses are outside the realm of credulity to a greater degree than ever before; they are proving all things, and from this habit of examination has evolved the habit of criticism and resistance.

There are minds that cannot see anything as right; everything, no matter what, is wrong to them; these people have a spirit of continual fault finding. In their opinion anything that is done, might have been done in a much better way, and their way is far ahead of any other way, and they do not hesitate to hold everything, and everyone, up in fine ridicule.

There are managers of business concerns who make all their employees hate them; there are housekeepers that no one can please, and people everywhere in places of power whom the whole world of craft and science, if living, could not serve well enough to elicit from them a word of praise.

The stores are full of cranky clerks, because they are full of cranky employers, and still more full of a fault-finding public.

If you watch a crowd anywhere you will find that about one person in fifty, really shows a sweet, non-resistant, inclusive nature; what ails the other forty-nine? They are in the same world, under the same conditions, but they are morose, exclusive, irritable, and one would think the world was a place built especially for them, and every soul was infringing on their birthright.

I once knew a man who hunted all over the country for a place where he could be alone and NOT be annoyed by the noise of other people; he hated the whole world because it would not keep quiet for his sake; everything in life had to stop around him when he stopped, and begin when he began. One day when he was venting his spleen on the world in general, and one person in particular, another very wise individual said to him: "I think that when a man gets so mean that he cannot live in peace in the only world God made for everyone to live in,

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he ought to die and relieve the world of his presence." It was the truth, the whole truth, and nothing but the truth, but did he profit by it? Not he; he is still condemning and still seeking quiet, never understanding that peace is from within, not from without.

Again; a woman once told me she could not find a decent place in which to live; that everywhere she went, she found the landlady a devil; she had moved six times, and had found six devils; and she grew very angry when I modestly asked her if she ever stopped to think that perhaps she took the devil with her, instead of meeting them there.

Those who are continually condemning and resisting are always living outside of themselves in recognition of every external thing; they begin by trying to change externals, instead of knowing that the external world and people have nothing to do with it. There is nothing in all the world that has any power over us except that with which we endow it; and there is nothing to resist in life; everything is all right and normal to the chain of causes which produce it; and all we have to do is to get a harmonious mental attitude toward it and let it alone; we need not go with the things that are distasteful to us, but we cannot gain a thing by resisting them; when we have calmly made our position plain we can take our hands off everything in the universe and let it finish its career. Nothing happens, everything is by natural law, and everything is the natural expression of its own law; if we don't like it we can say so, and then keep still; maybe there are some other folks who DO like it, and who are we, that OUR type of likes should supersede all others?

There is nothing in the world worth being hateful about, nothing to resent, nothing to condemn; there are many things to consider; to analyze; and to select from, and we have a right to look deeply into methods, motives, and expressions of things and people; this is allowable and belongs to true growth, but critical, hateful resentment and condemnation is never needed, and it is always the signal of an undeveloped life.

Every condition is right, and every person is right from their plane of understanding; bad is only good in a less degree. There is absolutely no comparison possible in Truth; there are neither high nor low, good or bad; we are simply just what we are by the law of our own being.

When one is critical and fault-finding he shuts himself away from the most beautiful expressions of life; he cannot fail to grow deaf and dumb to the heart of things. Analysis accompanied by true judgment and universal width of thought, and an inclusive vision, is greater by far than narrow personal prejudices.

Every life should begin at once to stop cranking and criticising—we should never tear down anything; let the old alone; the world of reformers has grown wearisome to developed minds; we should be concerned alone with the new, the whole, the constructive; the old is all right under the law of consciousness which produced it; if it had known better, it would have done better; under the new and wider understanding we can build better and get away from the bondage of the old, by the gentle, easy method of displacement.

The whole world is open to influence; no one can stand perpetually against a refining force, with a heart full of love, and a mind full of comprehension; we come

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to see each life as it is, and love it for what it is until, in its own increasing development, it can bring forth better expressions of self.

No one can stop the trend of the great Cosmic laws that are slowly transmuting every life and every condition into the highest expression. All that anyone can do is to become harmoniously related with all conditions, no matter where or how he finds them expressing; then our actions will correspond with the higher knowledge, and every one who comes near us will feel it; then all the tired, hopeless, cranky mass of humanity, will turn toward us as the thirsty seek the oasis in the desert, and by the very touch upon their lives, we can lift them into new paths of non-resistance, and larger living.—*The Balance.*

"He that knows, and knows not that he knows, is asleep; arouse him.

He that knows, and knows that he knows, is wise; follow him.

He that knows not, and knows not that that he knows not, is stupid; shun him.

He that knows not, and knows that he knows not, is good; teach him."—*Arabian Proverbs.*

You will not be unjustly dealt with if you invoke the Divine Justice with this statement:

"My justice cometh from the Lord, and I trust it to regulate all my affairs."

If eyes were made for seeing,
Then beauty is its own excuse for being.
—*Emerson.*

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While it is true that we are receiving a very large number of subscriptions to the NEWS LETTER, yet that paper is not sent out with the force that it should. We will make this proposition: To every one of our subscribers who will send us a new subscriber and ten cents extra on or before the first day of June we will send a copy of the book Christian Science Instructor, the regular book, which is sent out for 60 cents everywhere.

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The Spirit of the New Year

MARY BREWERTON DE WITT, In "Unity"

AFTER many moons came the harvest, and in its full fruitage was the promise of the year realized.

The promise of the year is made perfect in its time of harvest, for then is evidenced that which the year hath to show after many days spent in toil and husbandry.

The spirit of the New Year is created by the people who make the year's environment, or by those timekeepers of earth, some of which are making their lives according to the hours of the dial, and others who live above time.

The people of the earth are strange creatures, for, according to God's code, they should be greater than the conditions that appear to be at the present time upon that sphere, but they have allowed conditions to shape their destinies, instead of causing conditions to be the outcome of lives lived according to the decree of a Supreme Being.

The spirit of the New Year is what man pleases to make it. The prevailing years are not so dark nor dense as those of some centuries back, for late man has discovered himself to be a thinking individual, therefore life appears today more bright than it hath hitherto.

Taking the subject individually; that is, for the individual, each life may have its year what it pleases to make it. It may be all glorious with the tints of the morning sunrise and the purple clouds of the sunset folded in the mists of love with the promise of eternal life, or it may be somber with rolling black thunder clouds o'erhead and rough stones beneath the feet. Thus man shapes his own destiny, and makes his life according to his faith.

It is well to precede your year with thoughts of faith in all good for yourself, for your neighbor and for the people at large.

It is an excellent custom to keep the night-watch with sacred thoughts of God and his goodness, preceding the day with the prayer of faith and righteousness. There is an almighty power in such prayer, in such thought, that carries conviction to the mind, and sets in motion the vibratory lines of being, thus bringing about in the environment of the soul-life these expressions of beauty which belong to Divine man.

As you sit in the Silence in the preceding day of your New Year, pray for all alike, wipe out the consciousness of destruction, wipe out the delusion of evil, wipe out the fear of misfortune and wipe out beliefs of suffering. In their place put the consciousness of life eternal, of love that is boundless, of peace and of wisdom, of the joy that never will leave thee.

These thoughts are the seed that are sown, and in the springtime thou wilt water and prune them, then in the summer they will lift up their heads full of blossoms of love and of kindness, and in time in the season of autumn thou wilt harvest the fruit of thy seed-thought.

"Make the year for rejoicing, make it glad with thy songs of God's goodness, give thanks for thy days without number, and be prayerful for ever and ever.

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"When thy skies seem to lower and threaten and clouds are piled high o'er thy mountain, then turn from the somber reflection, and remember that God ever exists in thy heart as in the heart of all others."

Fear nothing, do not let thy feet stray from the beaten paths of knowledge and faith in thy God. This faith will bear thee on to greater heights and cause thy year to be a year of rejoicing, even if some days are dark, for thou wilt find that thy faith is thy happiness, and all life attuned to the thoughts of thy inmost being.

Make the year a Good-year. Look for all these outer pictures of the soul's being, and looking, thou wilt find them more and more, so that when this year hath rolled by, and another is on the way, thou canst say cheerfully and happily, "God hath blessed this Old Year. I have been blessed by it, and the New Year will bring more blessing and more knowledge."

All Hail the Microbe!

To 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!

A superior understanding forces a superior condition.—*Helen Rhodes in "Psychoma."*

When angry, count ten before you speak—if very angry, a hundred.

God's will comes to thee and me in daily circumstances—in little things equally as in great. Meet them bravely. Be at your best always, though the occasion be one of the very least. Dignify the smallest summons by the greatness of your response.—*F. B. Meyer.*

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Christ's Words

We have all been in bondage to various false beliefs, all of which have to be rooted up before freedom can be realized, and let us not forget that knowledge of Truth is the only way to freedom, and that ignorance of Truth is bondage always. Bondage to limitation; bondage to the ills of the flesh; bondage to poverty and discord, therefore get freedom by first getting knowledge.

In how many ways we are reminded (by the Christ teaching) of the power of words, and how we are admonished to keep his words "Abide in his words," "Keep his sayings," etc. Why are we so admonished? Because of the powerful and helpful vibration his words produced.

He said, "My words are Spirit and they are Life," and when we use his words with a realizing sense of their true meaning our words are also Spirit and Life, as we have many times demonstrated. Where can we find better outward authority for claiming the power of words than in his statement, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." The authority within comes by demonstration, and ability to demonstrate comes by knowing the law of cause and effect.

On another occasion, when preaching, He said, "Now ye are clean through the words I have spoken unto you." Many inspired words have been spoken by those whose perceptions regarding spiritual law were cleansed of error, and such words have the same potency if used with understanding.

When Paul said to the Romans "The gift of God is eternal life," he made a powerful statement, the purport of which can be used with mighty results in healing.

Notice, it reads, "Is eternal life," not will be in some future state, as the passage has so generally been construed to mean, but is NOW eternal life. Peter realized the fact that Jesus was the Son of God, and said to him, "Thou hast the words of eternal life."

It is in the study of the "New Thought" that discoveries have been made of vast importance to man, and the better conception and clearer understanding of divine law has opened the way to a far-reaching vista of grandeur that has heretofore been hidden by ignorance and superstition. The principles by which these inherent powers are discovered are not new, but have always been waiting for man to open the windows of the soul and let in the light. Nor are the powers new—but newly discovered as a reward for religious aspiration which is the parent of inspiration.

The principles embraced in the "New Thought" philosophy apply to any and every situation, circumstance or condition in life where no wrong or unrighteous object is contemplated but let us not forget that however righteous and beneficent the object or motive may be, a selfish thought or word, a doubt or fear regarding results, are detrimental to success.

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I Will Be Godlike

EZRA In "Bible Review"

THIS resolution must be determined upon from the premise that there is in us a counterpart of Deity, a divine quality in the inner life upon which to build. Therefore it must be prompted by and proceed from the inner being of man, and cannot take form from any exterior motive. The interior entity, the soul, the interior will, must be naturally and truly united in being like unto God. God is spirit, the interior essence of all that is. The interior life-motive, the soul, is the point of contact with all that is Divine, and the interior will is the executor of the promptings of the Spirit, the spring of life-impulses which beginning its rejuvenating work in the interior, gradually externalizes the beauty and nobility of the inner life.

The will of the soul then to be Godlike would mean to let the Divine Quality within us rule our every thought and action. It is a question of how to be spontaneous as God is always; purely spiritual.

In the beginning God said: "Let there be light." As God is all-being, and before these words were spoken, "darkness was upon the face of the deep," light then became from God, for he being the only creative source, could create only from and of himself and let be light. If then the creative word was endowed with potentiality sufficient to cause light to be and a universe with all its phenomena to emerge from chaos, what must be its potentiality as applied to man in the words: "Let us make man in our image and likeness." If all things came from God, every thing created must bear in some respect a resemblance to its Creator; but particularly is this true of man, as God having created all other creatures AFTER THEIR KIND, especially says of him: "Let us make MAN in OUR image: after OUR likeness," warping into man's inmost being those qualities of the Divine life which would endow him with power to have dominion over the creation in the midst of which he was placed. There could have been no other motive in his being thus created than to LET HIM have dominion, to stand in Godlike power and majesty over all things existing upon the earth.

What is there then that prevents man from being in the image and likeness of God and showing dominion over creation? In the fall, man lost that CONSCIOUS REALIZATION of Godlikeness and consequently the dominion over creation, being necessitated to struggle upward through centuries of growth and experience until he is again seeking a basis of Godlikeness within the soul. How is this to be realized, as it must be before man is qualified to fulfil the purpose of taking the dominion over all things? In God there is no past, no future; his words still live and are just as potential now as the eternal Spirit of Love that uttered them. We are not to grope blindly along, waiting for some vague millennial age in the dim future; the creative purpose is to be accomplished here and now, in this race and generation. Therefore all that is

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necessary for man to do is to let the interior self be Godlike, to express life from within outward, for it is only the yielding to the demands and caprices of the external self that builds up a false structure of belief in separateness from God. This necessitates freeing the soul of all external ties and conditions of earth, for man cannot rise to a condition of Godlikeness, nor dominate anything so long as he allows the soul to be bound by that thing, as he perceives that he has within himself the servility of the slave or the majesty of Godlikeness, according as he is ruled by external ties and circumstances, or escapes from them by asserting his interior basic unity with Infinite Life. It is manifest that Godlikeness and dominion over self are perfectly reciprocal; for in proportion as man becomes Godlike he will have achieved dominion over self, or in proportion as he gained dominion over self just so will that interior adjustment to the Spirit of God have been perfected.

The one grand obstacle to the emancipation of the soul, the one tie which has bound man to earth through all these centuries, and caused him to become enmeshed in material interests and blinded to all pertaining to the spiritual life, is the great factor—generation.

Now that a people stand prepared to assert and maintain the supremacy and freedom of the soul over generation and all earthly conditions, and its complete unity in Godlikeness, having found the kingdom of God within, that is being as Christ taught, born from above, of water and of the Spirit, the way to the tree of life is again open, and it behooves all those who are ready to take upon themselves the work of regeneration to form and carry out the preceding resolution and stand forth pledged to be among the redeemed souls of earth, the first harvest of all the ages, as the fulfiling of God's Purpose in Creation, and of Christ's mission to earth, described in chapter xiv. of the Revelation of St. John.

Suggestion

"Suggestion: Its Law and Application, or the Principle and Practice of Psycho-Therapeutics," by Rev. Chas. F. Winbigler, D. D.

This is a new work by one who has been an earnest student and conscientious practitioner of the principles of Psycho-Therapy. The volume is a fine piece of book making and is a charming volume, looked at from the standpoint of printing and binding. The work gives evidence of extensive investigation, practice and reading, and is probably one of the most comprehensive and complete works published on this subject.

Spencer A. Lewis Co., Washington, D. C. Cloth, Popular Edition, $2.00. Autograph Edition, full gilt, $2.50.

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Not Brain, But Stomach Fag

The doctor heaved a sigh as he closed the door of his private office.

"Hello, Billy," he said, "you haven't got brain fag too, have you? Because if you have you'll have to go to some other place to get cured.

"Did you notice the last man that came out of here? He's one of six I've had so far this afternoon, everyone of them wanting to take medicine for brain fag. None of them has any brain in the first place, and they don't do work enough to get it fagged if they had one.

"Do you know, this is the latest fad. It is getting to be worse than appendicitis. A couple of years ago every man who had a pain in his stomach thought he had appendicitis. Now every man who has a pain in his head thinks it's brain fag.

"Sounds good, doesn't it, brain fag. Good things to tell your friend about. Get lots of sympathy from your wife. Brain fag! John's poor tired brain! I fix 'em, though.

"What is it? It's stomach fag, that's what it is. Did you ever stop to think what and where and when and how the average New Yorker eats?

"He eats whatever tastes good, where ever he can get it, whenever the usual dinner hour comes around, and as fast as he can stoke it into him. He's not even thinking about what he eats. His mind, what little he has, is miles away. What is the result? Well, he thinks he's got brain fag.

I tell you, young man, eating as practiced by the average human animal is the most dangerous pastime ever invented by man. It is the greatest menace to mental growth and physical health that has survived the ancient and dishonorable practice of head flattening.

"It kills more than war, maims more than football and motoring, and it is a more general life shortener than opium. Why, this business of eating has come to be such a complicated affair that whenever anyone finds a food that is reasonably harmless he patents it.

"We eat too much. The human animal performs his best feats of mentality on an empty stomach. There is just so much blood in the system. If it is kept busy digesting food all the time it has no chance to go to the head and help the brain.

"Men who have done things and thought things and imagined things got the idea when they were hungry. The reason genius takes root in the garret is that in the garret and tenement the food is plain and scarce. The stupid sons of brilliant fathers would have the brains of the old men if they had their stomachs.

"And it isn't too much whisky that is the trouble with this generation. It is too much meat, cake and ice cream. The human digestive organs are the most economical thing ever created. A little food decently eaten is all that is needed.

"Three meals a day, served as the meals of the average family are served, is more than any one stomach can care for properly. If we skip lunch we think we are sick. If we are not hungry at dinner we need a tonic. If we don't want any

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breakfast we are over-worked. We think we are. Overworking the stomach, perhaps.

"Why, with proper care of the stomach there aren't enough hours in the day to give a man time to overwork. These nervous headaches are not caused by mental strain. It's stomach strain. Brain fag isn't a disease of the brain. It's the stomach.—*The Sun.*

WHY DON'T YOU BREATHE MORE?

God's gift—fresh air.

Breathe more. Breathe freely. Breathe deeply. Why don't we draw more freely from the inexhaustible store of vital power? We must do so if our lives are to be full and vigorous and expressive of power.

The puny, whining person is not the one who has a full deep respiration. She is stingy with herself first.

Fill your lungs full of air. Fill the lower part. Then fill the upper part. Fill your lungs so full of air that you cannot get another bit anywhere. Now, slowly and steadily, exhale until every bit has been forced out.

Do this frequently. Try it when you feel cross or nervous. Try it when you feel tired. Try it when things get tangled up and you find yourself becoming confused. Try it before retiring for the night—it will cure insomnia. In short, when you feel the need of vitality, just fill your lungs and take it.

Control the exhalation as well as the inhalation and if you persist, restlessness, impatience and worry will forsake you and new power, both mental and physical, will possess you.

God's greatest gift—fresh air—will you take it?

TIME

Directness is a cardinal virtue of the man who succeeds. He does not go over a thing, or around it, but to it and through it. If he calls to see you on business, he does not spend fifteen minutes in introducing his subject; he strikes directly at the heart of it; he does not waste your time on preliminaries or non-essentials, but proceeds to attend to the business in hand, and, as soon as he finishes—stops.

The quality and directness is characteristic of all men of great executive ability, because they value time too much to squander it in useless and meaningless conversation; it is an indispensable quality of the leader of all large enterprises.

In selecting a boy from a score of applicants, a shrewd employer will take the one who gets to his subject directly, states it concisely, with the fewest words, outlines his position briefly and stands or falls by it, and does not bore him by telling of the great things he has accomplished or of what he can do.—*Success.*

The realization of God's presence is the one sovereign remedy against temptation.—*Fenelon.*

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Learning to be Resolute

Good resolutions are often laughed at, but nobody laughs at the resolute man. For the resolute man has a way of doing what he sets out to do; he uses his good resolutions as building stones in his own character instead of letting them be taken from him and shipped below as paving stones in the kingdom of failure. We can all win the title of "resolute" this year if we will be more concerned to hold doggedly to every resolution we make than we are to consult our mere convenience in the breaking of them.

Resolution making is not a New Year day affair; it is something that goes on with all of us, whether we realize this or not, 365 days in the year. The pity of it is that the average man has so little respect for his own resolutions. The fact that he has decided or resolved to do a certain thing on a certain day weighs lightly with him if it proves to be inconvenient for him to hold to his resolve. So he snaps the resolution, as he would snap an icicle with his walking stick; and he forgets that a strand of his will power has been broken.

Let us remember this: every time that we fail to do anything that we had definitely decided to do, unless our change of plan is made because new circumstances show that it would be wrong to hold to our plan, we have weakened our will power, hurt our character, lessened our dependability and injured our usefulness to God and men. It makes no difference what it is that we may decide to do, whether getting up at a certain hour in the morning, or being on time to our meals, or not spending more than a fixed amount for our lunches, or doing this or that detail of business or housework today—whatever it is, big or little, easy or hard, if once we decide to do it, then let us set our faces like flint against any temptation to swerve from it. Try being resolute for the first month of the year. You will like the habit so much that you'll never give it up. And your neighbors will like you, too, for they'll always know that when you say a thing will be done, it is done.—*Sunday School Times.*

The Salt of the Earth

Henry Van Dyke is credited with the authorship of the following noble paragraph:

"There is a loftier ambition than merely to stand high in the world. It is to stoop down and lift mankind a little higher.—There is a nobler character than that which is merely incorruptible. It is the character which acts as an antidote and preventive of corruption. FEARLESSLY TO SPEAK THE WORDS which bear witness to righteousness and truth and pur-

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ity; patiently to do the deeds which strengthen virtue and kindle hope in your fellow men; generously to lend a hand to those who are trying to climb upward; faithfully to give your support and your personal help to the efforts which are making to elevate and purify the social life of the world—that is what it means to have salt in your character."

There are thousands of obscure preachers in obscure pulpits, thousands of teachers in obscure schools, thousands of editors in obscure towns and thousands of Salvation Army and kindred soldiers of the cross, to whom these words apply and whom these words describe. Reputation, fame, social standing, are the breath or the whim or the weather-cock of your neighbor or of the world.—Character is what you are and what God sees and thinks of you. It is the pearl of great value but is priceless.—Those described above are the salt of the earth and are God's staff.—*Los Angeles News.*

Let us, then, be what we are, and speak what we think, and in all things keep ourselves loyal to Truth, and the sacred professions of friendship.—*Longfellow.*

"The Spirit of the Lord goes before me and makes safe and secure all the way."

Our hearts are lamps forever burning,
With a steady and unwavering flame,
Pointing upward, forever the same,
Steadily upward toward the Heaven!

Saint Augustine! well hast thou said
That of our vices we can frame
A ladder if we will but tread
Beneath our feet each deed of shame!

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Love, the Great Panacea

Evil cannot live where Love prevails, any more than night can remain in the light of the rising sun. Anarchy will be epidemic in the world as long as hatred, vengeance and malice are epidemic. The only cure for it is an epidemic of Love so great that all the insanities, evils and follies shall be smelted in its fervent heat. Peace and good will preached from all the pulpits all over the world, and all reformers teaching it, will not become effective until it is lived. There must be an outward manifestation of it in all our dealings with each other. It must include enemies as well as friends. He who sends out only peace and good will has no enemies.—*Lucy A. Mallony, in Universal Republic.*

HEART THROBS

I can, and I will;
What willest thou?
I know not!
Who art thou?
I am the Angel of thy fate;
Thou lovest me—and loving cannot wait
The years that slowly crawl,
Not heading thy heart's call.

Yet give way, oh, heart;
Cry out, oh heart;
And from the very depths of hell
Reaching high up to loftiest heaven,
Shall ring *The Word* to muster
All thy cohorts—who with thee for guide
Shall swift, march on thy kingdom,
Ope thine eyes, and give thee sight to see,
That here and now, within this very hour,
Love has supplied thy wants,
Filled all thy longings,
And with gladness
Set thee free.

—*Stuart Vowell, New Zealand.*

RECIPES FOR TROUBLES

If anxious and depressed, read Psalm 23.

If there is a chilly sensation about the heart, Revelation 3.

If you do not know where to look for the next rent money, read Psalm 27.

If lonesome and unprotected, Psalm 97.

If losing confidence in men, I Corinthians 3.

If pelted with hard words, John 16 and Psalm 2.

If discouraged about your work, Psalm 2 and Galatians 6, 7-9.

If all out of sorts, Hebrews 12.

These recipes have been tested and can be relied on always to turn out well.

"A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good will; and their entrance into a room is as though another candle had been lighted."

—*Robert Louis Stevenson.*

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THEY WAIT FOR YOU

Look not, O friend, with unavailing tears
Into the Past—look to the brave young years!
Look to the Future: All is there in wait,
All that you fought for by the broken gate—
The faith that faltered and the fire that fell;
The song that died into a lonely knell.

It is all there—the love that went astray
With bitter cries on that remembered day;
The joys that were so needed by the heart,
And all the tender dreams you saw depart.
Nothing is lost forever that the soul
Cried out for: All is waiting at the goal.
—*Edwin Markham in December Nautilus.*

"I would be true, for there are those who trust me.
I would be pure, for there are those who care.
I would be strong, for there is much to suffer.
I would be brave, for there is much to dare.
I would be friend of all—the foe—the friendless.
I would be giving and forget the gift.
I would be humble, for I know my weakness.
I would look up—and laugh, and love, and lift."

—*Howard Arnold Walter.*

When a deed is done
It cannot be undone.

TRUE NOBILITY

'Tis not the wealth that makes a king,
Nor the purple coloring,
Nor a brow that's bound with gold,
Nor gate on mighty hinges rolled.

The king is he, who, void of fear,
Looks abroad with bosom clear;
Who can tread ambition down,
Nor be swayed by smile or frown:
Nor for all the treasure cares
That mine conceals, or harvest wears,
Or that golden sands deliver,
Bosomed in a glassy river.
What shall move his placid might?
Not the headlong thunder-light,
For all the shapes of slaughter's trade,
With onward lance, or fiery blade.
Safe, with wisdom for his crown,
He looks on all things calmly down.

With God, that is to say, the All-Inclusive and Eternal Entity, all thinkable things are possible; in other words, from the infinite viewpoint, there being no dividing line, no distinction, between subjectivity and objectivity, *theoretical* possibilities ARE *practical* possibilities. The substance of the subjective or microcosmic realm of thought of which the mental creatures are formed has an existence just as real as that which composes the objective entities of the macrocosm; "As is the outer, so is the inner," is axiomatic. —*J. Howard Cashmere.*

Since man came into existence he hath had too little joy. That, alone, my brethren, is our original sin.

And when we learn how to have more joy, we best get disaccustomed to cause pain, and to invent pain unto others.—*Nietzsche.*

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GOD BLESS YOU

I seek in prayerful words, dear friends,
My heart's true wish to send you,
That you may know, that far or near,
My loving thoughts attend you.

I cannot find a truer word,
Nor fonder to caress you,
Nor song nor poem I have heard
Is sweeter than GOD BLESS YOU.

God bless you! so I've wished you all
Of brightness life possesses,
For can there any joy at all
Be thine UNLESS GOD BLESSES?

God bless you! so I breathe a charm
Lest grief's dark night oppress you,
For how can sorrow bring you harm
IF 'TIS GOD'S WAY TO BLESS YOU?

TRUTH is a chord of such perfect vibrations that it finds response in every human heart, and this is why the words of truth we utter heal.—*Sarah Wilder Pratt.*

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Opportunities allowed to pass by and not embraced, unjust judgments formed too hastily, a wrong turn taken at a particular time, all are to be regretted; but the past cannot be undone, and is only of benefit in helping us not to commit the same error next time.

There is a decided power in forgetting whatever is better that the mind should not dwell on.

—*Boston Ideas.*

Mark this well you proud men of action: Ye are after all nothing but unconscious instruments of the man of thought.—*Heine.*

Make not your thoughts your prisons.

—*Shakespear.*

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"What time I am afraid, I will trust in Thee."—Ps. lvi. 3.

"I will trust, and not be afraid."—Isa. xii. 2.

"What time I am afraid," ah me!
My heart said, "Lord, I'll trust in Thee."
But better yet that heart had said,
"I'll trust and not be afraid!"

—*R. M. Offord.*

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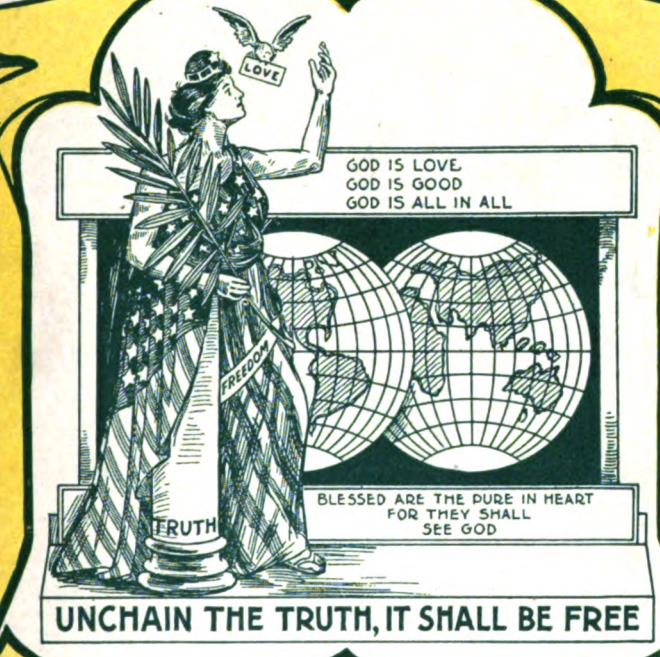

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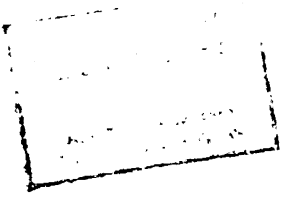

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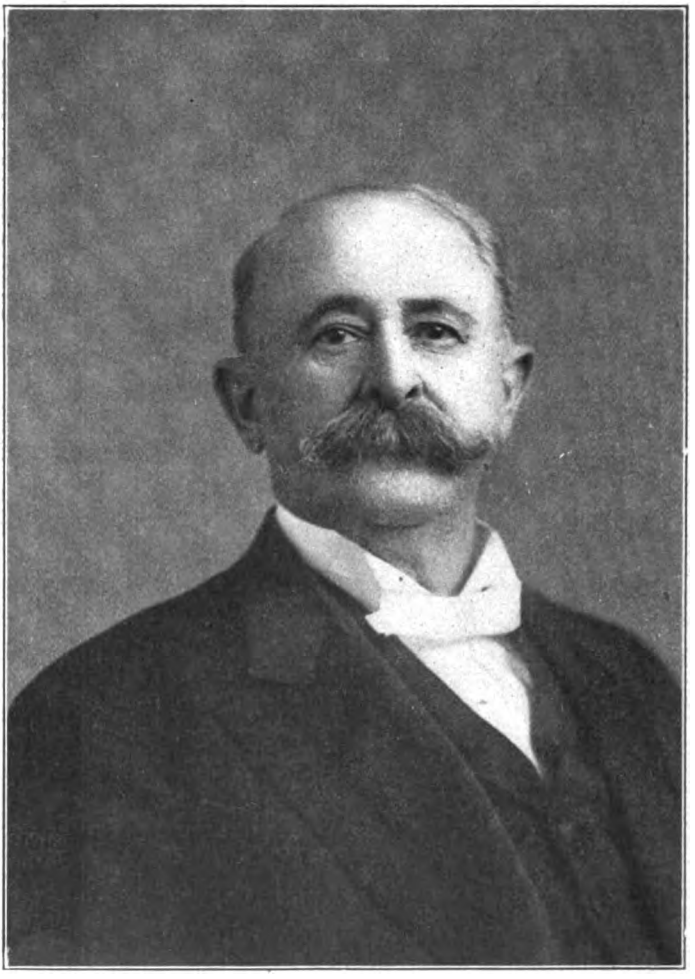

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WASHINGTON NEWS LETTER

UNCHAIN THE TRUTH, IT SHALL BE FREE.

VOLUME XV. WASHINGTON, D. C., MARCH, 1910. NUMBER 6.

Get Understanding

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THERE are two principal methods by which we obtain knowledge or understanding. One is we receive it by study of what we term history or tradition, and the other is to obtain it through the exercise of what we term the five senses. We hear, we see, we smell, we taste, we touch. Through the five senses our observations must naturally be very limited. In the first method we have the broad, wide world, as far as has been given to us in history, thrown out before us, as it were, in a vast panorama, and we are enabled to pick out the bright spots, as you might term it, in the history of the human family, and where that bright spot is developed, either in grandeur of architectural construction or depth and breadth of philosophical research, or whether it is brought forth upon the prowess of arms, so called, and the military force or power of the State, you will find, universally, almost, that such power and such advancement have come from those who were in advance of their fellows in what we term knowledge or understanding.

For longer than forty centuries the great Chinese empire has had a continuous reign, only changing the dynasty, or the ruling family we might term it, once during all that time. I think that was something like 400 years ago. According to the ideas of knowledge held by the Chinese theirs was an exclusive philosophy. They had built a wall along the land border of their empire so that it could not be taken by any of the surrounding states. This was prior, of course, to the days of gunpowder, and during all this vast number of centuries this wall and the Chinese soldier upon it were the barrier that prevented the barbarian from coming in and overrunning the empire.

Just to the north of them was the

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great Tartar horde that seemed as though they were without number. Zinghis Khan, one of the greatest generals of all the ages, had an army of one million five hundred thousand horsemen at one time under his command, and with this army he overran that portion of Asia west of Tartary and China and Persia. They literally ate the country up. Stanley, in the narrative of travels in Africa, gave incidents where the barbarian negro rulers would order their soldiers to go out and eat up a neighboring tribe. This was literally true in this vast civilization and growth that came from the barbarian, and finally and ultimately settled down in the island of Great Britain and the countries of France, Italy, and Spain. These nations are the outgrowth of those barbarians, who, from century to century, ran over the country and ate it up, each migration lapping a little over the other.

It was these vast hordes that destroyed the Roman empire after it lost its vigor and vitality from internal corruption and the massing of immense wealth in the hands of the very few, enervating the people. Through this they lost their patriotism and their love of country, and the grand structure of Roman liberty that had been given to them by the great Roman senate was lost, and today the great structure of Roman jurisprudence is forgotten. The money power became enervated and the people cared nothing because their liberties were lost. China, of course, having this great wall, was protected, and it was only after the discovery of gunpowder that other peoples were able to make inroads upon the Chinese empire.

I can only touch two or three other historical illustrations. A notable one will be the country of Greece, where the nation's power followed in the pathway of knowledge, of intelligence, of understanding. The philosophers of ancient Athens today are our teachers in many of the most beautiful, far-reaching, and wonderful enunciations that the world has ever known. Athens at one time was the mistress of the sea, and her armies were almost unconquerable, and when the little kingdoms of Greece combined under Alexander they were actually invincible in the war of conquest of the known civilized world, because of the power of understanding.

Look today at the great nations that control. Germany, England, and the United States stand preeminent; then come France, Spain, the Netherlands, etc., and in the degree of their advancement along the lines of knowledge always the handmaiden has been power. So is proven the old adage that "knowledge is power."

Along the lines of our thought we find that the knowledge of the Truth is equally paramount and controlling. Guatama Buddha, the East Indian philosopher, said some four or five hundred years before the birth of Christ that the lack of knowledge was the cause of all human misery. Our Saviour, in enunciating his philosophy to the world, gave out this broad proposition: "You shall know the Truth, and the Truth—this knowledge—shall set you free." You have to have the knowledge in order to obtain the blessing. Solomon, who was supposed to be the wisest man that the world ever knew, asked that God would give him wisdom and give him understanding. That was the great thought then, and it is the great thought today. The knowledge that makes you free is the knowledge that the human family needs, and that is the knowledge which we are attempting to teach to the world. It is the knowledge of the Truth

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which brings you up from the condition of a slave to that of a master.

The world as we see it today is bowed down in the most abject slavery. We are afraid of our shadows almost. We are afraid of sickness; we are afraid of catastrophe; we are afraid of things here in the world; we are afraid of poverty; we are afraid that we will be overwhelmed with sorrow. We carry our intense cowardice to such a degree—and I am speaking from self-experience—that we would not sit down with our backs to an open window for any money, almost. We repeat the old adage, "Your back to the draft, your face to the coffin."

In other words, a great pall of fear of various kinds settles down upon the human family and has settled down upon it through all the ages. In our bright, intelligent Washington, and among the brightest and most intelligent people, we see that along certain lines we are arrant cowards. The conversation in social intercourse is, more than anything else, a discussion along the lines of human health or the avoidance of some feared catastrophe. The people do not understand. It is due to lack of knowledge. What kind of a society would we have if, when I invited you people to my parlors, we should sit down and discuss the various systems of housebreaking? If I should get some experts there with their tools and should show how to get a jimmy under a window, and how to open locks, etc., etc., and if, incidentally, we should describe our experiences in horse stealing? What kind of a society would that be? Do you think that would uplift you very much? I do not think it would.

Now, do you know that the world today is practicing something that is even worse than that? The law restrains you from breaking into houses, and if you steal a horse and are caught you know you will go to the penitentiary. That is a sort of wholesome restraint that enables us to sleep all right at night and causes our horses to remain in our barns. But if you sit down and talk about my having the lockjaw and the rheumatism, and oh, that terrible stomach! My Lord, the mountains of sin that are laid up against that stomach! We discuss all of these various damning thoughts; roll them under our tongues as sweet morsels; we not only condemn ourselves when we do it, but we are smearing it all over everybody that listens.

I had a little belief of a nothing the other day or something that affected one of my teeth. A young lady there wanted to see the tooth, and without giving it any thought I let her look at it. "Oh, there was an abscess," and all that. Then I saw my mistake. There was no abscess there; there was no soreness; there was nothing there, and neither you nor anybody else had the right to give any name to any such thing. I denounced it, a thought was given to the abscess, and it was gone to the devil, where it belonged.

But if you surrender, if you give names, if you throw it all over yourself you are burying yourself under this great load—we might term it of carnal mind—that has its end only in the hell of death.

The knowledge which you want and which will make you free is the knowledge of infinite Love; that there is nothing aside from eternal, omnipotent, everlasting, omnipresent Good; that there is no manifestation of evil, and these so-called thoughts are lies, are false, because God is all and God is Good, and therefore all is good. Hold to that thought and don't surrender, and, as Job said, "Even though he slay me, yet will I stick to it." It is the knowledge of the Truth that

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manumits you. It throws away the dark pall of sorrow; it drives away the fear of pain and disease; it gives you a perfect understanding of the allness and perfection of eternal good. In other words, it places over the human family the redemption that Christ promised when he said, "You shall know the Truth, and the Truth shall make you free."

You have got to bring yourself in line, in harmony, with this universal knowledge, and I say to you, and I say to my readers, that this can only be learned by assiduous, constant, honest, thorough, and indefatigable study. Nobody can absorb it except through the channels of the mind and the intelligence. It is like all other truths; when it becomes enthroned it makes the people greater, grander, stronger, mightier, and makes them leaders among the children of men.

It is a singular thing—and oh, how often I think about it—that men away up in our national life, men who along the lines of statesmanship are as broad as the continent and as broad as the world, can't get their minds into the condition where they can believe this thought. I was talking with one of these—if I mentioned his name you would know him; he is known everywhere; I have known him for a great many years—I was discussing with him this truth, trying to disillusion his mind of the thought that it was a fake, but to convince him that it was the real truth; that the only thing he had to do to demonstrate it was to try it, learn it, and to do it himself, and that he did not have to take anybody's word for it. I told him of two or three wonderful cases of healing here in the city of Washington that had come under my knowledge. I told him of the evidence that could be brought to bear in regard to those cases, evidence which, if it was brought before any court, would be enough to convict without the shadow of a doubt. After I got through talking about it, he said: "Colonel, I am afraid you will have to class me among those of whom it was said, 'O, ye of little faith.'" After telling him of the evidence that could be found and that was conclusive he could not even then believe. He was as one of those of whom Jesus said, "Even though one was raised from the dead they would not believe."

Now, in these conditions and under these circumstances what do we have to do if we love our brother and our God as we should? We have to do as Jesus told us to do—preach the gospel and heal the sick. That is the mission that He has given to us and which He has told us is the road to the elevation and the restoration of the human family to that universal harmony which is the heritage of us all. It is for us and each of us to look around and about us wherever we can find an opportunity, where we will not cast pearls before swine, to give out the nugget of truth here and there. But our Saviour tells us to be wise as serpents and harmless as doves. Oftentimes I have treated people and raised them up at the solicitation of some relative who I felt had the right to ask, and the healed one would turn and scoff and decry the very hand that had lifted him up from the jaws of death.

It is so with this wayward carnal mind; always wicked; always wrong; never to be trusted, and never to be believed. Let us keep our eyes centered upon the one great thought, the understanding of the Truth, the knowledge of the Truth, and its beneficent effort; throw it out; give the life line to this one and that one, and if they refuse to grasp their blood is upon their own heads and not upon ours.

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The Influence of Example

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IN jurisprudence many questions are decided by what we term prior adjudication. A statute is enacted by the legislative power and it goes through the courts, and after the courts determine judicially the meaning of that statute, their decision has a controlling effect until the statute itself is repealed or amended. So with all questions of human action. In discussing the present question, the Influence of Example, we are by another class of almost equally sacred surroundings, impelled as we are in the case of res adjudicata.

In order to see what the influence of example is we have to look at the past, and from that past we are led up to the irresistible conclusion and incontrovertible truth, truth that is paramount and controlling. Take, for example, the history of nations. The first history we have of the human family, unless perhaps it be the Chinese Empire, refers to patriarchal, or family, worship, in which the elder son was the controller absolutely of the family. These families waxed larger and stronger, as they would from time to time increase their numbers by the conquering of other smaller and weaker families, until finally this system of reprisal and of warfare, the law of power being the law of right and adjudicated as the law of right, enabled these more successful ones to grow up into what was termed nations. These nations in turn became empires, and in a few instances, as given to us by history, these empires became almost, so far as the world was known, if not, universal, notably the Chaldeans, the Medes and Persians, the Macedonians and the Romans.

In these family relationships the elder son when he died became a god, being deified by his followers. He was the one to whom they prayed for whatever they wanted. So when the family worship passed away it was the very acme of human ambition to be sent thundering down the annals of time, we might term it, as a great god. Alexander the Great aspired to be the one that could drink more wine than any other man who had ever lived. He aspired to be the favored son of the god Bacchus, or something of that kind. Whether he ever achieved this or not I am not now advised, but that was his great ambition.

We find this power of example running down along through the nations. Finally, in 1776, the little colonies of North America declared themselves a republic and threw out upon their flag the grand truth that all men were born free and equal, and were entitled to certain inalienable rights, among which were life, liberty and the pursuit of happiness. That principle at that time was not taken in a very friendly way, and was not much thought of by the world as it stood then. But the influence of

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this great declaration has gone out into all the world, until we find that some of the old monarchies today are republics; and, with but one or two exceptions, those that are not republics are shaken to the very core by this power of example, engendered by this great example of freedom, and it is today an impossibility in even a quasi-civilized country for a man to reign, or a dynasty to exist, except as a constitutional monarchy, under certain constitutional limitations.

We come back again into the earlier history of mankind and take up the thought of religion. Religious example has always been the same. One man was always the ecclesiastical head, and when a decision had to be made along the lines of religion, of course it was in accordance with the spectacles through which he looked. When the nations grew up gradually we find that they builded up an ecclesiastical oligarchy that attempted to, and did, and does today, largely control the sentiments of the people of the earth in the interest of, and subjected to, those interests of this so-called ecclesiastical oligarchy. It was so in Egypt, India and China and the Chaldean Empire. Coming down this way we find that even in the introduction of the Christian religion this power of so-called barbarism, and all that class of religions that believed in the worship of idols, was so strong that Constantine, when he organized the Christian religion as the church of the empire, filled the churches with pictures and with idols, in order to harmonize by the force of example the new religion, as far as possible, with the old, so that the people would take hold of it more readily and earnestly. That is why certain classes of our churches have their altars bedecked with images and pictures. People will bow down and worship, in the attitude of worship, images, hold up the images and bow to them. They claim that they see beyond the image, but this all comes from the example of so-called paganism, and it will continue until the enlightened influence of the power of good example of the religion that was taught by Jesus Christ becomes the paramount thought and the controlling influence of the world.

Jesus Christ came teaching a new philosophy. Its like had never been enunciated to the exact degree. I do not pretend to say that there were not schools of philosophy which taught a doctrine in many ways similar to that of Jesus Christ, but He brought with it the New Thought, as we term it, and that thought brings you into connection with and in harmony with the Divine Law of Universal Life, Universal Love, Universal Mind, and making that realization practical, so that it had a tendency to bring up the world and those who adhered to the doctrine, freeing them from the so-called ills of life, destroying fear, and making them masters instead of slaves. And in the degree that that religion has been taught, even in the mutilated form in which it has been handed down to us during the ages, we find that it has had a tendency to lift up, not only the individuals but the nations which adopted it, to a higher, grander plane than that which stood those who had not the simple religion and the high example.

The very same power that builds up a nation builds up the individual. It is one and the same thing. Those nations that have adhered to the religion of Jesus Christ, in the degree that they have adhered to it in its purity, have grown up and become strong.

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During what we term the Dark Ages religion became the instrument and enginery of wicked and corrupt practices, which appeared to be the handmaidens of that age, from the examples situated around them, until religion itself was made the excuse for the perpetration of the most hideous deeds of cruelty, and brought more damning depression upon the people than did all other engineries that have ever had existence since the days of Christ.

Then came the Renaissance, the reawakening of the religion of Jesus Christ. While it came to us in crude form, helped by such men as Luther, Calvin and the other great reformers of that early age, yet it had the germinal thought of purity and of genuineness in it, and it became the power as the centuries rolled by until we find the culmination of religion in the enunciation of the Declaration of Independence, and also in the Constitution of the United States which declares that all men have the right to worship God in accordance with the dictates of their own consciences. Instead of religion today being the instrument and enginery of destruction, the great civilized nations have vetoed such power, and throughout almost the entire habitable globe you have the right to worship God in accordance with the dictates of your own conscience.

The rack has been destroyed, the inquisition has been blotted out, human deviltry and human wickedness have been stamped under foot, and the great power of universal law, recognizing the rights of men, has become the dominant thought throughout the world today, all from the influence of the little stone that was hewn from the mountain without hands. It rolls on and rolls on, and today we have wonderful development and wonderful advancement of what is termed the New Thought again spread throughout all the world from this center and from others, until the world has become inoculated with it, and today there are healers belonging to this church and teachers and organizers in every land on the face of the earth that is under a civilized flag.

It has been rolling on and will roll on by virtue of this example until universal peace will settle among the nations of men, until the love of God and the love of your fellow will become the test of faith, the test of action, and the test of living, and when that time does come we can look up and then we will see what is termed the Millennium, the universal reign of universal love. This will come over all the children of men, blessing all who are living, and then we will reap the rewards of those who have lived the deathless life. Death will be destroyed, sickness will be no more, sorrow will be no more, the contents of universal cornucopia of God Almighty love will be poured down upon our heads, and in blessing we will be blessed with all the triumphs of human life.

That is the end—end to which we are all working; that is the end to which the world will come, and as the world accepts this truth and brings it into practical life in all the affairs of life and makes it the rule of action, then will be accomplished that which we all so devoutly wish—universal love, universal peace, universal good, universal life—one and all from God Almighty, the universal creator of all, in and through the name of Jesus Christ, His Son.

No man is born into this world whose work is not born with him.—*James Russell Lowell.*

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Love

S. L. LULL

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself." A neighbor, according to Jesus' explanation in Luke x, is one who needs our help, and this is given in the dictionary as one of the definitions of the word, "neighbor." Taking this as a basis, would not the words and acts of kindness done to such a one show love of the kind mentioned in 1 Cor., xiii. It would not be seeking our own. It would be pure giving expecting to return. There would be no chance of being "puffed up," because we should not know who the neighbor was until the occasion of need presented itself. It might be the person was a "sinner" in the eyes of the law of common decency and of purity—yet to minister to such a one in love, we should have to "see no evil," for if we offered succor with an "I am holier than thou" feeling it would be a curse, not a blessing, not a deed of love. In other words, the law of love is the law of service. Not service according to some selfish preconceived idea of a mission in life, but, day by day, serving others on each occasion that presents itself. Not doing for others the things we like to do or think they ought to have done for them, but doing what they need done and what sometimes in distress they may ask of us. God always works through means, and in loving service for others we may become one of these means, and in so doing we show our love to God. As we may aid others in body, soul, and mind, so we love God according to the commandment, showing by our lives that we have dedicated ourselves to him.—*Bible Review.*

Ho! For Atlantic City

Free lecture course by Bishop Oliver C. Sabin, July 5th to 25th, inclusive, in the Greek Temple, Young's Million Dollar Pier, Atlantic City, N. J. All will be welcome. These lectures are absolutely free and are given for the purpose of teaching all how to heal. Students who pass a satisfactory examination may receive a diploma, the same as if they had been taught in Washington.

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Hew to the Line

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

I WAS raised in a western country where the land was new, and in my boyhood there were but few sawmills, and those that were were scattered far apart. People did not have boards with which to build their houses, but they would build them of what they termed hewn logs. They would take a scratch awl and fasten a line to the end of the log and let the line go to the other end of the log. Then they would chalk the line well, and when they got it where they wanted it, they would raise the cord and let it snap down on the log and make a line. Then the man who was hewing the log would have to hew to that line. It was an old saying, "Hew to the line, let the chips fall where they may." The meaning of it from a philosophical standpoint is that the person who starts in in this exertion, as we may term it, of existence, must have a fixed purpose if he is going to succeed. There never has been an exception to this law, nor there ever can be, and there never will be. What kind of a general would he be, who, if he was defending a country, would scatter his armies into small detachments and let the enemy come in and pick them up one at a time here and there?

The old Scythian king called his twelve sons together and had a bundle of arrows passed round to each one of them and asked each one of them in turn to break it. None of them could break it. Then he untied the bundle and gave each son an arrow, and told him to break it, and the arrows were broken with ease. Said he: "Learn from this that if you are combined, united, you are irresistible and you cannot fail, but the moment you scatter you are lost and you become the victim of all kinds of disaster."

This has always been true in the history of all the world. We find a prince in ancient times who, it had been foretold in the evolution of the race, was to be the conqueror of the world. He was the son of a king living in the little province of Macedonia, in Greece, compared with the world not larger than your thumb nail as compared with your body, if as large, in fact, but he had that undying resolution, and he was doubtless impelled by this divine prophecy that he was to be the conqueror of the world.

At a certain temple there was a knot called the Gordian knot, and the priest had said that whoever could untie that knot would be the conqueror of the world. This youth tried to untie it and failed. Then he took his sword and cut it. He did untie it by the sword. You have only to read the history of the march of Alexander across the nations of the earth to see how perfectly he fulfilled that vision of his youth. He did become the conqueror of the whole of the then civilized world.

We find a man in later years who was

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persecuted because he had an idea that the world revolved upon its axis and was round. He was confronted with the Bible statement that the world was flat and the story that Joshua had commanded the sun to stand still and it obeyed him, and other like statements. His doctrine was called heresy, and unless he recanted this wicked thought he was threatened with punishment by death. He was imprisoned, and in order to obtain his liberty he recanted and acknowledged the world to be flat; but as they were loosening his chains and he was being relieved of his burdens to his confidential friend he said, "Yet the world will continue to roll on its axis." And time has proven his theory, and geographical astronomical knowledge is so far advanced that Gallileo's prophecy has been demonstrated to be true, and all the world now bows in honor of the man.

We know of another man who was an enthusiast over the idea that the world was round and that there was a way from Europe to India by sailing in the direction opposite to that in which the travelers had always gone before. We find him buffetted almost from one country to another as he went begging for money to equip a few ships to make a voyage of discovery. Finally, through the generosity and munificence of a woman, the ships were equipped and the rotundity of the earth was demonstrated, a new continent was found, and the world has been infinitely blessed through Christopher Columbus.

We could go on for hours and give character after character illustrating the same thought. The man who invented the electric telegraph begged at our very doors for enough money to enable him to fix a line between Washington and Baltimore. Our Congress was skeptical and did not believe in what they deemed the day dream of Morse.

Cyrus W. Field went through untold hardships before he could obtain the means to establish a submarine cable between this country and Europe.

The discoverer of the power of steam and its application was hooted at as a mountebank and accused of selfishness and a design to abstract money from his friends when he asserted that the marriage of fire and water would generate a force that would propel the commerce of the world.

But why multiply historical illustrations? The books are full of them from the earliest ages to the present. We have the most wonderful discoverers today that the world has ever known. Men who have gone to that degree of concentration that they have not permitted anything to come between them and the objects of their lives have succeeded.

Take the scholar who seeks to achieve greatness. If he is the right man you never find him in astronomy, chemistry, the higher mathematics and other advanced sciences, promiscuously. He concentrates exclusively along certain lines, and he sees before him a mountain to climb for which life to him seems too short. But he succeeds far beyond him who tries to carry all.

Take the student along metaphysical lines of philosophy that we are attempting to teach. With a little study I have no doubt that I can point to hundreds of students who have come to me who have become brilliant operators and before whom a successful future seemed to lie. They were masters in their lines. Then they would seek for something else, and their favorite expression was, "I want to know all, everything, and then I will decide." They failed. They failed

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not only in what they were seeking, but also in that which they had, and such men always will fail. I have never known one exception.

It is only the one who centers upon one thought that pushes everything along upon that line that is able to climb the ladder and scale the heights. He who hesitates is lost. I know students in this city today that God Almighty has brought up from the depths and has made them prosperous beyond their most wonderful dreams. Their hearts are yet in love, so to speak, with this Truth, but they have become as the children of Israel after God Almighty prospered them; they have become negligent; they sleep upon their beats, and one by one they are stricken down, and as sure as God Almighty's Truth is true there is no other outcome from such conduct.

I have a person in my mind now who was healed of two deadly diseases almost instantaneously and became a bright star and a great healer, but who drifted back into the world of orthodoxy; and today he is the slave of disease, old age has wrinkled his brow and silvered the hair, and he is getting ready to pass through this hell of death that has no part or parcel with us in our work.

I could give other and wonderful examples. Some of them are now on the brink, and it is the aim of my life, if I can, to throw them the life line and let them grasp it before they go over the dam of destruction.

I tell you there is no such thing as compromise—no such thing in this work as half-heartedness. You have to be for God Almighty Truth or you have to be against it. You either belong to the living children of God Almighty, or you belong to those of whom Jesus Christ said, "Let the dead bury their dead." It is for you to know whether you will hew to the line or whether you will not. Your destiny is in your own hands. I can't save you; nobody can save you but yourself. You are responsible to God Almighty Life, Truth, Love, Wisdom, for the seed you sow, and you will reap as you sow.

There is so much in any one branch of this subject that all I can hope to do is to give a hint that the students who hear and those who read may know where the danger lines are and what the rewards are and may be to those who succeed.

We look before us and we see the world as it is, a grand panorama of death, a procession marching on toward the grave, ignoring the kingdom of living Truth; ignoring the fact that the kingdom of heaven is here and now to those who accept; ignoring the words of our Saviour when He told them that the kingdom of God was within them. They are putting off the good things for some time hereafter. Even our students come up and tell us that we are not entitled to all the good there is here.

I have a preacher in my mind now who sent a couple out into the world as groom and bride. He married them, and after the marriage ceremony he gave them a little talk. He told them that they would meet with serious troubles and tribulations, that God would bring these on to test them, and that they were only brought on for their good, and that when they passed through them they would become the stronger for the trial. Within two years the young woman and her child were in the grave; the young man was crushed, utterly ruined by that benediction, or, better, malediction, sent out on their heads when they were married.

I know of an instance of a woman passing out at the door when another person sent her an evil thought. The lady

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told me that she felt as though she had been hit with a club. Thoughts are things, and with words you may work more destruction to human happiness, human health, and human harmony than a bludgeon. I tell you that you must have thoughts that are pure. You must have thoughts that are good, and you must fill your mind, soul and body with such thought; must claim them and not disparage or limit yourself in anything. All that is belongs to you, and you are the master. You can have all if you will; you can have nothing if you deny. It is for you to say whether you will hew to the line or whether you will not. If you conclude that you will there is a world of happiness before you—the hobgoblins of disease are annihilated and destroyed. Want and poverty are eliminated and you never think of them more. The dark veil of sorrow that covers the world does not come near you, but you live in the sunshine of God Almighty Love; it fills you from morning to night and from night to morning. When you retire you do not have to have your doors bolted and an arsenal to protect you. God Almighty Love protects you and no thieves or robbers can come near you; you are absolutely safe; you are the master, and all the world and the fullness thereof belongs to you and are subservient to your will, if you so will it. That is the crown that belongs to him who hews to the line.

In the Image of God

A great aid to spiritual growth—an application of this habit of reverence—is a positive belief in human worth, your own worth and that of everyone else. Never think of yourself as a worm of the dust; rather remember the uplifting words of the Hebrew poet, "In the Image of God did He create man." In thinking of other people, all other people, our very own as well as the more distant, let us recall the spirit—the language itself has in a literal interpretation been sometimes misunderstood—of the Declaration of Independence: "We hold these truths to be self-evident, that all men are created free and equal." This, I take it, means that every soul has some gift of its own, which it must be permitted to work out in its own way.

We can do much for another in giving him this freedom, and even more for ourselves in keeping our hands off. In this way we enlarge our conception of human worth and thus our spiritual sense.

If we are unsuccessful in calling out the best in our associates, let us realize that our methods are wrong, retire to the stillness and find new ones. Spiritual awakening means, in one aspect, clairvoyance—or clear seeing—in the discovery of virtue in another.

Let us remember the supreme benefit that we can confer on others, is awakening them to the good and the strong in themselves. If they are not ready to be talked to, we can afford to wait, and to love. Give money and things, but above all, give courage, hope, and awaken a respect for self.—*Practical Ideals.*

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Evangelical Christian Science—What It Stands For

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IN MAKING some of my remarks today perhaps I may talk to the reader more than to those present, as I wish to place on record some thoughts that may be a guide to others in the work.

The first thought I take is: It stands for freedom; it stands for liberty. When God created man He gave him dominion over the beasts of the field, the fowls of the air, the fishes of the sea, the earth and all that in it is; but to man over man He never gave dominion. Each and every one of us is an integer, a unit, and each and every one of us is equal in the sight of our Creator. I have no right to control you and you have no right to control me. We each and every one of us must work out our own salvation along the lines that God Almighty lays out.

The necessity for making these remarks is that the newspapers have been filled for the last two or three weeks with the domination of a school calling themselves Christ Scientists, whose headquarters are in Boston. They have been disciplining one of their members for no other reason and no other cause than that she had made a success of her work. They are filled with envy and they have destroyed her, making a pretense in their pretended trial that she practiced a secret that she was taught by the so-called Mother of that organization which is one of the cardinal principles of the unwritten work of that church.

I refer to what is called malicious mental malpractice. They have made that an excuse for destroying Mrs. Stetson, the foremost one, and founder of the First Church in New York, for the practice by her, they say, of this malicious mental malpractice, which is part and parcel of the secret unwritten work of the Eddy Church in Boston.

I know what I am talking about. In that church all of the students are dominated by their teachers, their teachers are dominated in turn by the readers of the church, and the readers in turn are dominated by the so-called Mother. Nobody connected with that church has the right to say his soul is his own unless he is permitted to do so by somebody above him.

This I denounce as an error. It is error, and this church is a protest against that system of practice. Our ministers, our readers, and our students all have the same right of opinion that the rest of us have. I have no more right to dominate the mind or the thought of one of my students than I have to dominate the mind of the man in the moon, so-called; not one particle. If they ask my advice, or if I see proper to give them advice, I can give it, but it must be done in love, and the acceptance or rejection of that advice must be with them and without penalty attaching to it.

The next thought is that our church stands for simplicity in religion. As far back as we have any written record of the

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human family we have found this thing called religion covered over with some kind of a system of mystery. I do not have to refer to one country, but may I refer to the ancient history of the entire world, and I state it here in view of the very best historians that there was no exception prior to the days of Jesus Christ, and that religion was covered over with mysticism, and for the sole and only purpose of giving the priestcraft and rulers of the church domination over the world and over the people.

Jesus Christ established this doctrine of liberty, this freedom and this simplicity, and in the practice as He taught it we have liberty and a constant protest against all of this so-called mysticism.

Now, can you tell me or can anybody else tell me how the shedding of blood could free my sins from a God of Love, this God that we understand and know, to the degree that God is not a personal creator? Does the hanging of a man on the gallows propitiate anything in the law that says "Thou shalt not kill?" The law is unemotional, and the punishment has no effect upon the law.

Jesus Christ came teaching the doctrine of Love. We are told that God is Love; that Love is the great power that propels the world; and yet we are told at the same time that in order to save the world from destruction the Son stepped in and said, "I will let you crucify me and that will satisfy Him."

I have had letters from various parts of the Orient, notably from India, which tell me that if that doctrine was eliminated, and that if the doctrine of Love as taught by our books was taught by the missionaries, that would be a great uplift. But the doctrine that God was so vindictive that He must have the blood of His own Son in order to redeem the world makes religion repulsive, and they prefer their own doctrine of Brahmanism and Buddhism to stepping into fields they know not of.

I received a few days ago a pamphlet printed in India along these lines from one of my students, a learned savant of that country, who was going to try to propagate the new doctrine of love, and God Almighty does bless him and will bless him in his work.

Take the practices of our own churches and you find there is mystery around them. This doctrine of a future punishment—there is mystery around that. What believer in the orthordox religion, when he dies, knows where he is going to wake up, whether on the left side of Paradise or on the right? I used to think that they would give me credit for what good I had done. I concluded I would do as little evil as I could in my sixty or seventy years on earth, thinking that I would squeeze through. Finally I got in with some Presbyterians, some of the best people I ever knew, and they told me that if I was guilty of one thing I was guilty of the whole thing. I knew that I had done aplenty, and I would have nothing more to do with it, because I knew I was elected anyhow; that that chute that they put a fellow in to burn him forever was mine sure if I believed that doctrine.

Now, there is mystery in that. I say it is all false; that there is no truth in it; that the religion of Jesus Christ does not hold out any such thought.

The religion that gives you freedom from mystery is the new church, the Evangelical Church, and we follow in the line of that freedom. It is not necessary to dwell upon that thought. I could preach an hour on each one of these sub-

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jects and then only scratch the outside of it.

The next thought is that our church stands as a rule of life. Ours is not a religion to be practiced one day in the week and laid aside the other six. If one truly realizes the tenets of our religion he will not lie, slander, and backbite and swindle and steal six days in the week and have a long face and an air of piety and goodness on the seventh. It is not that kind of a religion.

I knew a preacher at one time, a member of one of the orthodox churches, who had a lot of young cattle to sell. Not long before he was to weigh them he turned them into a clover field. He got lots of salt; the cattle licked the salt and filled themselves full of that clover, and the next day about 11 o'clock they went to a creek on their way to the scales and filled up with water. About an hour after that they were put on the scales and weighed, and they weighed like lead.

That kind of practice was so common in the State of Illinois that before they could break it up they had to pass a law making it a penitentiary offense to do such things. Now, that is not the kind of religion that we stand for. In your transactions give the square deal, and if anybody is to be cheated be certain it is yourself. Don't cheat the other fellow. You can't afford to be dishonest. Let me especially refer you to the history of the Jews and Moses' farewell address. He said if you do so and so in your march down the ages God Almighty will bless you. He will multiply you and give you all the good things. But if you transgress and go to the other side the reverse will happen. Now, if you have read the history of the people you know that when they got a good king and good prophets and followed in their line everything would go well with them, but when they got mean kings the people would become debauched, and the first thing they knew some foreign nation would come in and overwhelm them and take them off into captivity and burn their cities. This was but the carrying out of the prophecies of Moses—the carrying out of the inexorable law. Your harvest is determined by the seed you sow.

Now, if the people understood it they would be more prosperous; they would have far more money; they would be surrounded by all the comforts of life if they would be honest to a cent, upright, and square. Such a man as that is always blessed; he always will be blessed, and he cannot be anything else. But it is this dodging, it is this selfishness, it is this preference for self against the other; it is the desire to overreach; it is what the world calls thrift; it is the building of a railroad for one dollar and charging two to the people—it is that kind of business that has been a curse to this country which is today upon the very brink of ruin through such unhallowed, unholy, and outrageous peculation. These grasping people have ground our nation and it cannot prosper long unless things are brought back to the level where they belong; neither can the people. You have to be square; you have to love your brother as yourself. If you carry this out, and if our country does that, it will prosper; if the people do that they will prosper. You say, "We have lots of money, haven't we?" Yes, lots of money, but read their history. Look for the lost ones; look for the divorced ones. Read their history. I tell you wealth, unless it is gained on the square, is a curse. Nobody ever saw a gambler that kept his money or died rich, unless he was killed. I have known lots of gamblers in my life that had lots

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of money, but they did not keep it. I knew one fellow in Memphis who had more horses, more diamonds, and more fine places than almost anybody else in the city. In less than twelve years after that I was hailed in St. Louis by a man, who held out his hand, but I did not know him. "You don't know me?" "No." He told me who he was. He used to come around to our newspaper offices and wanted to borrow 50 cents. His toes were out of his shoes. I said, "You have lost all of your money, haven't you?" "Yes." It was the same old story. The kind of money that is gained by these unhallowed means never stays. One dollar, one cent honestly earned is worth more than a million that are stolen, and will produce more happiness.

Our religion stands for a certain rule of success. It destroys all dread and roots out this fear that fills the world with disease, sorrow, and forebodings. It relieves you of the fear of poverty. You never saw a true Scientist, who understood his business, who was poor. He may not have much money in sight, but that does not make any difference. The great reservoir supplied by God Almighty—the contents of this great reservoir are all His, and all He has to do is to draw his checks upon that bank and they will be honored there. You have no fear.

God Almighty supplies today and gives you all you want. Sufficient unto the day is the evil thereof, and the good as well. Take no thought of the morrow what ye shall eat or what ye shall drink of wherewithal ye shall be clothed. That is the doctrine of Jesus Christ. You come to me, "Are you hungry?" "No, I had a good breakfast." "Have you any clothes to wear?" "Yes, I have plenty of clothes." "Are you happy, then?" "Yes, happy as a big sunflower." That is far enough, isn't it? I am in heaven; I am filled with harmony; I am not going to worry about what I am going to get tomorrow. That is the thought that gives you gray hairs; makes wrinkles in your face; prepares you for the passing on, or what we term the grave; puts you into hell right here and now. You do not have to wait to die to get into hell, because hell is here right straight along; it is just a condition of mind as is the kingdom of heaven. You can be happy if you follow in the footsteps and teachings of our Saviour.

Remember the illustration that he drew of the sparrows that do not work. God feeds them. And the lilies, how beautiful they are. God made them. That is the true philosophy. So with you. Trust God Almighty for everything. Do that which is right in your own judgment and follow as you are led along the line of duty, and God Almighty's blessings belong to you all the time. There is no mistake and there can be none; there can be no failure. But remember the rule of life; that is the rule by which to live.

Lastly, it fills you with happiness; makes the world bright and makes it happy for you; the sunshine looks sweet; the flowers are beautiful; the singing of the birds is music to your ears, and nature in all of its development and loveliness is all harmony in your consciousness. Not only that, it relieves you from all fear of the future. God Almighty Love covers you and you live in it. As the fishes are covered by the waters of the sea, so God Almighty Love covers you and holds you in its perfect sweetness and perfect happiness, and there is not a wave of trouble crosses your peaceful breast.

That is what our church stands for.

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"Call In The Maker"

MRS. GENITA ARNOLD

Before the Evangelical Christian Science Church

"I HAVE heard thy prayer, I have seen thy tears: behold I will heal thee."—II. Kings, XX:5.

My subject this evening is "Call in the Maker." How shall we call Him? By telegram? By telephone? By messenger? By letter? or how? There is but one method by which we may call Him, and that method is by prayer.

To persons familiar with communion with the Deity who understand the aspirations of the soul and the uplifting of the thought, there is nothing new to be said on the subject of prayer. But to them who believe, or pretend to believe, that all things are arranged according to inexorable law, and that there is no use to pray for rain in time of drouth, as the weather probabilities in the daily papers will settle that question, and the whole Nation in prayer before God would not bring down a single drop; that if sickness comes to the household it depends upon the skill of the doctor whether or not the patient recovers, and the father might pray all day and the mother might pray all night, it would not have the slightest effect upon the case; and that if there is such a thing as a God He amounts to no more than a wooden man holding in his lifeless fingers a set of laws to be interpreted by the self-appointed wise men of the world—to this class of people there is much to be said. I am not speaking of an imaginary theory, but of that which ten thousand times ten thousand men and women believe, or pretend to believe.

It is my desire to impart to this class of people some of the beauty and power of prayer, and I pray that God may give me such expression as may be most comprehensible to them. In my lectures I have no aspiration whatever to take the wings of the eagle and soar into the ether of metaphor. My desire is to use such phrases as may be most readily understood by the lowest mentality that may honor me by listening to or reading my remarks.

First, let us try to understand what is prayer. Prayer is the mode of communication between God, the Father, and man, the child. In other words, it is the instrument employed by man to communicate with God. Therefore it naturally follows that the first requisite is to ascertain whether or not you have in your possession or access to the use of such instrument. You have. God implanted it in your consciousness at your creation. True, you may be ignorant of its existence, or from supposed incapability on your part you have not used it. Electricity was just as potently in existence centuries ago as today, yet through ignorance of its existence, or incapability of its application, men sent their messages by the hands of runners, instead of by telegraph and telephone as we do today.

Prayer, as a mode of communication,

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is only half as difficult of execution as electricity; for to make effective the sending of a message by electricity, you must see to it that both the receiving end and the transmitting end are in order; while with prayer, the receiving end, God, is always in order. So put the transmitter, yourself, in order, and the means of communication is perfect. Clean out the cobwebs of malice, hatred, anger, vindictiveness, jealousy, envy, and every evil, then cover every part with Love for God and your fellowman, turn on the battery of faith and "whatever ye ask, believing, ye shall receive."

But "Oh," says the materialist, "that all sounds very well; it does not show, however, that God does not and cannot transcend natural laws by any amount or method of praying." What are natural laws? Who can place a limit upon the boundaries of Infinitude? Who can dictate to God the methods by which He may work? We know quite well that certain so-called natural laws, or laws of physical science, recently discovered, contravene and supersede previously supposed unchangeable natural laws. We know quite well that the whole material problem of life is a constant progression from one phase of discovery to another. The materialist forgets that man in his twofold nature may have other requirements than those of the body, and that there may be methods he does not understand whereby the spiritual nature is sustained and fed. "God is Spirit, and they that worship Him must worship Him in spirit and in Truth."

It is not that we blindly believe that God can do everything because 'tis so stated in holy writ, but because He is free as to His infinitude, and must have methods adaptable to the requirement of every individual nature; because He is the Spirit divine and perfect, and since man is part and parcel of that Spirit, there must needs be some means of communication between the two.

God does hear and answer prayer. My text proves it, for it says: "I have heard thy prayer: Behold I will heal thee." The twentieth chapter of second Kings records that these words were spoken by the Lord, through the prophet Isaiah, to King Hezekiah. This mighty king was sick unto death. He had been told that he must die. He did not want to die. He turned his face to the wall, so that his prayer might not be interrupted, and called on the Maker to restore him to health. As a result of that prayer, fifteen years were added to his life.

'Tis singular, but true, that as a rule, men do not call on God until every other conceivable resource has been exhausted. Why this is true I do not know. We know better. We demonstrate by our daily actions that we know that no one is so competent to control or repair a thing as the maker thereof. What do you do when your watch gets out of order? You do not take it to every blacksmith and tinner and shoemaker in town, and have them pry and hammer at it until you are pretty sure it is ruined beyond repair, and then, as a last resort, take it to the watchmaker, at your very door, who made it. You take it to him first. Why not use the same common sense and judgment in regard to your bodies? God made your body, and if it is disordered, call in the Maker. No one can know half so well as He how to restore it to order.

I tell you it is not a matter of physic. Have you not known two cases of sickness precisely alike. The same medicine is given to both of them, and they have the same medical attention in every detail, one dies, the other recovers. Neither is

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it all a matter of ventilation or poisoned air, of cleanliness or dirt, of nutritious diet or poor fare. Have you not known people to get well in rooms where the windows had been shut down tight for weeks, and have you not known them to die right under patent ventilators? Have you not known children to be sickly who had their bath every day, and have you not known those to be strong and healthy, the washing of whose dear, dirty little faces would render their features almost unrecognizable?

Prayer is the mightiest of all remedies, and the allopathic, and homœopathic, and electric, and all other schools of healing, will yet acknowledge it.

I do not say that hygienic laws should be disregarded altogether, or that we should leave it to God to do everything while we sit on the stool or do nothing. A woman has no right to pray for the health of her family when she knows that she is giving them half cooked and indigestible food to eat, just because she is too lazy to cook it right. A man has no right to pray for the safety of his household, when he knows that the flue is defective just because he is too lazy to fix it.

Many people are too lazy to even pray at all. Some are so lazy in this respect they remind me of the old story of the paleface who, I am told, lived among our tribe prior to the time that we had any laws having jurisdiction over persons not members of the tribe when each settlement of white people enacted and executed their own laws as the occasion required. In one of these settlements lived this paleface of whom I speak. He was so lazy he would not work and support his family. The neighbors did not object to providing for his family, but they refused to feed him, and finally decided that the only way to get rid of him was to take him out in the forest and hang him to a tree. His poor wife did not want him to be killed, so she prayed to God to give him just one more chance. On the way to the execution they met a goodhearted man from a near by settlement, and when they had told him what they were about to do, he pleaded with them not to hang the poor fellow, and said that he would give ten bushels of corn toward the support of his family. The culprit looked up unconcernedly and drawled out, "Is it shelled?" and when the good man replied in the negative, the lazy rascal said to his hangman, "Just drive on, then." So you see there are some people who are too lazy to accept the blessings after another does the praying for them; and we have had just such experiences in our work.

I do not mean by this that God is weak, needing our help. God is strong, but requires us to co-operate with Him that we may be strong, too.

So far as I know, all Christians appreciate the privilege and recognize the potency of joining in prayer with other Christians. You remember Jesus said: "If two of you agree as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven"; which tends to show that one mind, one prayer, is not always sufficiently potent nor concentrated to ask spiritually and receive. It may be that you have not yet within yourself sufficient requisite for proper prayer and that another praying with you will form the needed additional power.

Let us view this point upon this principle: that the sound of my voice vibrates upon the external atmosphere and goes out and out and out just in proportion to its strength and intensity. Suppose one

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voice is added, then two or three, then all your voices—the sound becomes so potent and subtle it may be heard for miles. No doubt the spiritual atmosphere is subject to the same vibrations. You think a thought, you pray a prayer, and in proportion to its intensity it vibrates upon the waves of spiritual atmosphere until it reaches the object for which it is intended. If your prayer is weak or defective in any way, it falls feebly upon the atmosphere, but if strong and charged with inner love and perfect faith, it goes out and out until its waves encompass many souls.

Unconsciously I have wandered into the thought of absent treatment, which is severely criticised and condemned by many. Why it should be I do not understand, for to me it is the simplest thing in the world. Pardon the simplicity with which I shall endeavor to explain it to you.

We will suppose you are a person who believes in doctors; that you have one employed regularly to see to the health of your family; that you are here in Washington and receive a message that your child, at your home in some distant state, is very sick. Do you say, "I must get into the presence of my sick child before I can ask the family physician to cure him?" No. You immediately send a message to that doctor to give your child every possible attention. Now, instead of sending this message to this weak human physician, why not send it to the Great Divine Physician? (We should have no trouble converting the stingy man to this idea, for he makes one gain right on the start—the transmission of the message to God costs nothing.) God is right there with your child, ready to heal him if you ask Him in the proper spirit.

There is no such thing as absence as applicable to spirit. God is a spirit and is everywhere. His spirit is omnipresent. This is no new doctrine. Did not David, in the 139th Psalm, exclaim: "Whither shall I go from thy spirit, or whither shall I flee from thy presence. If I ascend into Heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me and thy right hand hold me."

Surely no one can deny that Jesus practiced absent treatment. If it will not weary you, I will cite a few instances. First, the healing of the servant of the centurion. Matthew, 8th chapter, beginning with the 5th verse, read to the 13th inclusive. Next read from the 7th chapter of St. Mark, beginning at the 25th verse, read to the 30th verse inclusive.

You must bear in mind that Jesus said these things could be done only through prayer.

Perhaps some of you say, "I don't believe the Bible; I think those happenings mentioned therein as coming in answer to prayer were merely coincidences." Do you say that? Tell me, was it mere happen-so that Daniel was cast into the den of wild beasts just at the time when all the lions happened to have the lockjaw? Was it mere happen-so that Jesus prayed at the grave of Lazarus just at the time when Lazarus was preparing to dress himself and come out of the sepulcher, wherein he had lain for four days? Was it mere happen-so that the chains fell from Peter's hands and the prison gates opened of their own accord just at the time when that company of Christians were praying for his deliverance? Tell me, did Jesus lose His wits and make a mistake in His sermon when He said,

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"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened to you." No, for lest some might be so stupid as not to understand, He went on and added, "For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

If you persist in saying, "I don't believe anything in the Bible, and I take no stock in this doctrine of man being a spiritual being," then you place yourself on the level of an animal, and I shall appeal to your instinct. Under certain conditions it is just as natural to a man to pray as it is to a dog to bark, or a cow to low, or a horse to neigh when in danger or trouble. I have often wondered if they, too, are not asking protection of the Giver of all life. Put a company of men —I don't care how bad they think they are—in imminent peril, and they will cry out with all their might, "Lord, have mercy upon us."

I challenge any parent who says they do not believe in prayer, to let their first born son, the hope of their life, join the army; let him go into the thick of the fight, and you stand near hearing the roar of the cannon, knowing that death and destruction are thick about your son, and if you don't call on the Maker to save your boy, I will surrender my theory.

Oh, I remember very well the first time I prayed in earnest. I have a boundless love for children, and as I have none of my own, this love centers in my little niece, Susie, whose mother became a widow before Sue's birth. Naturally this circumstance caused us all to have a very tender feeling for the child, and from infancy she was the prettiest, sweetest, smartest little thing imaginable. When about the age of three she fell a victim to pneumonia, brought upon her by the expressed fears of her mother and a company of visiting ladies because she had been playing upon some freshly turned earth. Then the doctor came and added his dose of poison by asserting over and over again that there was only the slightest hope of recovery. For eight days and eight nights neither her mother nor I undressed to sleep, hovering over her continuously. On the eve of the ninth day she began to sink. The doctor had exhausted his superior skill and gone away. Mamma had applied every family remedy in vain—the once starlike eyes were dim and set; the roses were faded from her cheeks; the lips, usually so smiling, were drawn and black. Then, not till then, did I think of calling on the Maker. I could not bear to remain in the sick room longer. Out into the garden I went, and there, underneath the stars, I poured out my soul to God to save my darling Sue; if death must have a victim, to take me—take anybody—but Sue must be spared. It was the best I knew how to pray then. How long I prayed, I do not know. It may have been five minutes, it may have been an hour; but I do know that the peace of God came upon me, and I knew in my consciousness that my prayer had been heard. I returned to the house free of all fear, and found her quietly sleeping, the color of life returning to her cheeks, the blackness leaving her lips, the fever gone. The next day she refused to take medicine and wanted to get out of bed.

Think you that God put this instinct into our hearts just to mock us for His own cruel amusement? He implanted it there because in His own heart there is something responsive.

Not only should we pray for health, but for everything. "In all things by prayer and supplication with thanksgiving let your request be known unto God,

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and the peace of God which passeth understanding shall keep your hearts and minds through Christ Jesus."

Everything in the universe is at your command. But you must ask in order to receive; you must seek before you can find; you must knock before it will be opened unto you. All manner of blessings are thick round about you. The earth is filled with blessings. How dull the senses, how imperfect the vision to comprehend the power and goodness God has bestowed! And all these blessings are yours for the asking. If you want health, ask it of the Giver of health, and 'tis yours; if you want wealth, ask it of the Owner of all wealth, and 'tis yours; if you want power, ask it of the Fountain of all power, and 'tis yours; if you want peace, ask it of the Prince of Peace, and 'tis yours.

And you don't have to have a college education or need to be particular in the construction of your sentences when talking to God. His ear is just as acute to the supplication of the ignorant, homeless beggar as to the well rounded sentences of the king in his palace. Just tell God what you want in your own simple way, knowing that He is your Father, and that you are His heir to everything He has created, feeling that you shall receive whatever you ask, and you will find that you have it already.

I do not say that your prayer will be answered in just the way you expect every time, but it will be answered in the best way. It is none of your business, any way, as to the method whereby God answers your prayer, just so you get what you ask for. This is the rock upon which many prayers are dashed to pieces. The reason many people never receive an answer to their prayers, is they have so little confidence in God, that after doing the praying, they want then to get over on God's side and show Him how to do the answering. That's all wrong.

Some may tell you that only weak characters resort to prayer. Will you let the vagaries of a few skeptics, or a good many skeptics, outweigh the experiences of such men as George Washington, who, at Valley Forge, was found on his knees in prayer? or General Havelock, who came out in front of the English army and called on the Lord God Almighty? or William Wilberforce, who went from the British Parliament to the closet of devotion? or of Latimer, who stood with his hands on fire, in martyrdom, praying for his persecutors? or of Jesus, who, in the agonies of death on the cross, raised His eyes to heaven in prayer for mercy upon His slayers? Was George Washington weak? Was Gen. Havelock weak? Was Wilberforce weak? Was Latimer weak? Was Jesus weak? Oh, it is the strong men who pray. Have courage, my friends, to stand up for God—"Let God be true though every man a liar."

In a thirty-minute lecture it is impossible to go into the depths of this subject, but I have tried to hit a few of the high places, leaving it to you to go into the hollows and search out the treasures there hidden. But I entreat you, forget not in the excitement of daily events that you have a God to serve and a heaven to make. Let your morning prayer come up on one side of the day, and let your evening prayer come up on the other side, forming an arch above your head, under the protection of which you shall walk the whole day long.

"LIFE never turns its best side toward us until we turn our best side toward life."

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The Good Samaritan

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

TENTH CHAPTER—LUKE

IN Luke, commencing with the 25th verse, we have the story of the good Samaritan illustrated, and the remarks that brought it forth. It reads:

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

"He said unto him, What is written in the law? how readest thou?

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

"And he said unto him, Thou hast answered right: this do, and thou shalt live.

"But he, willing to justify himself, said unto Jesus, And who is my neighbor?

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

"And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

"Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?

"And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

The question that the lawyer propounded when he was told what was the proper road to eternal life, was, "Who is my neighbor?" That is a stumbling block to a great many honest people of today. It is a thing that a great many people get behind that is not a stumbling block to them, but they make it an excuse for carrying out their own devilish purposes.

Now our Saviour gave the rule here by illustrating it, what a Samaritan did to an utter stranger, whom he found in necessitous circumstances, and ministered to his wants and cared for him, and made the lawyer himself acknowledge that that was the proper way to act; that he was the only one that acted like a neighbor. But our world is filled with people who are like the priest, they pass by on the other side. Why, a very devout member, an

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exceedingly devout member, of one of the leading churches in this city, told me that we have a right to select who shall be our neighbors and who shall not be neighbors.

The Saviour tells us in another place that if we love only those who love us, what gratitude have we, even the publicans do that. Love your enemies, do good unto them that despitefuly use you, show forth this neighborship, this love, this brotherly kindness, without any hope of reward but because it is the right thing to do.

The world is divided into great divisions as to neighborship of humanity upon the line of color. The color line, so far as I am advised, is confined entirely to the United States of America! Among a certain class of people if a man has a black skin he is per se a mudsill to be trampled on, and the idea of neighborship, in the view that he is your brother, is simply a question not to be thought of.

Now this great, beautiful God that we worship is not a personal being. He is not a being sitting upon a throne, surrounded by devout worshipers, or a person that we can bow down to, and reach up and send a petition to, or anything of that kind, but universal Life, universal Love, universal Good, universal Mind, universal Power, is God Almighty; and he who brings himself within the sunshine, we might term it, of these great characteristics, is worshiping God, and is His image and His likeness, it matters not whether that person has a black skin, or whether he has a brown skin, or whether he has a copper skin, or whether he has a yellow skin, or whether it be white. All who come within the influence of these great characteristics of eternal life receive the benefits; and everything that breathes the breath of life, whether it be man, whether it be animal, whether it be plant, whether it be fish, lives, moves, and has its being in this universal, eternal life: and it is for us to recognize these conditions, and not throw a line whereby we ostracize and prohibit God Almighty's good from this class or that class, because of color.

There is another class, which is a very great class, a very exceedingly great class, which draw the line of neighborship upon the question of religion. Without going into details, you can go back so far as we have any history of man, and you will find that religion has segregated the whole human world into classes, and many of them into sub-classes. India, with its hundreds and millions, is divided into three general great classes, and these individual classes then are subdivided into innumerable classes, and they have remained that way for more than three thousand years that we have absolute record of. The tailor's boy would no more dare to marry a shoemaker's girl than he would throw himself into the river and drown himself.

Classes are divided in every conceivable way, and over and above all is this religion, controlled by priests, who rule from this prejudice and hold that mighty people in the bonds of a slavery which is more humiliating, more perfect, and more abject, if it were possible, than ever was the slavery of the wildest and most barbarous tribes.

You go out further along the line of history and you will find the great Mahometan idea that nobody should live unless they acknowledge the one God and Mahomet His prophet, and in order to carry out this great idea armies were raised, and the whole so-called civilized world was almost overrun by Mahomet and his followers, saving and excepting, we might say, the Roman empire north of

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and inclusive of Italy, including the German and English speaking peoples; and today the followers of Mahomet number nearly, if not quite, as many as those who follow the doctrines of Jesus Christ. Conquer by the sword; you can either believe and confess, or have your head cut off, was the convincing argument.

Take our own country and see its divisions, and our own age in the Christian religion. Go to many countries, and if you are not a Catholic, you are simply tabooed; not in theUnited States, but where any one religion dominates, if you are not a member of that church, you are tabooed and blacklisted. I mention the Catholic church simply because that happened to be in my mind. But the same rules appertain to every church that ever had the control. It is in the condition of man's mind and prejudice, and not the religion, mark you. Personally, I think as much of the Catholic church today, if not more, than I do of any other of the great Evangelical churches.

I can remember the time that I looked with sorrow and pain at the members of this and that church. I knew they were going to hell, when they could easily have been saved, if they would only come and join our church. It is the prejudice of the human mind that makes those divisions and those divisions are all wrong.

The only key to eternal life, the only key that unlocks it, is this principle of love; love God with all your heart, and your neighbor as yourself. Your neighbor is everybody who is in condition to need your assistance and need your advice and need your aid. As Jesus Christ said, Go into all the world and preach the gospel to every creature. Freely ye have received, freely give. Take it into the byways and the highways, and let this evangelical truth that gives the world freedom be scattered broadcast, and preach, cry unto these people, The kingdom of God is come nigh unto you.

If we practice the doctrine of our good Samaritan brother it gives us the key to eternal life. The key to eternal life means this: it is the knowledge of the truth which gives you freedom. This idea of eternal life does not mean that you are divided on a line where one part goes to heaven and another part to hell; not anything of that kind. It does not mean that this life that is within you, and the only life that exists anywhere, and that Life is God, shall ever die. There is but one Life, and that Life is God. Of course it never dies, but it means that you will have eternal harmony within you; you will be in touch with eternal life. I do not believe there is any necessity of any person dying. I do not believe that so far as we are the image and likeness of Life, eternal Life, that we show that image and likeness by dying. I believe that death is caused all along the lines by the same thing that causes sickness, sorrow, and all the troubles that are said to be incident to human existence. I believe that these can be avoided by reliance in eternal Life, the dependence on eternal Life, and perfect trust in eternal Life.

While I have no thought that these people who pass beyond are dead, that they have simply changed this form, it may be oftentimes that it is a release that comes to these people who die. There is a phenomenon about death that we do understand. A certain class of people here on earth, are filled with diseases that by the sins of the fathers have been transmitted, so-called incurable diseases, until so-called life on earth is a burden to them, and it may be that the change is one of the blessings, we may term it, of the great

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phenomenon of being that gives them release in that direction. I can't tell. But of course we know that they do not die. We absolutely know that those who have gone beyond, at times return to this one and that one. The testimony is too universal and too overwhelming to have one thought or shadow of doubt. But that it is universal, I do not believe; that it is common, I do not believe, or that we should be governed by those who have passed on any more than we should here, I do not believe. I believe in the old rule of law that the best evidence must always be bad. I believe that we should go to headquarters all the time. I know people who are guided by this spirit and that spirit. I am guided by no spirit, and permit no spirit to guide me except the spirit of infinite Life, infinite Love, and infinite God. I go to headquarters.

If my friends should return to me I would be glad to see them, but I would not be guided by them because they have passed on any more than I would when they were here. If they gave good reasons and convinced my intelligence that they were right, I would be convinced; otherwise not, but to rely on them I do not believe in it, and I think it is error for anybody to permit himself to be guided except by infinite Life. Commit your ways unto the Lord and trust in Him, and He will bring it to pass.

This is the doctrine of eternal life: Love God with all your heart; this is the doctrine taught by Jesus Christ; and those of you who will follow it will find your lives harmonious; you will find your pathway along the ways of pleasantness; you will find your bodies filled with harmony; you will find your minds filled with wisdom and spiritual understanding, and along the whole pathway of life God Almighty will guide you and direct you and make your life a success in whatever department you may seek to advance.

Trust in God Almighty, Love Him, do good unto them who need, throw down the barriers of prejudice of race and religion, and everything else that has a tendency to divide the human family, but take it into one great one and only whole; take it with the knowledge of the universality of Spirit; the universality of Love, the universality of Life, and God Almighty will sustain you; God Almighty wisdom will direct you; your ways will be harmonious, and your paths will be along the lines of peace. This is the doctrine of the good Samaritan, as we believe.

Ho! For Atlantic City

Free lecture course by Bishop Oliver C. Sabin, July 5th to 25th, inclusive, in the Greek Temple, Young's Million Dollar Pier, Atlantic City, N. J. All will be welcome. These lectures are absolutely free and are given for the purpose of teaching all how to heal. Students who pass a satisfactory examination may receive a diploma, the same as if they had been taught in Washington.

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Now

THERE is an old habit of thought that still clings to us, the yielding to which retards us in our spiritual development.

By "us" I mean those who have decided that the thing of most importance to the individual—the one thing needful—is knowledge and consciousness of Truth. For we know that consciousness of Truth will bring the realization of that perfect harmony for which the soul of each longs.

Have you noticed how little our thoughts dwell in the present? They are continually reverting to the past or turning to the future. And this is the habit to which I allude. The present moment with all its fullness is by many given but little consideration, compared with the thought given to the past and future. And this habit of thought is a mistake.

By lingering in the past we let ourselves be bound by the events and experiences that we call therefrom. Think well over this, for it means far more than can be seen at first glance.

We also make a mistake when we let our thoughts dwell in the future, for this gets us in the habit of postponement; or should I reverse that and say that, because we do not understand the fullness of the present, we postpone, we look to the future for our good; therefore our thoughts turn naturally to where we believe our treasure to be.

The truth is that if we make it our chief aim to sound the depth of the present, we shall find it so full of riches, so altogether satisfying, that there will be no chance for longing, no room for emptiness. The soul will become so filled with the consciousness of good that it will exclaim: "My cup runneth over!" "For he satisfieth the longing soul, and filleth the hungry soul with goodness."

Now is always the important moment. All that is interesting, vital, and true is concentrated in the present hour. And yet we crucify the consciousness of this present between recollection of the past and anticipation of the future.

Two-thirds of the happy life of a child is due to the fact that it is so much absorbed in the present. Its little mishaps are not aggravated by the remembrance of past evil or by fear of evil to come, nor are its joys lessened thereby. It does not brood over past sorrows, nor long for future good; it is joyous in present possession.

"But," some one will ask, "is it not necessary, in order to shape our lines aright, to remember past experiences, that we may get the lessons they teach and plan wisely for the future?"

When, with all earnestness, we shall turn our attention to the present and search for its riches, we shall find here with us always a Teacher far above the accumulated experiences of the entire world. We shall find here equipment for the whole of life, present and future, and for every conceivable condition of life. We do not have to go to the past nor to the future for anything. It is all here, now, within each of us. We do

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not have to seek outside ourselves for any good we seek.

I wish we might lay aside all thought, all remembrance of the past, its events and experiences. I wish we might put from us the vision of the future, with what seems to be its demands upon us, and enter fully into the Now by concentrating our attention wholly upon the present moment. For this is the only time that concerns us, the only time we need be careful of or watchful over; the future must become the present before we can live it. If we get from the Now all that is there for us, so full of all that is desirable will this consciousness become to us, that it will run over on both sides, and we shall find the present including within itself the whole of the future and the all of past; for here and now is the fullness of eternity. The past has gone from us, and the future never is, but is always going to be! therefore the present is the only time that is truly ours, and it contains the whole of Truth and the Truth of the whole.

Let the thought dwell wholly upon the One Presence that eternally fills heaven and earth, that is above all, through all and in all.

In doing this we find, first of all, the consciousness of peace. This must come when we recognize nothing but the one Presence, for all conflict, every inharmonious condition of whatever nature, or however real it may seem to us, is but the result of our yielding to the belief of two powers, one good and one evil, that will continue to war against each other till one or the other is destroyed; and, while we may feel that good will finally triumph, the present conflict presses hard upon us; therefore, this consciousness of peace is welcome and restful and very precious to us, for it prepares the soul for a fuller revelation of Truth.

I hesitate before this higher vision, for who can describe it—and who can receive it? Only he that dwelleth in the secret place of the Most High. For, in this vision, we see God only and God as all in all.

Whose presence bright fills all. Whose life is the life of all; whose love is the nature of the whole; whose substance, eternal and changeless, is manifested in living forms as eternal and perfect as God Himself is perfect.

What more can be said? Not much. But infinitely more can be realized, for infinity itself lies before us and eternity is ours.—*Fulfilment.*

I have resolved, for many years, to live in the present, never to mourn over the blunders of the past, as the page is turned, and there is no remedy for what is done, except the wisdom experience may give.

Neither do I indulge in fears of the future, as it is impossible to tell what one day may bring forth.—*Elizabeth Cady Stanton.*

Amidst all my doubts and speculations, there are two things which always strike me with awe—the starry firmament above me, and the moral law within me.—*Kant.*

"Talk happiness, not now and then,
But every blessed day;
And let your life reflect at least
The half of what you say."

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Progress Through Tolerance

VILLA FAULKNER PAGE

AT no preceding period has the spirit of toleration been so prevalent as now. You and I, seekers of Truth, have individually, I doubt not, reached our position of faith in the Truth we hold through the avenue of such deep and vital experiences as have stamped that phase of Truth upon the consciousness. Thus it is that we stand each for his own view of Truth and from that view point The Truth as we individually see it is the most essential, the most vital.

It becomes apparent to the student mind that according to one's life-purpose, one's experience of life-needs, one's temperament, one's immediate aim, a certain phase of Truth appeals to him, and thus appealed to, thus convcinced, he shapes his subsequent life-work and teaching.

Truth has many aspects, but there is still one Truth. Its prisms are varied but their blended light is one—the great White Light of Absolute Truth whose radiance floods the Cosmos.

The forms through which the One Life expresses itself are untold in number, but it is still one Life, one Divine Principle, one Godhead. There is need of us all—need of many multitudes of us, my comrades, to express even in smallest measure Infinite Truth. The phase of Truth you represent appeals to one, the phase I bear may unfold Life's meaning to yet another.

"Now there are diversities of gifts," says Paul, the great leader, "but the same Spirit. And there are diversities of ministrations and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another prophecy; and to another discernings of spirits; to another divers kinds of tongues; and to another the interpretation of tongues; but all these worketh the one and the same Spirit, dividing to each one severally even as he will."

In view of this—in view of the glory and majesty of life, I do not see how we as its witnesses can do other than welcome this rare opportunity of knowing the individual manifestation of Truth for which each stands. The spirit of tolerance, the spirit of teachableness as of the little child are the only ones by which we may glimpse more Truth—may realize more of the fullness of Life. We need the utmost which we together may give that we may better lay hold of the principles of Life, Love, Beauty. We need the philosophers of the Orient and the Occident alike—we need the best that Science and Revelation can give that we may enter with glad heart and reverent feet into God's Temple of Being and know the Life More Abundant. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him, for we shall see Him even as He is."—*Practical Ideals.*

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Washington News Letter

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SPECIAL NOTICE TO SUBSCRIBERS.

In sending in subscriptions please do not fail to state whether it is for a new subscriber or a renewal of an old subscription.

Free Lecture Course

I will commence a free lecture course at Atlantic City, N. J., on the 5th day of July and continue the course until and inclusive of the 25th of July. This course will be delivered in the Greek Temple on Young's Million Dollar Pier. They will commence at 3 o'clock in the afternoon each day and continue for about one hour, giving twenty lectures during the course.

I am importuned so much to teach classes, and my time is so limited and so filled with work, that I find that I cannot depend on giving private classes and do my other work as I would like, and therefore I am going to give these twenty lectures, teaching how to heal the sick, free to all who may come. These lectures are held under the auspices of the Evangelical Christian Science Church and have no connection whatever with the branch of Christian Science over which Mrs. Mary Baker Eddy presides. The system taught by the Evangelical Church is the same system taught and practiced by Jesus Christ and the healings accomplished through this science are wonderful, considered from a world's standpoint.

In our next issue I hope to be able to give our readers the name of the hotel at which we will stop, but there are hundreds and hundreds of hotels in Atlantic City, and nobody need fear but what they will be amply taken care of.

Atlantic City is perhaps the greatest seaside resort in the world, it not being infrequent for as many as 150,000 visiting there in one day. During the season, perhaps, millions of people visit there.

Young's Million Dollar Pier is a very broad steel pier that goes out into the ocean about one mile, and on it are various kinds of amusements, lectures, theaters, museums, etc., for the entertainment of the thousands of people who daily visit it. The Greek Temple is more than a half mile out over the ocean, and is far

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enough away, so that we are rid of all the noise and turmoil anl bustle of the busy throng which visit the pier. The temple itself is very artistic and beautiful, and as it is over the water, the breezes coming from the ocean will make it pleasant and agreeable in the afternoon, even though that afternoon be in July. Capt. John L. Young, the owner of the pier, has very generously given to us the use of the temple for this course of lectures. The lectures will be absolutely free. There will be no contribution taken, no baskets passed, or any other kind of money consideration asked, except each person, the speaker as well, will be required to pay 10 cents a day to go on to the pier. That will not only include admission to the lecture but other entertainments on the pier.

It will not be necessary for persons to write me regarding particulars. I will give such information as I can through the News Letter from now until July.

Lovingly yours,

Oliver C. Sabin

Bishop.

Do It Today

That deed of kindness you would do—do it today.
That word to help your brother be true—speak it today.
The time is rapidly passing by when service is open; and you and I
If we mean to answer our neighbor's cry,
Must do it today.

That straying one that you mean to seek—seek him today.
That helping hand for one who is weak—give it today.
Be helpful today—how foolish to wait till dear ones pass through the pearly gate,
And then remorsefully cry, "Too late;"
Help them today.

—Our Dumb Animals.

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An Easter Party

WITH papa and mamma in California, Brother Angelo abroad, and Sister Una at a boarding-school in Canada, the little Danas in Maryland could hardly anticipate a very merry time at Easter. They were sitting together, a subdued and rather forlorn little group, when Cousin Hetty entered the nursery one evening after tea.

"What is the matter, little heads?" said the grown-up cousin, cheerily.

"I'm homesick," lisped Lulu. "I want my mamma."

"There isn't any fun, announced Regie, mournfully.

"We have always had an Easter party," said Pet, "and it's impossible to have it now without papa or mamma or Sister Una."

"I think we might manage one," replied Cousin Hetty. "Just wait a bit until I put on my considering cap, and I'll see if I can suggest anything pleasant."

The result of Cousin Hetty's considering was presently made known, and received the children's approval. It was nothing less or more than an Easter party in the daytime, with a nice little supper, and a fascinating game or two, after which the children were to do what their mamma always thought the best part of merry-making, take the good times to somebody else.

"The more somebodies the better," cried Regie, standing on his head by way of emphasis.

When Easter Monday arrived, the children, having gone to church the day before, and carried their Easter offerings to Sunday school, were in a state of great excitement.

"Now we'll have the party!" said Pet, solemnly. They had enjoyed coloring the eggs which Cousin Hetty had provided, dipping them in lovely baths of pink, lilac, yellow and blue. Some of them were covered with gold and silver paper, and on some Regie had pasted dainty little

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pictures. The very prettiest of all, the prize egg, was decorated by Cousin Hetty herself, and on one side she had painted a little boat dancing over the bay, with Lulu and Regis for passengers, and Pet for the Captain, while on the other there was a landscape, which the children declared anybody might know for their own garden.

There had been a good deal of discussion about the invitations, but finally fifteen boys and girls had been asked to come from four to eight in the afternoon. And every one of the number had promptly accepted.

The drawing-room, stairway, and library were beautifully adorned with growing plants, and great bunches of Easter-lilies were clustered in the vases on tables and mantels. When the children were fairly out of the way, sent on a long walk with nurse, Cousin Hetty and a maid hid the eggs in all sorts of places all over the house. Part of the fun would be in finding them, and Hetty laughed softly to herself as she placed several in quite conspicuous spots; a gold-covered egg among the lilies, with their golden hearts; a silver one on a bracket in a silver-and-crystal bouquet-holder; and a violet one in front of a plaque painted with violets.

She knew by experience that people's eyes will overlook something which is staring directly at them, while they are busily hunting for something out of sight.

The guests came promptly, and the egg-hunt was a grand success. It pleased Miss Hetty to notice that the older ones denied themselves to let the little tots have the pleasure of discovery, and that the well and strong hung back to give a better chance to Willie Dick, who was lame, and Etta Fox, who had been ill, and was not yet very active.

When every egg had been routed from its hiding-place, the prize was declared to belong to Ellen Tracy, who had been more fortunate than the others in discoving the greatest number. But Ellen said she preferred not to accept it, and after a short consultation the children took a vote, and presented it to little Maude Clay, who was the youngest of the party, and had not found a single egg all the afternoon, though they had given her ever so many chances of doing so.

The boys now tried the strength of the egg-shells by pecking them, as they called it—striking them against each other gently but firmly, the one whose egg was cracked first resigning it to the other. This was thought to be too wasteful, and they soon tired of it.

At supper the principal dish was an egg salad, in which hard-boiled eggs were sliced and laid on crisp leaves of lettuce, and eaten with a delicate mayonnaise dressing. Then came cakes, soft custards and ice-cream—decidedly the sort of supper which should be eaten by children a long, long while before bed-time.

Cousin Hetty knew this, and after the children had enjoyed a splendid romp she gathered them around her and told them stories, and then they sang their Easter carols again, and listened in the intervals to the account of the gladness Easter brings the wide world round. How in Ireland the peasantry believe that the sun dances on Easter morning; how in Germany and Russia people greet each other in the street, exclaiming joyfully, "The Lord has risen"; how everywhere those who have lost dear friends take heart, and are comforted when they remember that Jesus conquered death.

The great clock in the hall struck eight, and the children put on their wraps, and saying good-night went home.

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As each child left, Cousin Hetty put into his or her hand a dainty Easter card, and a little basket in which, on a bed of cotton-wool, reposed three pretty eggs. The cards were to be kept as souvenirs, but the little baskets were to be given away, the children pledging themselves to send them to some little person who had lost a share in the Easter pleasure. So they passed the happy time along.

The Pearl of Days

WE have been practising our Easter hymns and preparing Easter gifts for our friends, and we are all glad that Easter has come again, to "open the gates as high as the sky, and let the sweet spring's train pass by." For most of the little ones it is enough to know that from this time on every week will bring fresh delights, new flowers in the woods, and brighter bloom in the garden. But some of you have already discovered, even in your short lives, that sorrow finds its way into the happiest home, and that dear little brothers and sisters, friends and neighbors, are sometimes separated from one another by death. To such Easter Sunday comes like a beautiful angel bearing a lily in a loving hand, and telling man that just as spring makes up to us for the cold and gloom of winter, so the heavenly home will make up for the sorrows of earth, giving us back out lost darlings to be our own forever.

Although the Church keeps Easter Sunday in memory of the resurrection, yet every Sunday is a reminder of Easter, because it tells us to think of our dear Lord and His rising from the dead.

There is something quite amiss when either older or younger people do not love Sunday, or have a fancy that it is dull or dreary, because it really is the very pearl of days, the brightest and best of the seven. The dear little girl in the picture looks as though she held the same opinion of Sunday that was held by a certain quaint old poet named George Herbert. So far from considering it a slow or weary day, he said in one of his hymns:

"Thou art a day of mirth,
And where the week-days trail on ground,
Thy flight is higher, as thy birth:
O let me take thee at the bound,
Leaping with thee from seven to seven,
Till that we both, being tossed from earth,
Fly hand in hand to heaven!"

A day of mirth? Yes, for mirth means happiness, and those who keep the Fourth Commandment, which I am sure you can all repeat, are really happy and light-hearted. That commandment—or law, which is a shorter and easier term—was given by the Lord to Moses, who wrote it on a table of stone, and you know that it begins with a word which we grown people often use when we are talking to the little fly-abouts who keep us on the watch lest they shall make mistakes and have something to regret.

"Remember," says mamma in her sweet, soft voice, and you are always glad

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to be reminded in this way. In the whole ten commandments it is only the fourth which has this word at the top, like a white finger-post pointing the way along a pleasant road. The fact is that

"A Sabbath well spent
Brings a week of content,"

and the six working days go all the faster and the more charmingly if we have kept holy the Sabbath or rest day.

Did you ever think that holiness is simply wholeness, and that a holy thing is just a whole thing? If I have a pretty vase or a dainty cup, I am very sorry to have it chipped or broken at the edge. I may mend it, and set it carefully upon a shelf, but it does not hold water as it used to, and my pride in it has gone. So when we have lost our tempers and said unkind words, when we have disobeyed or done any wrong, to any person on any day, that poor day is spoiled for us, and is not so sweet as it was before we fell into sin. It is not any longer a whole day, but is a broken day, with a tiny chip struck off its rounded edge. "Remember the Sabbath day to keep it holy," means, "Do nothing whatever all day which that little monitor within, your conscience, tells you it is not right to do; do everything which will please your parents and honor God."

"Sunday's child is full of grace," says the old rhyme, and it is the echo of a tradition which prevails among the peasantry of Switzerland and Germany to this day, and which is not unknown in Ireland and Scotland.

My dear little readers, if you should ask me whether I expected you to go about with long faces and solemn steps on Sunday, I would say, "Not at all." The kitten frisks, the lambs sport, the birds sing on Sunday just as on other days. It would be hard for little feet and little hands and little lips ever to behave precisely as the feet and lips and hands of grave and aged folk do, and our Lord, who is very kind and thoughtful for our comfort, does not want us to be wretched when we serve Him.

The beautiful day was sent expressly to be a day of rest from hard work, and for joy and pleasure as well as for worship. In the home where it is best kept there will be happy Sunday songs, as in one of which I think, where the children go to church in the morning, read stories and have a pleasant Bible lesson with mamma or aunty after dinner, and then have always their hour of music, Laddie playing his violin to accompany his mother at the piano, and Little Sister joining in the sweet refrains of the favorite hymns. In that home the children sit up a little later on Sundays than on week-days, and everything that love can do is done to make the best day of the seven the happiest and most welcome.

"Time was is past; thou canst not it recall;
Time is—thou hast; employ the portion small,
Time future is not, and may never be;
Time present is the only time for thee."

Ideals are like stars; you will not succeed in touching them with your hands. But, like the seafaring man on the desert of waters, you choose them as your guides, and following them, you reach your destiny.—*Carl Schurz.*

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Some Thoughts About Habit

FREQUENT repetitions of a thought or bodily act, or a word spoken with any degree of regularity, forecast the habit of man with astonishing fidelity. Then what a wonderful achievement is the human organism. It can be molded into almost any channel of growth. The student of today finds it just as easy to train himself to beneficent thoughts and acts as to pernicious ones. Right here is where Mother Nature proves herself a bountiful yet indulgent parent. Right thinking wins her support, harmful thinking her indulgence. For, after a habit has been formed, and at the same time each day, she will prod us to repeat what we did or thought yesterday, be our motive good, bad or indifferent. We can rise in the morning early or late, and Nature will open our eyes at the hour we have fixed by habit. Some may never have thought that this constant vigilance of the subtle forces can be turned to profit if we would but will it so. Our choice to sail up or down the current is supreme. First, to become conscious that we are masters, and not serfs, is the initial step to individual freedom. Next, to observe and know that the better thought is manifestly greater in volume and potency, lets us deeper into the secrets of Nature's laboratory. But we must know this truth to a certainty, else we may be caught off our guard and find ourselves smarting under some heedless indiscretion or mistaken thought.

In what way, think you, does the conviction first come to a drunkard that he has fallen victim to a terrible habit? It may be a long time before he realizes that the tentacles of a monster surround him, but when he does awaken to the fact, what effect must the thought first have upon him? For months he may have imbibed moderately, while habit had been secretly prodding him to be a little more indulgent with himself from day to day. At the time of his first glimpse of danger, a flame of heat seizes his brain, and he invariably cries out in mental anguish. Still unyielding in her demands, and in the face of the unfortunate victim's travail of soul, Nature offers a temporary relief in yet another cup, at the bottom of which are dregs still more fiery and poisonous. This is a part of Nature's adherence to the law of cause and effect —just one more libation to drown the after-effect of the former one. But the picture of the inebriate, in the subsequent stages of his downfall, is familiar to us all, and need not be drawn to its fullness here. The time comes when it is like toying with a veritable demon for him to forsake his cups long enough to look over the brink of the chasm which yawns beneath him.

It is the repetition of an act or thought that gives it impetus. A calm and settled look of firmness appears upon the countenance of him or her who has learned the secret of inner command. After this is once learned, the thought or act need not be repeated—it is open to the choice of the individual, who is master to elect, whether its repetition is desirable. If not, then some thought or act of greater significance is sure to take its place, and the

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world woves a peg forward for the victory thus achieved by a single soul.

Our beliefs in disease are habits, merely. When we once recognize the immutability of natural law, and what it has to do with our growth of spirit, an error can be discerned as easily as we discard a wornout garment. Who has not observed, somewhere or at some time, the complete restoration of a sick friend to perfect health? I can recall an instance which once afforded me some profitable reflections. When I was a lad, one of our neighbors had a cough that, according to the accepted theory in those days, was or would be fatal. Every night we would see our friend with his pail upon his arm, going out to milk. His cough seemed as regular as were his hours for milking. It invariably seized him just as he started down the lane, and rarely forsook him until he returned to his home. That year I moved to the West. It was thirty-two years before I returned to this neighborhood for a visit. Many had moved away, many had been transplanted to the higher life, and, altogether, the surroundings seemed decidedly changed. I did not once allude to my friend, the consumptive, for I had long since had him mentally buried, and possibly he was forgotten by his kin ere this. It is yet a mark of respect among old-fashioned people to make occasional visits to the burying grounds of their ancestors. Of course this had to be one of the features of my visit. A hale and hearty old man, the sexton of the cemetery, greeted my companion (an old lady herself) and, of course, I was introduced. Imagine my surprise at finding the sexton none other than my friend the consumptive, he whose cough had fixed itself so indelibly upon my memory. Here he was, jolly and as neighborly as you please, digging graves for other people! I must have given him a stare almost of incredulity. Somewhere in the years gone by he had dropped that cough habit; but how? I am persuaded that it had not taken a particle of our Science to work the change. Unlearned he was, unfettered by limitations or dogmatic dictation, but he had escaped it somehow amid the innocence of his primitive existence, even while thousands were roaming the earth over to find a climate wherein to shake theirs off. Some little thought, perhaps; some trifling circumstance, like a clod of grass in the eddy of a stream, had completely changed his habit of thinking, and I do not know but this white-haired friend of my boyhood is alive yet, still digging the graves of the souls in error about him. Whenever I recall this lesson I am apt to be a little remiss in my belief that anybody's cough is necessarily fatal.

Probably our most reprehensible habit is the age habit—thinking and talking ourselves into old age, thereby practically dying before our allotted time. I have attended annual meetings of early settlers and heard some of their after-dinner speeches. Stoop-shouldered men and women were there, ostensibly to bemoan the fact that another year had flown, that the reaper, Death, had depleted their ranks, and might not they be the next to be called hence from this vale of tears and human conflict? What manner of thought must the participants of such a meeting carry away with them? Not thoughts of life and expectancy, or feelings of thanksgiving such as keep the blood circulating and our spirits keenly alive, but thoughts to encourage rather than discourage the erroneous habit of growing old and dying and falling into the rut of early insolvency and decay.

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To successfully cancel these unscientific ways, one has but to *know* that there is one life only; that in the absolute there is no age, and that time is only a creation of man, a mere astronomical calculation of days and nights and years, numbered and classified into epochs and eras with painful and unqualified precision. Because the denizens of our world were found to be living three-score years and ten, these intellectual calculators have written it down that such is the lawful limit of age, and the rank and file of earth's children seem willing to look forward to that limit as if it were the end, the summing up of all life, the hour for death to enter in and claim its own by right of conquest! A few have outlived these peculiar notions of existence. You can tell a person whose spirit is free the moment you hear his voice. There is no hesitation nor fear in his words. The philosopher who *knows* that life is eternal, and that age is a myth, begets a clarified understanding. He can see above and beyond the human family's brief sojourn upon this particular planet. His one habit of life is that of permanence, because his hold upon life is permanent. What has such a person to fear?

We experience hourly many trifling evidences of habit. A person takes a bunch of keys out of his pocket to unlock a door. The next time some other key is needed for another door. If the person is at all absent-minded he will select the key last used, and is only reminded of his mistake by a misfit. What a trifling impression was that left upon his memory after unlocking door number one. Yes, but it was an impression, evidenced by his selection of the wrong key. A man may consult his watch in an abstracted way from habit. Ask him immediately thereafter what is the time and very rarely is he able to tell you. Yet, somehow, he has just taken into his consciousness a certain impression which he was, just as you spoke, applying to his general business practice. He has almost mechanically acquired this habit of looking at his watch and timing himself to his work. Thus it appears that habit is a subconscious acquirement. Then, is it not best to be so cognizant of our acts through habits of concentration and attention, that we do everything with a purpose and not as if we were moving in a dream? In other words, can not we so apply our minds to what we do and think as to be at all times conscious of what we are doing, why we are doing it, and to what definite purpose?

Speaking the negative word, for ourselves or others, is a habit very easy of acquirement. We are a people of opinions. This or that happens, and we offer our comments forthwith. So prone are we to see the unfavorable side at first glance that before we have time to apply our Science and withhold the unfavorable word we have, in a way, condemned a brother or sister, and mayhap some listening ear hears that word, with what result? Surely the one talked about is made no better; the cause of humanity has not been in the least advanced; the speaker has gained nothing. What gain, then, does the habit of negative word-speaking bring us? Put the opposite practice in its place a week or a month and observe the result. To the truly wise, this admonition does not need to be twice offered. It is just as easy to commend as to condemn, when once we have learned the art of doing so.

I do not care to close this article without speaking of the habit of permitting other minds to dominate our own. Stop and think, will you, how few acts you per-

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form wholly from your own motive. Is not almost every duty you perform, every thought you think, made necessary by the will of some other person? I am not speaking now to original minds, such as put into active use the great social machinery, but to those who have positively overlooked the fact that they are human engines of originality, if they but knew it. That class of people who toil incessantly, and who vote their employers' tickets, and actually ride the hobbies of the minds who rule over them, these are the people who fall into habits of subservience until in time their tired souls become a part of and wholly subject to the souls of the men and corporations about them. This is habit; nothing else. True, occasional minds are born in serfdom, and come out as leading lights in spite of every obstacle. We call such people geniuses. It is only true that they have discovered, as every living soul can discover, the unused capital within them. Should we habitually go through the world and not be aware that our capital is as large, our right to it as certain, as that of our neighbors? Blindness to our possibilities may be a common ailment, but it is none the less inexcusable. Just change your mode of thinking. What has been done can be done again, and more, even. The limit of accomplishment has by no means been reached.

A reasonable concession to the manners and customs of the people about you, to the trend of popular thought, or to the way the world is doing and living generally, is quite enough. Beyond these habits all our own can be formed that will have the stamp of independence upon them. The times demand more people who think less about others' ways and ideas and build more upon their own; who shall seek less to be taught and healed, because, is it not true that a mite of wisdom evolved from within is worth all the world has to offer us? Form habits at any time in life if you will, but see that they are rooted deep in the soil of firmness, that they can be cast aside any moment for better ones, and that they do not lead us into pitfalls of error to the detriment of our manifold spiritual gifts. Thus may habit become a mode of living instead of dictator; a lift to higher things instead of a millstone to weight us down.

This was Emerson's advice to a daughter: "Finish every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays."

Regret calamities if you can thereby help the sufferer; if not, attend your own work and already the evil begins to be repaired.—*Emerson.*

Too many are like a workman who, having tools, continually cries aloud to some one or something to give him tools. You have the tools with which to make life a success. Use them.

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The Image of God in Man

EVERY science requires a vocabulary, or body of fixed terms to express its principles and regulate its practice.

Without such terms to which exact meanings are authoritatively given, there can be no uniformity in the application of its principles, or consistency in its teachings.

Especially is this demanded by Christian Science or Divine Metaphysics, which is the science of man, holding up before his immortal spirit the mirror of Eternal Truth, and enabling him to discern his true place in the Divine economy, by unfolding to him the law of his being both for time and eternity.

To affirm that one material object is the image of another does not import that it possesses the qualities or constituents of such other, but means only that they are exact resemblances to the sight.

Thus a son may be correctly termed the image of his father, and yet may be his opposite in mental and moral qualities.

But we are forced by irresistible deduction in the concession that the term "image of God," applied to man in the Holy Scriptures, was not used by the inspired writer in any such material and limited sense.

It is a well settled rule of construction laid down by law writers for the interpretation of statutes, that the terms of a statute should be so consrued as to harmonize their sense, unless they are plainly repugnant, and involve a contradiction that cannot be reconciled without abandoning the meaning commonly attached to them when used in the same connection.

As we have the right to apply the same rational rule to the interpretation of the Bible we cannot conclude that the word "image" under consideration means a facial resemblance, or counterpart of God's countenance, for this would contradict the positive declaration of the Scripture made by Christ himself, that "God is Spirit," (John iv, 24,) and also be at variance with its teaching that he is an infinite omnipresent personality, and hence cannot be configured or bounded by lines or lineaments in any form.

Moreover, if the term "image" is held to be facial, we shall always be at a loss to determine what particular type of man presents the face of his Creator, since there are many races of men, some of them varying widely, not only in their faces, but in bodily form and structure.

The Congo negro, with his flat, boneless nose, his huge ears, dull, leaden animal eyes, retreating forehead and brute-like jaws, differs as radically in face from the Caucassian of high type as does the face of the ox from that of the thoroughbred Arabian horse.

And yet such negro is unquestionably a man, and notwithstanding his savage eclipse, the Divine light of immortality is shining in his soul, and as one of the human brotherhood he is fully entitled to bend his knees in prayer, saying, "Our Father, who art in heaven."

As the idea of man's being the material image of God in his visible features is thus eliminated, both as irrational and in-

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consistent with the teaching of the Holy Scriptures as to God, we are obliged, in accordance with the rule of construction stated, to adopt the only other alternative conclusion, and hold that a spiritual image is meant, that is, a counterpart, measurably in attributes, embodying immortal life, truth, love, and thought that wanders through eternity: the reflex of the Eternal, All Good, Truth, Life, the Omniscient, Omnipotent and Omnipresent God.

It is this spiritual image that constitutes man a spiritual being who lives and moves in God, who is "Spirit," and this is the rock on which the temple of Christian Science is founded.

It is worthy of being noted as of profound interest to biblical students, although it appears to have escaped the attention of commentators on the Bible, that when the marine or acquatic creatures, and fowl that fly above the earth in the open firmament of heaven were to be created, God commanded the waters to bring them forth.

He by the same indirection created the cattle and creeping thing, and beast of the earth, commanding the earth to bring them forth.

But when He came to create man He did not act through any intermediary, but his creation was the direct act of God.

This fact should exalt man's self-respect, quicken and invigorate his sense of duty, and confirm his faith in his title to the Kingdom of God as a "joint heir with Christ."

Above all, it should dispel the delusion that man the masterpiece of God, who at his creation pronounced him "very good," is subject to disease and decay, and like a piece of bad joinery requires constant repairs.

The Jews under the Mosaic dispensation were much given to the worship of idols. Yet they never sought to represent in any graven or molten image the person of God, which they doubtless would have done had they conceived that His image was embodied in the corporeal lineaments of man.

They chose the forms of various animals, quadrupeds and serpents, as the objects of their idolatrous worship. It will be observed that they were not forbidden in the decalogue to make an image of God, the command being, "Thou shalt have no other gods before me.

"Thou shalt not make unto three any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."—Exodus xx, 3, 4.

Had it been possible to have made an image of God, as it clearly would have been if the Jews had believed that man in his material lineaments was the likeness of his Maker, it would have been morally commendable in them to have done so, not for the purpose of rendering adoration to it, but to foster in them a zealous piety. Just as there burns in our hearts a more ardent affection, and we have a stronger realization of the tie that binds us to an absent loved one, when we gaze upon his or her portrait.

These considerations which are supported alike by right reason and Divine revelation if rightly weighed will serve to banish from the popular mind, and from the belief of many Christians the grossly material conception that God is in countenance and form but a more majestic man, possessed of infinite power and wisdom, yet still bearing all the visible lineaments of his creature-man.

He who would fully realize the gross

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earthliness of this false conception of the Eternal Creator of the Universe, and be inexpressibly shocked, as he reflects at the same time that "God is Spirit," should look upon the painting of the "Day of Judgment" by Michael Angelo in the Church of St. Peter's at Rome, in which the Deity is represented with the face and form of a mortal sovereign, clad in an imperial robe, and sitting upon a throne resplendent with gems, with a golden sceptre in his right hand, and engaged in judging the quick and the dead.

Although the painting is perfect, beyond all criticism, in drawing and coloring, and is the work of "The hand that rounded Peter's dome, and groined the aisles of Christian Rome," it has been condemned by every enlightened art critic in the world as a gross and false representation of God with the lineaments of man.

The Uselessness of Worry

Turning for a moment to the merely mental aspect of worry, I believe that we are assisted in ridding ourselves of this pernicious habit if we realize exactly what it is. I believe that a very small proportion of the community, whether sick or well, is clearly aware of the distinction between worry and thought. All good thinking can be symbolized by a line of march which is interrupted only by the halts at night and which goes straight on without returning upon its own track. Good thinking always moves on from point to point, as one does in forming a plan for the future or recalling the events of the past. There is always an order and a sequence. Repetition is once for all ruled out. Worry, on the other hand, always makes a circular track, like the wandrings of the man who is lost in the woods and returns after a long and weary scramble to the point from which he started. Anyone who clearly perceives this circular, semi-idiotic character of the mental process in worry will never again ask the question which I have again and again heard asked by intelligent people: "Isn't it sometimes right to worry? Aren't there some things that we ought to worry about?" Certainly not, if we realize how perfectly useless and exhausting a process worry is.—*Richard C. Cabot, M. D., in Psychotherapy.*

If one regard his past as devoid of mistakes, he lacks consciousness of growth and development. If he consider mistakes impossible, he bars his progress and crystalizes his present development. Recognition of one's mistakes is essential to self-development, to an expansive viewpoint, and to a receptive and improved attitude of mind. But one may change the significance of what are usually regarded as mistakes. He may develop a satisfaction in the growth which the consciousness of his mistakes evidences.—*Eugene Del Mar.*

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The True Value of Silence

WHILE the spoken word is truly a gift from God, the silent or unspoken word may be on certain occasions even more effective. Oral affirmations are good, silent affirmations are without limit of any kind. The child at play looks up and smiles at your cheery word of greeting; when asleep your divine affirmations of healing spoken to its little soul has a value measured only by infinitude. Thought is mighty, whether spoken or unspoken, and it needs only an understanding to give it the potency it merits. Our habits can be carefully molded and made holy factors for good. The one who dwells sufficiently in the interior has a knowledge equal to every occasion. Do we not know at sight, before a word is spoken, what attitude a person holds toward us—whether friendly or otherwise? You would call that instinct, the quality of sense possessed by sagacious animals. Yes, instinct plus the sixth sense or intuitive perception, man's exclusive inheritance from a beneficient creator. Were it possible for a writer of fiction to put upon paper the full significance of a look, a suppressed passion or an unuttered endearment between lovers think you that his book would not have a wider reading? Certain sensitive souls do feel somehow this unspoken sentiment—the identical sentiment the author is unable to express—and to such readers the work has a double value. Does this not account for the differences of opinion concerning the various works of fiction or of art? It is frequently what we leave out of our conversation or essay or story that gives it color. The analytical and receptive mind absorbs, the superficial mind is for the moment entertained, but forgets easily the passing word picture.

It is a favorite belief among some of our transcendentalists that words of themselves are useless as well as superfluous; that there is to be a language in the future which will not need to be spoken orally. We all know that certain well-poised individuals can utter a mere syllable or two, then give us a look straight in the eye, and by so doing impart something to us to be remembered for years after. What is that something? It is he language of the soul—one soul to another—and this language is wordless. Take it in active life. You approach your neighbor with a business proposition. If you are successful, much more depends upon what you do not say than upon what you do say. A shrewd horse dealer can dispose of his beast so adroitly that by monosyllables and inuendoes he is able to actually cause his prospective buyer to admit in words of his own making every good point the horse may have, whereas were the dealer to do this in language ever so seductive the sale might prove a doubtful one.

From the person who treats you to a torrent of news and rambling gossip you turn away with a tired feeling; you forget the gist of all he tells you in an hour or a day at the farthest. A person who talks scatters his forces, while the astute dealer in horse-flesh conserves his forces to the utmost. Our teachers in the metaphysical sciences are all trying to make us understand the uses of silence as a gift to

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be cultivated. We should speak only at the chosen time. "When angry count ten before speaking." This was one of the first precepts of our youth, but was it not in the counting, supposed to be silent of course, that we were to find the means of controlling our own forces and the forces of those about us? We are told that to keep a secret we should keep the hands closed. An overly communicative person's palms are always open—open to give and to receive willingly regardless of time or place. A word of gossip falls upon his ears, which are open and alert for gossip, and not a moment is lost in passing the word on to the first person who happens along. They can keep nothing, hence they have little that is of permanent value. No person ever saw a miser who hoards his dollars walk the streets with open palms. His fists are closed as are his pursestrings, and he talks not over-much to anybody. We should exercise discretion in giving. When advancing a religious theory do you not feel that you are speaking the right word at the right time to impress a needy soul? Or have you a sense of having spoken in vain in your over zealous moments? The thinker comes to you perhaps with face aglow over some new discovery, but if he understands the inmost methods of transmission of thought he can give you his ideas in a mere word or two of chosen phrases. If you are keenly awake, and particularly if you are in sympathy with him, you get the greater part of his message silently; you can not tell just how.

It is not at all hazardous to predict that the time will come when words as we know them will be in common use only among the lower tribes of men. We can see evidences of the silent language every day if we will observe closely. A group of boys are at play under your window. A strife arises. The excitable boy raises his voice to a grewsome pitch. The bully deals a blow with his firsts and commands loudly, while the terror-stricken lad screams in fright and runs away. Observe if you will the placid youth who has not spoken at all. No one strikes him, no one notices him at first; but after the heat of the strife abates all turn to him as if he were duly appointed umpire of the conflict. Each chap, smarting under the lash of his own misdoings, offers to leave the points of dispute to him. In short, he can, if he wills to do it, quell and dominate the disturbance with scarcely a spoken syllable. Which of the four lads have the most innate power of spirit? Not the bully, certainly, for real power lies not in muscle.

Our Science tells us that the spoken word can heal the sick, give courage to the sorrowful, and can even raise the dead when the law is truly invoked. Yet after all we find the Master—he who knows and keeps the law—speaks the oral word more to pacify the anxious crowd than from necessity. The sick can just as well be healed, courage imparted to the fallen, or the dead raised were the word spoken in the silence. Since distance makes no difference when we invoke the law understandingly, and since the one great Mind is universal and there is in fact no such thing as space, no life in substance, no reality in pain, why speak the word with the lips at all?

More than all else, it is best to remain silent when prompted to speak the negative word. A hard task, say you? It may be at first. Impulse of speech is nothing more than a habit—a serious one at times. We may have a dull day in business, and we enter a complaint to the first acquaintance we meet. Smith is guilty of a little

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folly all his own, and we condemn him for it. We desire success, but we block the way with a doubt habitually expressed. A word derogatory of some one is given us in confidence—then we are tempted to add just one little suspicion quite your own, perchance to repay our friend for confiding in us. A syllable dropped in idleness once caused a run on one of our staunchest banking institutions. Better err in silence than involve another in the smallest degree. Better err in silence than admit that you may not succeed. It is just beginning to dawn upon us that thoughts are truly things. Words expressing thoughts are powerful. If so, is it not good religion to express only the positive, the affirmative, the good? This will be found an easy task after a few months' drill. I have a friend, a teacher in the Science, who, upon hearing an untoward remark against another, can so enter his silent protest that the person speaking will regret instantly having spoken at all. He feels that he has been talking without the shadow of a response; and while the teacher still remains his friend, smiles lovingly and takes his hand warmly when parting, such a person would be very callous to attempt to impart a negative word to him again.

Much depends upon our silence, especially when the reputation of another is in the balance. The positive and well guarded Scientist has learned this, perhaps, through hard knocks and bitter experiences. We have in fact no more to do with another's conduct in life than we have with the planetary regulations of the heavens. But we can speak the positive commendatory word which will give the seemingly erring one a lift, and thereby help to make him stronger. In return therefore the hard lines of worldliness formerly seen upon our faces will be ironed out by mere force of habit.

These may be only primary words to the advanced Scientist, but to many a beginner may they not be priceless ones? From the unawakened soul they may meet with no response, yet if true can they be spoken in vain? Our best thoughts come to us unbidden. We formulate them and send them adrift for better or worse. If in the smallest degree we can benefit others in the silence, or convey a thought intelligently with but few words to the apt minds about us, if we can do any of these things in this day of jargon and confusion of tongues, what may we not do when we live our lives wholly in the spirit and above the gross materiality of the world? When that day arrives the true value of silence will be better understood. Loves without word or missive of any kind will be able to salute each other though separated thousands of miles. Wireless telegraphy even will then be superceded and sympathetic thought action be vastly more popular than now.

We say such a one is not much of a talker, but he keeps up a mighty thinking. It is the thinker who helps to move civilization forward, not the loud huzzas of the mobs down upon the streets. It was Napoleon's unuttered word that put awe into the hearts of his soldiers. Lincoln was great because he was calm and gravely silent in perilous times. It is the mind power that cures. It is the ubipuitous pretender who finds himself without a vocation and frequently out at the elbows. The gamester who talks but little wins by the cunning devices of his silent art. Even so do we win in the legitimate pursuits of life.

To best find when to speak and what to say, we should seek the happy medium

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between the extremes—between the unfortunate but well-meaning creature who talks too much and the one who is wholly uncommunicative. There is always just the one time to speak. How shall we recognize that time? By dwelling constantly in the Spirit, ready to be moved to do the right thing at the right time. If one be habitually silent, but willing at all times to be led of the Spirit, duty will certainly prompt him to speak some time, and his words, though few, will be positive and inspiring. Life is of itself an inspiration, if we would only quit squaring and hewing it to conventional patterns. If righteously inspired we will think correctly always if acting under divine guidance we act rightly, of course. Finally, to get at the true value of silence, let us all study the power of the unspoken thought, contrast that with the many-worded harangue, and then retire within ourselves and be wisely discreet in all we say.

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NEVER give to a fear the credit for controlling your action. If the fear has a very good reason on its side, accept the reason, but not the fear. Say not: "I am afraid to do this;" say rather: "I prefer to do that—I choose the better way because it is better, not because I am afraid to do the other way." This is the truth. The man who obeys fear abdicates his I Am to do it. He is like a king who flees his throne because a ragamuffin blusters. The wise king listens; if there is truth in the ragamuffin's speech the king receives it and gives orders accordingly. If it is only bluster, the king says: "Away with him!" which means scat. A fear is always a ragamuffin, a charlatan, and in 999 cases out of 1,000 he is a liar. Better scat the whole 1,000 and make one mistake than to accept the lies of the 999. You are the ruler. Be it.—*The Nautilus.*

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The Recognition of God

TO gain an understanding of God as Principle is to possess the key that will allow one to learn to unlock the treasure house of all wisdom and of all mysteries to the human soul. When we come to understand God in this aspect we will begin to comprehend Deity as the omnipresent, never ceasing, unchanging, inexhaustible, absolute Good.

Mathematics is a principle of which anyone may gain a knowledge. It is a silent principle, always true everywhere, but useful to us only as we understand it. Seven and six are thirteen, but if we do not know this and say that their sum is ten we will have to abide by the loss that this wrong addition will bring to us. This science is for us to know, and whoever really desires to acquaint himself with it may do so.

It would almost seem as though whoever does not endeavor to learn something of the science of numbers does not care to know it, but is willing to incur the losses consequent upon lack of knowledge. There was a time when we were entirely excusable for not having necessary information regarding the Truth of this Science, because it had not then been taught us and we were too young to realize its value. After the necessity has been shown us and opportunity has come to us for learning we would be very foolish not to embrace it. If we did not do this we might have to stand some heavy losses to make us open our eyes to the fact that this knowledge is a necessity to us.

There is a science which is of far more value than that of mathematics. It is the Science of Divine Principle, or of infinite Being. In It all other principles are included. It is the absolute Good, and It is everywhere, always. If we do not know this and do not use It as a working hypothesis in our daily living we will incur losses. But the Principle Good is always for us to know, and by Its use we may learn to work with accuracy all the life problems that come to us to be solved. Each child of the universe has the capacity to know all that there is to be known.

Divine Principle is Perfection Itself. Potentially, we are perfect also, for in our ideal Being we are the Expression of Perfection. Our life work is to become acquainted with our real self and to make it manifest in the world. "To know thyself is the highest wisdom, for thy self is the perfection of thee."

Our capacity for all knowledge is infinite. We may use it for the attainment of Truth, or we may hide it away in a napkin just as we will "choose ye." The little baby has the possibility of becoming a full-grown man. While still an infant he is unaware of this, but he becomes conscious of it, little by little, until finally he has attained the full stature of manhood.

We are beginning to discover that as individual living souls capacity for all knowledge is ours. To the degree that we apprehend and comprehend the truth of our eternal Being will we have the perception and realization of that Divine Principle, or Infinite Mind, of which we are the Idea, or Expression. This is what Paul must have meant when he

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said: "We shall all be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." The mortal, to use Paul's expression—or the undeveloped soul, or the unenlightened consciousness, as we would say—believes itself to be subject to disease and death. As we increase in consciousness of the truth of our Being we perceive and comprehend that in our ideal Self we are pure, perfect, and ever living. To the degree that this recognition increases, ignorance will pass away till we will one day be quickened with the flash of understanding that we are immortal here and now. Many of us are beginning to awaken to the fact that "we are not what we seem."

There is no advantage in being or having anything unless you consciously know it. Suppose there were a million dollars lying in a bank somewhere waiting for you to claim it; but you can not do this until you know that the money is there. As soon as you do know it you will claim it, and quickly manifest to your own realization that you are rich instead of poor.

You have, right now, a bank account of all good awaiting you—health, strength, knowledge, wisdom, peace and prosperity. It is all for you, and you may claim it if you will. There is the right way to do anything which will bring the correct result. There is a foolish way of doing things which often brings no fruitage at all. Unless you take the right method of procedure and are properly identified you will not be able to get your money from the bank, even though you demanded it over and over again.

Now, there is also a right way by which health, peace, knowledge and prosperity may be claimed. One might ask and ask of God for these blessings and not realize them because a wrong method had been pursued in the asking. "Ye ask and receive not, because ye ask amiss."

To LEARN HOW to ask aright is the work of the student of the Science of Being. Surely it is worth our while to give time and attention to such a mighty teaching as this!

Since God is Principle we must go to God and ask for that which we desire in the one way that Principle can be appealed to; and this is to appropriate, each one for ourselves, the grand and mighty Good which this Principle is. No one can prevent us from doing this, because it is a work that is accomplished in the within of our souls.

No one can keep you from admiring a grand character or a beautiful picture, or from loving your little child. Neither can any one keep you from loving and appropriating God. It all lies with yourself. All can enjoy the principle of music who will choose to persevere in learning its science. Neither can the principle of mathematics enjoin any one from learning and using it who chooses to do so. Principle is always impersonal. It does not allow one to use it and refuse another to do so. No. It is passive to us and has no choice in the matter, but in every case the choice and the work lies with us individually.

The smallest child who lisps "twice two makes four" has begun to appropriate the truth of mathematics. Consciousness of this truth gives the child possession of it, for, to have actual realization of a truth is to possess it.

Any truth can be proven. Science is demonstrated truth and is also perceived and apprehended truth not yet demonstrated by us as individuals, but which logic or correct reasoning declares must

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be true because certain other things have been proven true.

Let us begin now to learn to appropriate Principle-God by proving Its Presence in our own consciousness. Thus will we speak the Good into visibility day by day.

Monday.—I must have the capacity to perceive and understand Truth, because Principle-God said: "Let there be light in every consciousness."

Tuesday.—Because God is the Life-Principle I have the power to appropriate and experience eternal Life.

Wednesday.—Because God is Spirit it is my privilege to learn to appropriate and use never failing spiritual power, and to increase in this knowledge more and more.

Thursday.—Because God is Love I have the power to cultivate Divine Love in my heart, and to manifest it in my daily living toward all with whom I associate.

Friday.—Because God is Intelligence all knowledge is to be revealed unto me.

Saturday.—Because God-Mind is Substance my every thought and word declarative of the omnipresence of the Good calls It into realization within my consciousness and is causing It to appear in the without.

Sunday.—I love to help make the Truth manifest.

Consistency is a rare jewel which is worn by very few who claim to be followers of the Christ.

How many good, sincere, pious people who are afflicted in body try to be resigned to such afflictions, as they persist in believing that God afflicts them at the same time resorting to thwart the will of God by the use of pills and powders.

If it is God's will to afflict us we have no right to interfere. Jesus the Christ said he came to do the will of the Father and if it had been the will of the Father to afflict his children Jesus would have been in the wrong in his healing ministrations.

One important thing to consider is that our most powerful words are always from the deepmost convictions of the heart, which by careful study may be made to accord with Divine Principle always.

Say, you self-righteous business man, did you ever hear of the Golden Rule and thinking about practicing it in your business transactions? If you didn't, you are a chump. Yes, we know you think there is a modern Golden Rule that is better: "Do the other fellow, or he'll do you," but that is a mistake. No, you wouldn't steal a horse, or a cow, they would be too hard to conceal, but remember that the era is coming and is almost here when everything will be renovated and the only truly successful method of doing business will be the Golden Rule under which we will all work, for others as well as ourselves. Then we will observe the Golden Rule in Spirit and in Truth and no longer will the question be asked, "Am I my brother's keeper?"

Nothing goes out of your life but to make room for something better. Be on the lookout!—*Elizabeth Towne.*

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There Are No Mistakes

THIS statement is as paradoxical as the one: "He that seeketh to save his life shall lose it." But he who would fathom occult things must take as a working hypothesis "there are no mistakes," then most carefully experiment and watch the results. Monday, a Michigan friend temporarily in New York, telegraphed me to come over. I knew the topic he was anxious to discuss and deemed it inopportune. Besides, he should have come this way to see me instead of asking me to spend time and money to please him. Not one in twenty would comply with such a request, but acting upon occult laws, I went and showed him the inopportuneness of his scheme. Incidentally and unexpectedly we came upon another matter, hunted up a third man who lives in New York and got some facts that will be of immense importance and effect for good 7,000 people. I came home fully satisfied with the trip.

Two weeks ago, I bought some eye glasses and every time I tried to read I felt there was a mistake—they were too far-sighted. I seriously considered exchanging them and was only deterred by blind attachment to this idea that there are no mistakes. Every effort to see this transaction in harmony with the law failed for two weeks. But while waiting in New York for my friend I slipped into the Spring Salon of the Society of American Artists to see the paintings. Accidentally I got those very glasses on my nose and behold all those paintings stood out with a clearness and beauty that no other glasses gave me. So when I came out I tried them in the street and found that shop windows, people's faces, and flowers all revealed themselves as reading glasses never could. My "mistake" which I came so near "remedying" had solved itself.

My printer has four different times "carelessly" and through inattention to the plainly marked directions set matter in larger or smaller type than commanded. Every other editor in Washington would make him change it at his loss and "to teach him to be careful." In every case more mature consideration convinced me that it better be as he set it and in no case did we change it. There are plenty of unintentional acts in which people "did better than they knew." That old Jewish mystic put it this way: "All things shall work together for good to them that love the Lord." It is just as true for those that don't love any Lord, but the blind and ignorant do not see these things which all the time flood their lives. If seeing these events results, as it does, from attention to one's inner breath and we call the inner breath our Lord, then we can understand what was meant, but it is just as true of the wickedest sinner as of the sweetest saint that "there are no mistakes" in the occult sense, and that "all things work together for his good." When the most wicked and unfortunate man begins to see and realize that all is working out his good he will begin to be a better man. I could fill a hundred pages with incidents illustrating this rule, but I want you to begin watching what occurs in your life and studying this law. As you see it operate you will be filled with

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joy and peace. You will doubtless have some incidents to relate to me and I shall be glad to read them. To help it on, concentrate on your inner breath every few moments, while walking the streets, making beds or occupied in any other manner. Turn the attention in to your inmost and hold it there several seconds and say to it "Let your vibrations fill my life."—Occult Truths.

A Higher Method Than "Temptation"

ALICE M. BENECKE

IN THE time of Moses, mankind in general had only attained to a very low state of development. The God whom they worshiped was one of vengeance, and for disobedience would send plague, pestilence and famine upon a "stiff-necked people."

With the coming of Christ the new message was proclaimed, *"God is Love."* The Master's lesson to his followers was: "Ye shall know the Truth, and the Truth shall make you free." This truth was none other than that which they had heard from the beginning, the truth of which the Christ-life was the example and manifestation: "And God said, Let us make man in our image after our likeness. . . . so God created man in his own image; in the image of God created he him." An "image" is just like that which is; "likeness" indicates the *quality* of Being. God is Spirit and the quality of His Being Is Infinite Perfection.

Man's true inheritance was the truth proclaimed by Christ—the truth he would have us know—the truth which frees from evil, fear and bondage. In Paul's Epistle to the Galatians he said, "Now, I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all," and, "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." It is only through knowledge, and an *application* of this knowledge, that we may come into our true inheritance.

There are many today who believe that God in His wisdom has found it expedient to send temptation, sorrow, and affliction to try our faith, and thus develop mankind. Many a beautiful character is developed through sorrow and suffering, and many an one by rising above temptation has realized his strength. By repeatedly overcoming temptations, one comes to a realization of what are the non-realities of life, and by a process of eliminating the things which are false one at last arrives at that which is *all Truth.*

This process of development is a long and a hard way, and is it not more in accord with the old Mosaic doctrine? Could we not more easily know our strength through a realization of our *true nature,* and by developing the powers that are ours by inheritance? Let us hold fast to this truth of our being by constantly manifesting this One Power. Then we need no longer *petition,* "Lead us not into temptation," but with faith *affirm with assurance,* "Thou leadest us *not* into temptation."—*Power.*

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Understanding

KING SOLOMON, who is reputed to be the wistest of men, said: "Get wisdom, get knowledge, but with all thy getting get UNDERSTANDING."

To understand the Truth of being is comparatively a new study, and is found by those who do understand to be the most important of all acquirements, because the harmony of life on the objective plane is rarely experienced while ignorant of the laws of life as taught in the true "Science of Mind," by which the diligent student soon discovers a satisfactory solution of the life problem.

We find there are mighty principles involved in the study of Life and Being as a science.

We find that a comprehension of those mighty principles have scarcely been thought of in the education and development of the human soul until within the past few years. Our inherent powers and possibilities have not even been hinted at in the past teaching, much less explained or understood.

With the average student of the "New Thought" there needs to be such a wholesome demolishing (so to speak) of old false ideas that have sometimes been very tenderly cherished and believed in as Truth, that much firmness and decision is needed to secure the practical knowledge necessary to turn the divine law to account in solving the problems (great and small) that confront us in the daily life of every individual who realizes the responsibility involved in mortal existence. A clear and satisfactory understanding of the laws of life can never be reached unless the basic principles upon which we build our philosophy are comprehended and adhered to. Every statement of Truth must agree with the scientific statement of being which recognizes no power but of God. It emphasizes the fact that the Good is supreme. It admits of nothing evil in the realm of reality. The Good, which is God, is Omnipotent, which statement is in itself a denial of any power but the Good, therefore we reject the belief in an evil power as a means of obliterating false ideas and impressions from the conscious mind.

Paul's advice to Timothy was, "Deny all ungodliness," which if good for Timothy is also good for us, and we find it to be a very important first step in mental discipline as a process of cleansing the mind of error, which prepares it for a conscious realization of the saving power of Truth. The false ideas and false beliefs that come of false education have made such deep impressions upon us that only in the understanding of Truth can we eliminate those conditions of disease, discomfort and disaster that are the result of falsity. It has not been our habit in the past to study or know much of the relation between Mind and Body.

We were never taught that the delicate machinery of our anatomy is constantly at the mercy of our moods and tempers, and that every function of the body is played upon continually by whatever character of thought we entertain, and we should understand that our states of mind are harmonious or discordant according to our ideas, opinions and beliefs, and that our bodies register a condition that cor-

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responds to the truth or falsity in the conscious mind.

When we consider that every nerve, vein, artery, gland or muscle, in fact every fibre of the human structure, represents some principle of divinity we can begin to realize the importance of living and thinking in harmony with divine principle, as every false idea, word or belief starts a vibration that is disturbing to the delicate anatomical structure just in proportion to its character and intensity.

Every intelligent physician knows that the state of the mind has much to do with the manifestation of health and vigor, and does it not seem strange that they are (as a class) so tardy and unwilling to investigate the extent of such mental influence upon the functions of the body when they are so industrious in their investigations of material causes? The word of a physician has great weight with people generally, and they give voice to opinions and theories that tend very largely to the propagation of disease. To be thoroughly consistent as followers of Truth we should never voice a word or sentiment that is not in harmony with Divine perfection.

Our words of discipline are our weapons of warfare. Paul said: "The weapons of our warfare are not carnal, but MIGHTY to the pulling down of strongholds."

It is the strongholds of error we are to pull down by the word of Truth, and we can do it by persistence with our mighty weapon. It is the law that man shall have dominion over external conditions, and he must know that the law works through the conscious mind, and that conscious mind must reach an understanding of the principle from which the law proceeds in order to keep in touch with the law.

It is understanding of the law, and the principle back of it, that prompts us to trust the law, and when we understand and fully comprehend the majesty of it we shall not be afraid to trust it, and we shall not forget to set the seal of protection over our homes, our property, our business interests and over all things that righteously concern our interests.

It is written: "The Lord is my refuge, my defense, my shield and buckle," etc. Let us use the word Law instead of Lord and perhaps it will make that statement more approachable.

The Lord is the full expression of the law of God, therefore the law is "my refuge," and by understanding it we trust it.

In reading the Scriptures we need to read between the lines if we would get a clear conception of its purport. It requires a certain degree of inspiration to understand the Scriptures quite as much as was required to write them.

None of the writers of Scripture have so emphasized the need of understanding as Solomon has. He says:

"Doth not wisdom cry, and understanding put forth her voice?"

"Unto you, O men, I call; and my voice is to the sons of man."

Notice, it is wisdom who speaks, and wisdom is represented as the feminine quality in man, while the intellect represents the masculine. To read the whole of the eighth chapter of Proverbs and realize that every word is the voice of wisdom, that it is wisdom speaking, will reveal the real meaning of the appeal. Wisdom says: "I am understanding." All this appeal is to urge mortals to seek a knowledge of what constitutes man and his powers and possibilities.

Wisdom continues: "As for him that wanteth understanding she saith to him:

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Come, eat of my bread and drink of the wine which I have mingled;" which language symbolizes the strength and uplifting one may experience by following in the way of wisdom and understanding.

Furthermore, she says: "My words are life to those that find them and health to all their flesh."

The universal belief in limitation, in unworthiness, in weakness and inability is all due to ignorance of our dominion or lack of understanding.

It is written of the creative principle, God, speaking of man, "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: Thou hast put ALL things in subjection under his feet. For in that he put ALL in subjection under him, he left NOTHING that is not put under him."—Hebrews, ii, 7, 8.

People are beginning to see what they have lost by not analyzing the Scriptures and reading between the lines. Thousands are awakening to the fact that great mistakes have been made in the promulgation of the ideas, theories and man-made creeds of Christendom, and we are now learning how to correct those mistakes and obliterate their effects by understanding what has heretofore seemed a hidden mystery. We find that no matter how much learning one has, nor how many degrees one has taken in the great institutions of the world, if first principles have not been mastered and knowledge of man's inherent powers has not been taught, the whole career on the earth plane is shadowed by that ignorance, and the great learning leaves the scholar as helpless in affliction as the most unlearned. Health and vigor are among the dominant qualities of the child of God, and every soul who truly believes in the Fatherhood of God must also believe that he himself inherits all the God-like powers. Bodily health, strength and vitality are essential to the dominant nature also as well in the control of circumstances and in the power to demonstrate over every difficulty that faces man. The question is often asked, "If all this is true why has the human family been so many centuries and ages without a conscious knowledge of these powers?"

Simply because of the lack of understanding.

We have been too willing to allow the supposed wise ones of earth to do our thinking and shape our opinions after the conventional pattern, which may seem the right way until we learn a better way.

To quote Solomon again, he said: "There is a way that seemeth right to man, but the end thereof are the ways of death."

He also said: "Wisdom is the principal thing;" and Wisdom says: "I AM understanding."

Now, one who is in real earnest in the desire to gain an understanding of principles that are of such vital importance to men, must and will be willing to abandon the former false and helpless ways and take up the study from cause to effect with a fearless determination to master the principles, and in doing so one soon discovers a way to demonstrate over the difficulties that confront him. Perhaps in a very small way at first, but with diligence, perseverance and consistent loyalty to the basic principle, higher and greater truths begin to dawn upon the consciousness, and greater and mightier problems are found no more difficult of solution than the more simple ones were in the beginning.

When we fully realize that all promises are made without respect of persons, but

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always depend upon conditions named; with conscientious fidelity to principle we need never fear that phantom "unworthiness" so long held over us to intimidate, but take our place with confidence as the child of Wisdom and Love, of Peace and Power, an inheritance which nothing can take from us, and which can be realized here and now by all who will claim the Wisdom and get UNDERSTANDING.

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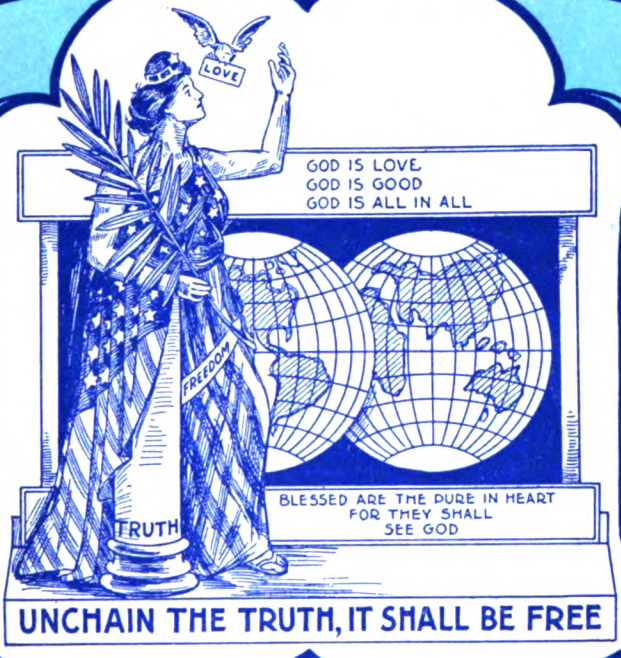

I Am The Vine

Jesus Christ

The Way The Truth and the Life

Our Savior

A MONTHLY MAGAZINE OF DIVINE HEALING

Vol. XV. APRIL, 1910. No. 7.

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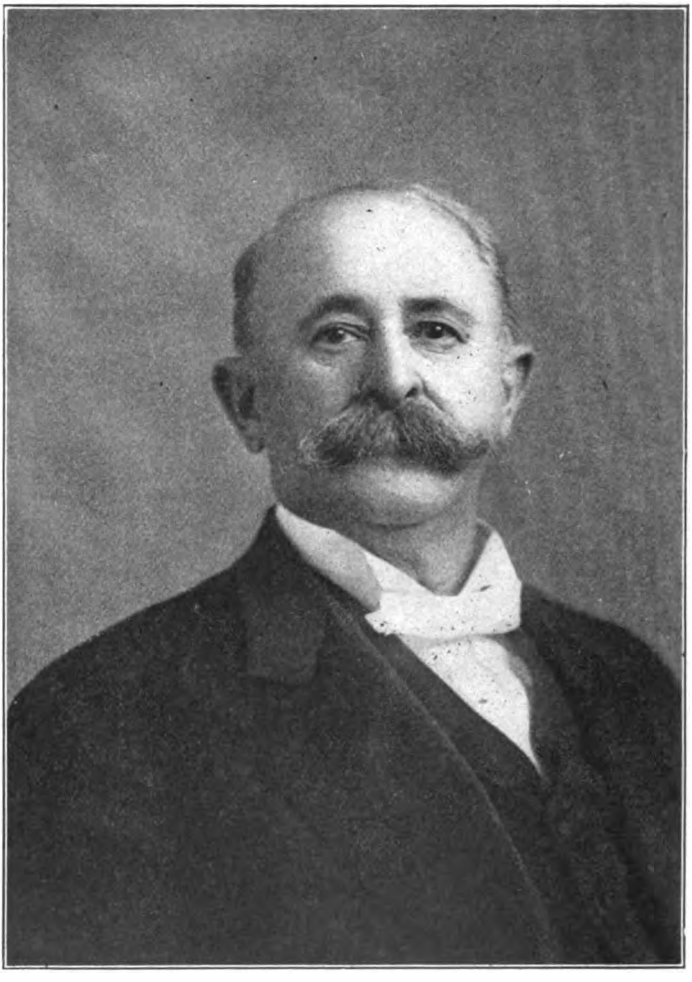

BISHOP OLIVER C. SABIN.

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WASHINGTON NEWS LETTER

UNCHAIN THE TRUTH, IT SHALL BE FREE.

VOLUME XV. WASHINGTON, D. C., APRIL, 1910. NUMBER 7.

The Standard Oil Lawsuit

As It Looks to an Old Lawyer

BY OLIVER C. SABIN

DURING the past month there has been tried in the Supreme Court of the United States a lawsuit which is important as to results.

This suit has been submitted to the judges for their final decision, which is likely to be rendered within the next few months.

Higher Law.

Hon. William H. Seward in the Senate of the United States, immediately prior to the Great Rebellion, made the declaration that there was a law higher than the Constitution of the United States, and that where any principle denying the rights of humanity and the progress of civilization were at stake, even though the law sustained such principle, this higher law should overrule because it belonged to the omnipotence of Divine Wisdom.

The Power of the Supreme Court.

When a case comes before the Supreme Court of the United States, it is not only the privilege, but the right, of that court to take into consideration the great fundamental principles involving the advancement and civilization of the human race, as well as to follow the precedents and former rulings, or the letter of so-called statute law. If in making a determination in the case the court should discern that a decision given in a certain way, even though it might be in accordance strictly with what we would call the letter of the law, would cause anarchy, paralyze business, destroy established industries, annihilate prosperity and bring the country to the verge of ruin and destruction, it would be the province of that court by its decisions to stand be-

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tween the people and these great calamities.

The Standard Oil Corporation.

Let us look at the case under consideration before the court. Here is a great corporation; whatever were the methods adopted in its early history for the advancement and success of such corporations, whether they were along the strict lines of equity or not, they were all under the lines of law, and such law as was in force universally among citizens of all classes, but by superior knowledge and ability, business sagacity and far-seeing as to results, the Standard Oil became the leading industry not only of this age, but of all past ages, and its phenomenal success is the wonder of the world.

Capital Stock and Investments.

It has a capital stock of one hundred and ten million dollars; it has in its employ an average of more than eighty thousand men; its daily payroll amounts to more than one hundred and fifty thousand dollars, and this does not include the compensation of the higher grade of employes. The money brought by this corporation from all parts of the foreign world to the United States amounts to over two hundred and fifty thousand dollars daily. It has employed in its business, in addition to its capital stock, its investments in plants and in equipment, rights of way, etc., over seven hundred millions of dollars, and in figuring the percentage all this capital should be remunerated for its use, as well as the capital stock. Therefore, when we see that they pay forty million dollars in dividends, the percentage is no more than reasonable on total money invested. Simply because they have carried their money in the way of equipments, etc., instead of capitalization of the stock, is no reason why the investors of that money should not be rewarded for its use.

Its Immense Business.

This corporation's yearly business amounts to more than eighteen hundred millions of dollars. It has one hundred and twenty iron tank steamships, that carry its products to every important foreign port in the world. It owns ten thousand miles of trunk tank line, and eighty thousand miles of contributory or feeding tank lines. To deliver its goods for the supply of its consumers takes more than twenty thousand tank wagons in the different cities. It can sell its products in any country in the world at so low a rate that if those countries were not protected by a prohibitive tariff it would close every oil well in the entire world, showing that the business methods adopted by the Standard Oil Company are most perfect.

America is not the only country in which there are oil wells. They are found in Russia, Persia, Bulgaria, Burma, Ceylon, Australia, New Zealand, South America and the Balkans, yet so complete are the workings of the Standard Oil Company, from an economical standpoint, that it supplies the world, except where particular countries, as I say, are protected by a prohibitive tariff.

Not an Oppressive Monopoly.

Usually the trend of monopolies has been, and is, to raise the price of the produce the moment they have control. This is not true of the Standard Oil, for its products have gradually become cheaper.

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It will be seen that it is of the first importance that this great enterprise should not be destroyed, because its destruction would mean financial "hari kari" to the banks and industries of the United States. The destruction of the Standard Oil Co. would close substantially all of the steel mills in the country, close the factories in every line of industry, fill the byways and highways with idle workmen and tramps and destroy the markets which consume the products of our farms; and instead of prosperity being prevalent everywhere, as it is today, grim want would cover the land, people would then assemble in mobs, riots would cause the streets to run red with blood wherever hunger was not satisfied.

It is an American Industry.

We must take into consideration the fact that the men who control the Standard Oil Company are eminently American. There is no slipping off to England or any other other foreign country and making there their great investments, as has been done, and is being done, by some of our great capitalists. Standard Oil money is here with us; it is given out not only to assist laudable business enterprises, but Mr. Rockefeller himself has given nearly two hundred millions of dollars in charity and on other humanitarian lines, and his great work has but just commenced.

Mr. Rockefeller's Son a Worthy Example.

Mr. Rockefeller's son, without doubt, is the noblest character among the young millionaire Americans of today. Instead of wasting his time and energies in self-indulgence, horse-racing, and expensive personal enjoyments, he confines himself to the succoring of the poor, the instruction of children in the Sunday school in the teachings of God's holy word, constantly doing good, thus proving himself to be a man of principle, whom money cannot spoil. It cannot be said that young Mr. Rockefeller is doing this for any selfish purpose, because he has no selfish purpose to gain; everything that man could desire he has at his command. He requires nothing but that he may have in superabundance. I regard the character of young Mr. Rockefeller as affording the finest example of true American manhood that can be imagined, one that should, and will be, held up as a pattern to all American youth.

His Wife a Helper.

He married the daughter of one of America's greatest statesmen, Hon. Nelson W. Aldrich, United States Senator from Rhode Island, and together the young husband and wife are devoting their lives to the benefit of others.

The President, in one of his late speeches, said that parties were necessary, which is true from a political standpoint, but we take the broad ground upheld by the Supreme Court of the United States, that there is no politics or system of government that should take the place of the proper advancement of the human family and the conservation of the rights of the people.

Western Politicians.

The writer can remember when the West was filled with tramps, when Western lands were begging for purchasers, and when the East was called upon for its loans; but, all together, they managed to

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pull through the hard times succeeding the war. Now, under our system of protection, wise statesmanship and just administration of the laws, the farms have trebled in value; the farmers having paid off their Eastern loans are now surrounded by luxuries, and, instead of having to go to market with their old wagons, they have their automobiles; they have steam plows to plow their fields, telephones in most of their homes, giving them connection with the outside world; their mail is brought to them daily, and each farmer throughout the country is enabled to take his daily paper instead of a weekly. Yet, strange to say, this same class of people are howling because of the alleged absorption of their rights by the trusts.

Big Capital Necessary.

It was only through great combination of capital that the United States has been enabled to surpass the rest of the world in business prosperity. Our railroads and other industries have made the country blossom as the rose; the deserts have been, and are being, reclaimed; the wild plains of the West are being subdued, schoolhouses and colleges dot the entire United States, and intelligence goes hand in hand with prosperity and happiness. In the history of the world, from its earliest date to the present, there never has been a time when any people were even approximately as prosperous as are the people of the United States today, and the only possible cause which can destroy this universal happiness will be the people themselves, in their cry against the great capitalization, which is necessary for the advancement of vast enterprises. The fight against Standard Oil has been urged on by a mistaken idea of patriotism. The cry that the trusts should all be destroyed is one of the gravest mistakes that the American people can make. Trust managers, as well as all other classes of citizens, are amenable, and should be amenable, to all just legal regulations, but a man's right to invest his money with other capitalists should be held as sacred and protected as righteously as if that capital were invested by a single individual working upon his own separate lines. We should not listen to the voice of the demagogue, the destroyer and the divider of prosperity, the anarchist and the devotee of the red flag. They have no part or parcel in a civilized country, neither have they any sympathy with human rights, human liberty, or human life, or the proper conservation of invested capital.

The Supreme Court.

In the forthcoming decision the Supreme Court of the United States will doubtless take into consideration all of these great questions, and I have no idea that that court, composed, as it is, of men of the profoundest patriotism and the most exalted principles of right and justice, who have had a broad and comprehensive experience of many years in the necessities of our great country, will do anything, or permit anything to be done, which will tend to pull us down and force us back from this advanced position we hold among the nations of the civilized world, as the leader, pre-eminently the leader, in all prosperity.

"By thine own soul's law learn to live,
And if men thwart thee, take no heed,
And if men hate thee, have no care;
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer."

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"To Him that Overcometh"

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

TO OVERCOME means, among its many definitions, to master, to control.

"To him that overcometh will I grant to sit with me in my throne," John tells us in Revelations, 3, 21. "Be not overcome of evil, but overcome evil with good," we are told in Romans, 12, 21.

To overcome makes you master; to be overcome subjects you to servitude. In all the history of the world as it is given to us, where we find nations that have lapsed back into what we term wickedness and error, being overcome by their passions, their avarice, their anger, the law of universal harmony has destroyed them. They have lapsed back into misery, and evil has attacked and destroyed them.

Wherever you find men and women that are permitting themselves to be overcome by their evil passions, by anger, envy, avarice, hatred, licentiousness, any of these killing sins, we have always found that they go down to destruction. It does not make any difference how much money a man has, or what his environments may be, the law of harmony —I might call it the law of retribution— I might call it the law of gravitation in moral ethics; it is the same thing—the sin destroys.

A person that is filled with anger is liable to have cancer or rheumatism. If the anger has envy with it, he will have paralysis or dyspepsia. Dyspepsia is frequently caused simply by hatred or jealousy. Of all the devils on the face of the earth, I think it is this thing called jealousy comes in for most misery. It is almost natural to everybody, so much so that it is disgusting to a man who has arrived where I am and can look down at it, look down at it and see its workings. The little innocent ones that are indulging in it do not know in their hearts that they are guilty at all.

Take the case of two ladies, or men— it is the same thing—and let one of them begin talking about what he has done. The other one can hardly wait; he does not respond to what the man says. "I did so and so," he says, and he goes on and rehearses for himself. They are even jealous in the matter of their diseases. Let one be more sick than the other—let one tell how sick he is, and the other one will not say, "I am sorry," but he will drop his friend right there and will give him one better; he will raise a tack, as we used to say in the army. They are jealous of each other about their ailments and don't know it. It is disgusting, it is absolutely disgusting to you, after you have arrived at that condition in life where you can look down on these inharmonious conditions and note the results.

They say one woman can always forgive another for all kinds of sins except one. If the other is handsomer, that is an unforgivable sin. I do not think the

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ladies are any worse than the men in that particular respect, and I think they are a great deal better in most others.

Now it is well enough for us to look at these things as we are passing by. We can do as the old Pharisee did, go out on the corner and thank God that we are not like that poor publican. If in saying that we are not lying to ourselves it is all right, but if we are lying to ourselves it is all wrong. But we want to get where we can stand on our own heels and say this: "I am free from jealousy, and when my brother has success his success causes joy in my heart. When he has a pain or an ache or is sick, that pain goes through my nerves." In other words we have placed ourselves in the condition of our brother and receive the blessings in our hearts that he has in his. But you must not reciprocate in this, that if he gets evil you cannot go with him. He is going in the wrong direction, he is sowing a crop that will come back and plague him by and by, and he will be mean, because as he sows he will surely reap.

When you find your friend disposed to reap a bad crop, if you cannot deny it orally deny it to yourself; it is not true. Why, sometimes people come to me so full of error, covered with ignorance, and not knowing it, that I have to keep saying in my own mind all the time, "It is a lie, a lie." I just simply deny everything they are telling me all the time that they are telling me their tales of woe. If I did not I would be giving countenance to error, giving it vitality, and as you give it vitality and life you give it destructive power.

If a person that is attacked with a cold says, "Oh, yes, I have a cold; I will be down for two or three weeks," that very thing will happen and he will be howling sick, too. I know what a cold used to be, a real affliction.

This last week the devil came to my house and called on me, without sending up his card either. He said: "I am a cold, I want a home, and you are the chap I have been sent to to give me a home." I said, "You are a liar, you can just go down stairs, go down at once. I will have nothing to do with you." "We will see," and we did have a tussle. But he went, and he went without any ceremony. But if I had said: "Yes, oh, yes, I will give you a home," there would have been somebody else here talking to you this morning, and I would have been at home stuffed full of "cold." That would have been giving up to evil, but if you deny evil you overcome evil with good, as the Bible tells us; you destroy evil by the perfection of good, knowing that God is all, and Good is God, and God is manifest in all things.

There are a great many of these little sins, so-called, that are going around among mankind, that have a tendency to destroy us if we permit them to have a home.

Persons that are filled with what they call avarice are the blindest set of fools we have anything to do with. They are everlastingly and forever practicing that which destroys themselves. Let a man pinch his money, what is the result? It is doled out in his mind in pinched ideas. He may stack up a considerable lot of it, but he simply looks at it. He can't spend it except in a pinching way. He pinches his soul, he pinches his mind, and he almost always dies poor. I have seen so many cases, and of course my experience has been only that of one who has been mixing with the world, where some people have been laying up and saving, having a dread of their children. In

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the first place they prepare a nest to get into in old age, when they will have become old and not fit to make a living for themselves. They have no idea that God Almighty has any use for them except to put them into hell, or into Heaven as in His mercy they hope He will. They pinch themselves all their lives, and some of them eat what the hogs refuse. They die after they have been impoverished all their lives, and if they have saved, after they die their children take their savings and use it. They know how to take care of it. It does not generally bother them very much, it is come easy go easy.

Some people who are more thrifty, they make over all of their property to some one of their children. Sometimes they divide it up among their children, and the children have a certain amount that they have to pay to keep the old folks from the hole that they have pictured when God Almighty goes back on them and they are going to starve. Every lawyer in this country of general practice has this experience. When the courts are appealed to, and the property is so they can do so, they force back these conveyances under which the children have of the property.

It is a scheme on the part of this so-called carnal mind that people will take care of themselves when God Almighty ceases to be their care. That class of people have misery. A man who is always scheming, worrying, figuring and twisting to make money, does not always figure is it right, or is it wrong. Such people are figuring for destruction. Evil has overcome them. You must get back on this broad platform of absolute right. Do right, love your brother as yourself, no more cheat your brother than you would cheat your own self; come back to the principle of strict and square-toed honesty; let God Almighty control your affairs, commit yourselves unto the Lord. You never find a man who does that in want, you never find him pinching, but when the necessity comes God supplies the means, and if he ever does lapse back into his fears because he sees Apollyon standing before him, that fear will destroy him unless he tackles the beast, and when he does he becomes the conqueror, as did Christian in Pilgrim's Progress. All you have to do is to deny the power of fear and counteract it by all that is good, and you become its conqueror.

I remember one time, after I had finished writing an article, it was quite late at night, it was before I was much of a Scientist and I had not quit smoking. I thought, "I will smoke a cigar and go to bed." It was along about two or three o'clock in the morning, and it seemed to me as though someone with a strong left hand took me by the throat, and with the right hand crushed my heart so I could hardly breathe. I just tumbled off that chair and breathed a thought of God Almighty to drive this devil out of the house. I was relieved; the devil left instantaneously. I had that experience twice in my life.

One time when we were in Maine, and my wife and I were called on by a lady about ten or eleven o'clock at night; she said: "I am being killed; something is choking me to death, destroying my heart." We went to work and treated her; we know what it was.

I received a letter from a lady in Australia saying that her husband had been sick and was given to strange troubles in England for years, and that they had moved to Australia, hoping that that would bring him relief. She explained exactly this same condition that I have

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mentioned. She said sometimes it left him so exhausted that he could hardly breathe or move. We treated him; I sent him the Vibrating Treatment and told him to take that. He was healed instantaneously, and I have never heard that he has had any relapse.

The Truth will overcome evil, but if you permit evil to have the weight of a feather you are gone.

Now mark you, it is the fellow that stands by his guns that is going to win, and the fellow that hesitates is lost. When the hour of danger comes, if you have the power and the strength and the nerve to stand by your guns you are a winner; but if you permit your friends to wheedle you in here and there, weave carnal mind with God Almighty help, take it in sort of compromise doses you are very liable to go to the wall.

I tell you there is only one course to pursue, and that is the course that Job tells us of, "Though I die I am going to maintain my integrity." He did not die and his latter end was more prosperous than the first, and whether the story is a real one or fiction it matters not. It throws out a great and truthful principle that he that overcomes evil is prosperous, but if the evil overcomes him he is destroyed.

All I can say in conclusion is, be firm in the Truth; know that God Almighty Truth is true; know that if you stand by it that you will be the conqueror, and then you can say with the evangelist, "To him that overcometh will I grant to sit with me in my throne."

The Growth of Faith

The whole religious world knows what faith is, what it means, and what it does.

Faith moves mountains.

Faith heals the sick.

Faith raises the dead.

Faith is all-powerful over every condition in the world.

The man who has faith in himself succeeds in whatever he undertakes. Many enterprises have been begun with nothing but faith as capital, and have succeeded far beyond the original idea and conception.

Some people are born with this faith in themselves. The many, however, have it not. The many need to succeed as well as the few. The many have children to support and educate. The many want necessities and comforts as well as the few. But they have no faith in themselves or in their power to succeed.

To fill this lack of faith affirmation was born.

Every true affirmation helps to produce the state of mind called faith. Say this over and over until the mighty import of it is fixed in the mind, never to be forgotten.

Every true affirmation helps to produce the state of mind called faith.

Every true affirmation links us to all the powerful forces in the universe and in ourselves.

Every true affirmation helps to produce the state of mind called Faith, because every true affirmation is the death-blow to the state of mind called condemnation.

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What I Shall Do To Be Saved

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

PAUL and Silas were evangelizing in Asia Minor and Greece, and in their travels they came to a little city, Thyatira. In that city there was a man who had a girl slave, who had the power of divination, and this indwelling spirit of the girl recognized the divine Truth, and she went about declaring that they were the servants of the Truth and of the Living God, until Paul rebuked the evil spirit, telling it to come out of her. That thought destroyed the source of her owner's income. She could no longer tell fortunes for a profit, and he, like many of those of the present day, seeing that his profession was slipping away, complained to the authorities that such things should not be.

Now that system of complaint has been brought against us. There was a lady whose eye was nearly blinded by a cinder as she was coming from New York to Washington, and I, in the innocence of my heart, told her that we did not use medicine for anything of that kind; that we asked God Almighty to destroy it, and He did. She said she wished I would ask Him to remove the cinder. I did ask it, and the cinder went, where, nobody knows. A young physician and his wife were in the company, and they complained of me that we were destroying their business.

Now you would think that if it were possible that man could ask Divine Love and receive an affirmative response, the world would be glad. But the world is not glad. That same cry that went up, "Great is Diana of the Ephesians!" is going up all the time here. These theological schools and medical schools are turning out their thousands and their tens of thousands every year who are taught to shout, "Great is Diana of the Ephesians!" or words to that effect. That is the burden of their song.

The authorities arrested Paul and Silas and put them in prison, and as they were in stocks and irons during the night they were singing songs of praise to God Almighty because the Truth had finally come to men, there was a great earthquake, all the shackles were thrown from the prisoners' limbs and the jailor woke up and he saw that the doors were all open and everybody was free. He knew what his end would be if they had made their escape. It meant death to him, and he was going to commit suicide, but Paul spoke to him saying: "Do thyself no harm, we are all here." Then the jailor cried out: "What shall I do to be saved?"

This great cry has gone up since the earliest times from every nation which has been even partially civilized. The cry is not to be saved from what we understand from the orthodox world, as saving from eternal punishment, but there is that yearning in the bosom and in the heart of mankind, it matters not in what condition of civilization he may be;

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there is something yearning for somewhere, something better. This immortal spirit of man, the I, in these environments of death, suffering and destruction, in its agony cries out: "What shall I do to be saved?" Man, as he throws himself before the juggernaut and is crushed, in his heart of hearts, cries out: "What shall I do to be saved?"

With the hundreds of millions of people in India today, who are bowed down by their castes in the most abject servitude that any nation of the world has ever known, it is the constant cry: "Oh what shall I do to be saved from the punishment which my church has meted out?"

The world apparently has been divided into two classes; the great body of it is what would be known in religion as of the earth, earthy; we take it as the under ten millions. The southerner used to have it before the war the mudsills of the north. It matters not what name, they are the great majority, and the other are those who make the laws, and control and enslave this vast horde.

The most abject system of slavery that the world has ever known has been a slavery through the mentality. There has always been more or less human slavery. There is the slavery that controlled the body and made it the subject of merchandise, but that was heaven compared to this mental servitude that binds the millions and hundreds of millions down to a system of fear of this kind of a reincarnation, or that kind of a hell, or this kind of punishment, transferring good, everything that is enjoyable here, passing it on to the future, this life being a life filled with fear, filled with sorrow, filled with want, filled with suffering of every conceivable kind, brought down on the world by our fellows, for their own selfish purposes.

Religion, so-called, has been made the enginery of more suffering and more debasement and more destruction and more wars and more famines and more cruelty, and more wickedness, a thousand times more, than every other system of thought that has debauched the human family. I make this statement in view of the fact that what I say will be read by scholars all over the world, and I defy the students of history to prove that I am not right.

The pages of history from the time of the earliest writings down through the great wars and the great commotions that the world has experienced prove at the bottom of nineteen-twentieths of it all has been religion. Religion has been the motive that caused the suffering and the disasters. Well may we cry out in view of the great past: "Oh what shall I do to be saved?"

The world today needs salvation; it needs it badly. It needs salvation first from fear, the great enslaver of the entire race, we may say. The world is filled with fear. First and foremost, we are all, or nearly all, afraid of death. We are setting our houses in order, preparing our estates to be left behind, filling our bureau drawers with silk stockings and other apparel to be buried in, making our wills and giving to Tom, Dick and Harry what little substance we have that can be divided, so that when we go somebody else can reap the benefit of our downfall.

It is a constant fear. Old people are building up barriers against their children so that they will not be dependent upon them in the latter days of their lives. No one knows what the children are building against. I guess they have a hope, that

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wellspring of life that keeps the human family from sinking.

We have fears that the wolf sooner or later will come to our door and we will be destroyed by want. We have fears, more or less overcoming, that disaster will settle down on us, and that we will finally be wiped from the face of the earth. We have fears of catastrophe for ourselves or our families, or our friends, or our business. The truth is that we are covered, saturated with fear. So universal is fear that the great law writer, Blackstone, in dividing the condition of mankind divided it into two general propositions, our wants on the one hand and our fears on the other. We want everything we have not got except that which we fear. Fear enslaves the world.

Take a man that is strong in his supposed manhood. Get a pistol and go at him, and he will not bat his eye. I have seen men take their knives and go at one another without apparently one particle of fear, and yet these very men there in that deadly conflict would grow pale at the thought that they had to sit with their backs to a draft. They say: "In these physical contests we have some show, but when it comes to this sickness, these mental fears, it is being 'hit below the belt.'" They have no power to prevent it, and it unmans them.

Now we want manumission from our fears, and we cry, "O, what shall we do to be saved?" Without detailing further this vast world of fears, this vast world of want, we come to the answer which we give in the Evangelical Church. It is the answer which Jesus Christ gave during his ministry, "You shall know the Truth, and the Truth shall make you free." We of this faith are not afraid of what is called hell, because there is no such place as hell. There is no more a place like hell than there is a place like heaven. There is neither hell nor heaven except in that one is harmony, the other misery. They asked Jesus Christ where this kingdom of heaven was, and He told them: "You can't see it; you can't say here it is or there it is; it does not come by observation at all; but the kingdom of God is within you; it is a condition of mind." Mankind are so created that we reap precisely the kind of a crop that we sow. If our lives are lives of open-handed charity, brotherly love and kindness, we reap that kind of crop. If yours is a life of stinginess and meanness, falsehood and slander, along these lines will you reap the crop, your life will be in what we might term hell, a condition of mental misery.

If you are bound to think that you have to die, don't think that every evil action you have committed during your life will be blotted out and that you are going to be clean and go scot free. Don't get that kind of an idea at all. You will not get rid of any sin you commit until you have made reparation to the best of your ability. The only way—mark you, there is only one way we have while here on this earth to get rid of sin and that is to make reparation as far as we can to our brother while he is here, and ask God Almighty Love in the name of Jesus Christ to forgive us. Then we must let our lives from that time on prove by our works that we are sincere. If we do this we will be forgiven. But I have seen men come forward and confess their sins. I have seen them cry, great strong men cry when they confessed, they felt so bad. On the next day, Monday, if they got a chance to salt and water their oxen just before they were weighed they would do that. That would be all right. They did not have to confess a thing of

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that kind; that was a penitentiary offense, and they did not confess penitentiary offenses.

As Doctor Talmage told his parishoners one night at one of these meetings: "If you have been stealing anybody's chickens, you need not tell that. It is not likely you will ever take them back anyway; just drop that out."

I saw one fellow, I did not know his name but I knew his voice, that went to the Foundry church and would almost shatter the roof, he talked so loud, and the burden of his eloquence was how a man used to steal goods and bring them to him and he would dispose of them, and how the Lord had saved him after all that. I do not know that such blackguarding of yourself as that does you any good. The fellow that gets forgiveness is the fellow that acts. If you have stolen a horse go and get the horse and restore it, if possible, and quit stealing. If you have robbed your neighbor or slandered him, rolled under your tongue as a sweet morsel something that will make somebody else say,"Oh," go out and mentally kick yourself until you get ready to quit it. You can hurt a person by hard thought worse than you can by hitting him with a club. Therefore, send nothing but good thoughts, loving thoughts, happy thoughts to everybody.

As I have told you so often and so often, let other people's business alone. In heaven's name mind your own business, and let every one take care of himself. You are not your brother's keeper in the sense that you are responsible for his morals. He has to work out his own salvation. You are your brother's keeper where you can do him a kind act, and you have to do it, and you have to treat him the same as you would treat yourself under like circumstances. If you do this you will be in heaven.

Ho! For Atlantic City

Free lecture course by Bishop Oliver C. Sabin, July 5th to 25th, inclusive, in the Greek Temple, Young's Million Dollar Pier, Atlantic City, N. J. All will be welcome. These lectures are absolutely free and are given for the purpose of teaching all how to heal. Students who pass a satisfactory examination may receive a diploma, the same as if they had been taught in Washington.

Hold your thought, your mind, your will in principle and you will succeed.—*Eva C. Huling.*

The power of higher life is the power of Higher Thought.

—*Francis Ellingwood Abbot.*

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See Only Perfection

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

ALL that is is perfect, for God is all, and God is perfection. God is perfect. It comes under this same old discussion that Mrs. Eddy says is the underlying principle of her branch of Christian Science, and that is that all is Spirit, and that matter is nothing.

The first philosopher of whom I have read who gave this to the world in complete form was Bishop Berkeley, of Cloyne, Ireland, who published a book, or an essay, entitled "The Principles of Human Knowledge," in the year 1710, in which he exhaustively treated this same subject, this thought by which we are healing the sick. Mrs. Eddy claims that God Almighty gave it to her, and then she claims that she discovered it herself. Well, I discovered it, but I discovered it in a book that I got from the shelf of a public library, in which the subject is treated fully and ably, more ably infinitely than it has been treated in any other publication I have seen, and I have read a good many.

Of course that thought was not new to Berkeley. But if you examine the history of metaphysical thought, you will find stepping stones away back. As they have been coming up the ladder, we can go down the ladder, and find here and there a stone to step on. Sometimes it has broken out like a wild prairie fire, as we western men would say. There was a Catholic divine who had over five thousand students at one time, a perfect burst of success, a wonderful success. They healed the sick, and healed them through this same Divine principle.

Mrs. Eddy may have gotten her revelation just as I got the revelation. In writing one of my books I made this assertion, that God is center everywhere, circumference nowhere. That is the only logical conclusion to which you can come. With the infinite space there is no circumference, but the center is in your heart and in mine; everywhere God, infinite Love is within all, center everywhere.

I did rather pride myself on the fact that I had gotten a very concise statement, and you can imagine my surprise two years after that, when in reading the essays of one of the early fathers of the church I came upon that identical statement, expressed in my exact words. Then I made up my mind that there is nothing new under the sun. It is not always best for us to say if a person says something that has been used before that it is stolen. It often is something like a political speech that I gave when I was twenty years old. I had prepared it as the valedictorian in my college class, and I appropriated very liberally from Henry Ward Beecher, William H. Seward, William Lloyd Garrison and others, and at certain points in my speech I would introduce some of these gentlemen, and would hand it out to the world as my own production. It was a very fine piece

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of literary larceny, and gave me a considerable reputation, so much so, that the national committee sent me out and advertised me through the country as the "Boy Orator"; and when I would get short in my speeches I would let Henry Ward Beecher cut the leaves from the trees.

Later there was a debate gotten up by a Democrat on the one side and myself on the other. We happened to be schoolmates. He was a very smart fellow and a very nice young man. His name was Jim Bray. Jim had caught on to my speech. The arrangement was that I was to open with a talk of an hour, Jim was to have an hour and a half, and I was to close with a half hour. Well, when I got tired—this debate was in the woods, and many thousand people there—I would just cut the limbs from the trees and give them William Lloyd Garrison, William H. Seward and Henry Ward Beecher, and they just shouted the skies blue. When Jim's turn came he read the most of my speech to the audience, and they did not shout so much because they had heard it once. When I got up I replied that the only difference between me and Jim was that I had sense enough to appropriate anything that was good, and he was such a mossback that he would not do it. My crowd yelled at that.

That taught me a lesson. I am giving this for the benefit of my students everywhere. Do not suppose for an instant that the world is a set of fools, because there is some fellow somewhere that will dig you up. I have never knowingly committed literary larceny since that occurred to me. Now if Mrs. Eddy had that delivered to her from God Almighty it was in a different way from that in which God ever gave it to anybody else. God never gives that out so far as history shows which is susceptible of being read from a book on the shelves of any public library.

Now we come back to the original proposition, that all that is is good, is perfect, is Spirit; and that is the fundamental principle of all metaphysical healing, of all mind healing. That does not mean that the man who strikes his wife, or beats his child, is doing right by any means, and it does not mean that such conduct is right. It does not mean that the man who lies and slanders his neighbor is doing the square thing, because he is not. But it means that all that is permanent, that in reality does exist, is good.

Take that illustration that I have made so often about the fire and the grate. The grate is there and the coal is there, the fire is there; the coal and the fire are eating one another up; neither is permanent, yet both have an apparent existence. You can take the coal and you can knock a man down with it, or from a piece of it you can take a brand of fire and burn the town. The fire looks very real, but let it alone and in a little while there is neither coal nor fire. One has exhausted the other. And it is so with every kind of so-called evil.

Take a person who has what is termed fever. The fever looks real, but if you let it alone it will show its unreality by either being killed itself, or killing that upon which it is fed, and passes out. The only thing that is left is infinite good. The evil has destroyed itself. And it is so with all kinds of evil. It will destroy itself and become nothing, as it really is, or else it must be destroyed by the knowledge and the declaration and affirmation that all that is is perfect and good.

Hundreds of times have I laid my hand upon a painful place and declared the nothingness of pain, and it instantly

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went away, because of the affirmation of the Truth. The Truth is what destroys all evil. It is the knowledge of the Truth, Jesus Christ tells us, that makes us free.

Here, for instance, is a fire. I pour the waters of Truth upon it, the fire is exhausted and put out. I personally am not the one that puts it out, but it is the water of Truth that puts it out. It is the fire of evil. I am the medium through which the water is put on the fire. That is the fact in all healing.

As Peter told the assembled thousands on the day of Pentecost, in speaking of Jesus Christ, that God had through Him done many wonderful works, so God does through us the same wonderful works.

I was a little bit amused on yesterday. A lady from New York called on me, telling me of her healing disease. I mention this to illustrate a point that I desire everybody to hear and emphasize. She said she asked Jesus to just heal this person, and she said the person got well right away.

Now Jesus is not the healer. He was not the healer. God did through Him many wonderful works, as Peter told them on the day of Pentecost. We come to God Almighty in the name of Jesus Christ, through the methods that He has taught us, in the way that He has shown us; we declare the Truth, and God Almighty heals.

Jesus Christ was sent on this earth, or to this earth, to perform a mission. The mission was to bring man back to God, from whom he was straying away. Man was created with eternal life, was given eternal life. Before all of them died some of them lived nearly a thousand years, before they got sins enough in their own volition to kill themselves. But it is very much easier for us fellows in these latter days to die, because we have had millions of parents ahead of us, neighbors and friends, that all the way down have been prophesying evil against us, and now they lay out lines by which we have got to pass away over this dam called death. But it is gradually going away. Longevity now is increasing, the tenure of life is longer now than it was fifty years ago by nearly fifteen years. We are rolling the stone back, as it were. This carnal mind has been rolling this stone on to the destruction of the race. In this Truth, God Almighty Truth, we are rolling this stone back, denying it and affirming that all is perfection, and these so-called evils of sickness, of pain, of sin and of death, and all the so-called inharmonies of so-called human life are being destroyed. In their place we are substituting planting, watering, and encouraging the growth of the opposite thought, the thought that all that is is perfection, and we find that man is growing better; we find that people are becoming more happy; we find that we learn more and more how to handle and destroy these inharmonies of life. And this great renaissance that is now upon us in the development of this great Truth of the allness and perfection of good is broadening as the years go by, and it will go on, becoming broader and wider every year, until it will control and cover the whole earth. Then we will quit dying, all of us; we will quit being sick; we will quit slandering our neighbors; we will quit looking at faults; and we will only seek and see the allness and perfection of good.

This is the ultimatum; this the substratum, the corner stone, the foundation, upon which this whole superstructure of infinite Mind, of infinite healing is builded.

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But as I say, whoever discovered it, it is God Almighty Truth that belongs to all the people; belongs to no one person, and no person has a private asset in it, no right to corner it with copyrights, and refuse to give it out to the world except at exorbitant price. That is one reason why I left that other church, the great reason, one of them.

I say here is a truth that has tendency to elevate the world. It is man's heritage and belongs to him. God Almighty, infinite Love, loves all of His children alike, and does not favor one or the other, to the exclusion of the rest. We all belong to this universal family. We are all children of God, and God is the Father of us all, and the barriers must be broken down, and we must recognize this universal principle of the brotherhood of man, the Fatherhood of God. We must recognize this broad principle that covers all perfection with everything that is good, and it comes from God the Father, who is good; and all that is that is real is perfection.

One Power

The Primal Power is Energy or Force, and it is this that holds the planets in their position, guides them in their revolutions, holds the earth at its proper distance and in its proper circuit about the sun; that keeps the moon in its orbit; that controls the winds; that governs the ocean's tides and the flow of the rivers. It is this power that propels the machinery of the factories, that drives the miner's drill into the solid rock, and that carries him down and returns him again to the surface from the pit where he works, 200 feet below the surface of the earth. The commerce of the world, whether on ocean steamer or over the trans-continental railways, is carried on by this One Power. In short, all the study of physics—that is, natural philosophy or physical law—is the study of this One Power.

While this Power is Energy or Force it is also Life. It is this that organizes the plant out of the mould of the earth; that covers broad acres with rich forests; that peoples the sea with animal life and creates and sustains the wild beasts of the jungles. It is this One Power as Life that is present in all the animals that have been brought into the service of man, and that is also the life of man himself. The distinction is only that in man it comes to its highest consciousness. The Power, the Energy, the Force, the Life of God. All activities are of this Divine Essence and all creation is its manifestation.—*Higher Thought.*

To love abundantly is to live abundantly, and to love forever is to live forever. —*Henry Drummond.*

I hear God speaking, in my deepest I;
Why should I trudge to hear Man speechify?

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Missing The Mark

MRS. GENITA ARNOLD

Before the Evangelical Christiah Science Church

AMONG the many beautiful truths given us last Sunday evening was this: "It should be the aim of every person to be just like God." Somehow I have been unable to get that thought out of my mind, and this evening I shall endeavor to discuss Missing that Mark and the consequences following.

I select as my text for these remarks the 23d verse of the third chapter of Paul's letter to the Romans: "For all have sinned and come short of the glory of God."

The word most frequently translated "sin" in the English Bible is the word that means "failure" or "missing the mark." I deem it expedient to make this explanation of my interpretation of the word sin in order that you may fully understand the import of my remarks. Therefore, my text, in this sense, should read: "All men have missed the mark and come short of the glory of God." No race of people has yet been found that did not have some sense of sin. True it is not always well defined; it may be only a sense of loss or of suffering, but in almost every human breast there is a consciousness of something lacking—something amiss.

What is the explanation of this condition of humanity? Some take the position that as man has a body he is thus allied to the brute and whatever there is of evil in him is due to this animalism, and that to get rid of the body is to get rid of evil. This position makes our bodies in themselves evil and cannot hold good, because God made our bodies and all he made is good, and therefore our bodies in themselves cannot be evil. Others take the position that man is growing, that he is in a state of development, and that sin is a part of his education into something better—on the principle that a child must stick his finger into the fire in order to learn not to do it; that man must sin, get away from God, and suffer the consequences, in order to learn to do right. This position relieves man of all responsibility, and cannot hold good because it is contrary to man's experience; for doing wrong does not always, or generally, teach man to do right, and often leads him into something worse.

So the question remains: Wherein has man Missed the Mark? It is in the chief end for which he was created: "To live in harmony with God, to give glory to God." Or, in other words, he has Missed the Mark in that he has failed of his aim to be just like God.

We are God's creatures, brought into this world in love and for our own interest, and with the special privilege of associating with Him and of being like Him. Just as the seed is put into the soil to germinate and grow into a perfect and beautiful plant like that from which it came. We are created with a divine like-

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ness, with a spiritual constitution like God, and with power and dominion. What I mean by power and dominion is that God in his desire that man should be supremely happy, endowed man with the power of will, the power of mind, the power of thought, the power to create whatever he wishes; requiring, however, that he wish only that which is good and holy, and inflicting upon him the consequences of his own misdeeds when he fails of this requirement. So when we use this great power for purposes for which it is not intended the results are disastrous. Gas, steam, electricity, dynamite are wonderful powers for good when used for the purposes for which they are intended, and equally disastrous when misapplied. 'Tis just so with our power of will. "Our wills are ours, we know not how; our wills are ours to make them Thine." The man who fails to do that is what I term a sinner.

Then sin has not its seat in our flesh, nor in our environments, but in our wills, in our thoughts, in our minds. No man has to sin, and it is his own free choice when he does. If it is a sin of the flesh, it is because he prefers the animal. If it is a sin of circumstances, it is because he prefers yielding. We have the assurance of divine help to enable us to make right choices and live right lives, and it may be justly said that our lives are governed by our own free choice of will and whenever we do wrong we are deliberately bringing our higher nature under the lower and using our wills for ends and purposes for which they are not intended.

The root of all sin is a choice of self instead of God. In what did the sinlessness, the perfection of Jesus consist? While divine he was also a man, yet without sin. He was as capable of sinning as any of us, because he was capable of being tempted. He had only the endowments of the ordinary man, and began life under the same advantages and disadvantages; his bodily appetites, his undeveloped life—for he grew—were identical with those of the race to which he belonged. He was subject to every constraint and limitation that mankind has placed about himself. Then why did he not sin, miss the mark and fall short of the glory of God as other men? Simply because he did not want to. Because he didn't choose to. His choice was to do his Father's will. Because he asserted his will in the direction of the purpose for which he was sent into the world, and for which every other man was created, there was no unrighteousness in him; because he had perfect trust and reliance and dependence in Him for everything he failed in nothing from the greatest to the smallest. His supreme triumph was his resurrection, but had he doubted he would be lying in the tomb today. Then let us consider how he was provided for in the smaller things of life. He did not fret and worry about the necessities of life, yet it is not recorded that he ever lacked anything. For instance, when asked at Capernaum to pay tribute, he did not walk the floor all night, and tear his hair and curse all men because the laws of the country required the payment of taxes. What did he do? He said to Peter: "Go thou to the sea and cast an hook, and take up the first fish that cometh up; and when thou hast opened his mouth, thou shall find a piece of money; that take and give unto them for me and thee."

The same God Almighty law that was in existence then is in existence today, and if we are in harmony with the Father as was Jesus, we have the same power

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to invoke that law as he did, because it was his promise: "The works that I do shall ye do also and greater works than these shall ye do."

Probably some of you who have not come into the realization of this truth, class Christian Scientists with the trusting Irishman who came to America during the great immigration from Ireland to this country some years ago. In the old country he had heard wonderful stories of the wealth to be had in America. In fact he had been told that money was so plentiful here that one had only to pick it up off the streets. He believed this literally, and when he arrived at New York, by a singular coincidence, he found upon the wharf a silver dollar. The next instance he noticed a poor, blind fellow-passenger leaving the boat. He rushed up to him and said: "Me good man, take this dollar, for you can't see how to pick them up and I can."

Now we don't go to quite that limit, but we do know that if we are "anxious for nothing, but in all things by prayer and supplication with thanksgiving" let our request be known unto God, a way will be opened up whereby we may have everything we want and need that is good.

But back to my subject. What is the consequence when instead of using this God-given will power and dominion for the building of a God-like character we pervert it and build a selfish one; instead of using it for virtue and goodness we use it to create vice and badness? The consequence is we are lost. A thing is lost when it is not in its rightful place; therefore man is lost when he debases his likeness to God and puts himself, by his own choice, where he does not belong. He is lost to the purposes for which God created him, lost to the true expression of his right relation to God, lost to the true aim of man's immortal being.

This lost, misplaced, condition, if not altered, becomes the saddest in which one can find himself, and the most intolerable. Such person becomes unprofitable, good for nothing and must, sooner or later, take his place with the drift and refuse of the universe. He has missed the mark, he has failed of God's intent; he has, by his own action, courted the disfavor of God, for God can see him only as he is; he thus becomes by the law of his own being condemned to suffer the consequences, for "Man reaps what he sows."

It is impossible to define or even suggest all the ultimate consequences of sin. Sometimes it is remorse, and what worse suffering than to be pursued day in and day out by a consciousness guilty of having wronged the Father of Love? Sometimes it is bodily suffering. Jesus recognized the fact that bodily suffering, sickness, is a consequence of sin. When they brought to him a man sick of the palsy, lying on a bed, he said unto him: "Son, be of good cheer; thy sins be forgiven thee," and when accosted by certain of the scribes for thus speaking, he answered: "For whether is it easier to say, thy sins be forgiven three, or to say arise and walk?" It has been said there are exceptions to all rules: There may be exceptions to the rule that sickness is a consequence of sin. There comes to my mind one such instance encountered by Jesus in his work on earth. 'Tis this: "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him saying: 'Master, who did sin, this man or his parents, that he was born blind?' Jesus answered, 'Neither hath this man sinned, nor his

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parents: but that the works of God should be made manifest in him.' (John IX: 1, 2, 3.) No doubt our sister's broken arm and the Bishop's crushed hand are parallel cases, for they did not suffer, and the setting of the bones in her wrist and the restoring of his hand to perfection are wonderful instances of what God can do. The most skilled surgeon does not claim that he could have accomplishel either to such perfection.

I have always considered it a disgrace to be sick, and the more I study this Science the more I am convinced of the correctness of this idea; and how some people can have so little self respect as to be eternally flaunting before the eyes of the public their seemingly treasured possession of gout, rheumatism, consumption, etc., is beyond my conception. It would be just as proper for one of these "booze-fighters" on every possible occasion to be calling attention to his unsightly nose and other consequences of his besetting sin. I have given this point much thought and prayer and this is the realization that came to me: That when we are absolutely pure in every thought, as well as every act and deed, nothing but perfection can come near us or about us. I do not say I have reached this height of perfection, but I am trying to. I believe if one will take the vibrating treatment, intelligently, honestly and persistently, as given in Christology and explained by Bishop Sabin in his teaching lectures, this height of perfection can be attained. Surely it is possible or Jesus should not have said, "Be ye therefore perfect, as your Father in Heaven is perfect."

When nations transgress God's laws they must suffer the consequences thereof the same as individuals, for a nation is only an amalgamation of individuals. Let us look into the history of those Indians who inhabited the Valley of Mexico before the discovery and conquest of that country by the Spanish. It would not be stating facts to call them all Mexicans, for the best element of them were not of the Mexican tribe of the Toltecas and Chichimecas. But the point that we wish to call attention to, is that the inhabitants of the Valley of Mexico were a prosperous and cultured people centuries before Columbus discovered America; that they were industrious, had a regulated system of education, a well organized form of government, and a superior knowledge of the arts and sciences, and that this favorable condition continued so long as they followed the teachings of "The Feathered Serpent," a leader who had taught them a religion of love and justice, with the redeeming feature of one God. But after the barbarous and savage Mexican tribe got possession of the greater part of the valley, and enforced their religion of a god for everything, governed by superstition and dominated by the priest, they were a doomed people.

As I have said, they had a god for everything, the most adored being their god of war, for whom their capital and their country are named. Early in the fourteenth century, about 200 years before the conquest, they began to offer human sacrifice to these various gods. Rare at first they became more and more frequent until on great occasions, as the coronation of a king or the consecration of a temple, the number became appalling. The best historians attest that at the dedication of the great temple to the god of war in 1486, the ceremony of human sacrifice continued throughout several days and at least 70,000 victims perished at the shrine of this terrible

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deity! The form of sacrifice practiced by the Mexican is too horrible to relate!

Strange that in every country the most fiendish passions of the human heart have been kindled in the name of religion. Yet the very consequences of such a religion should convince men of its incorrectness. What did the Mexicans reap of this sowing? Cortez and his Spanish soldiers and the Catholic priests came and slaughtered them without number, destroyed their beautiful city, demolished their temples, and subjugated them to the yoke of slavery, in which condition they remained for about 300 years, or until they acknowledged the true God and put him in his rightful place.

The question arises: "Since God is a God of justice and a God of love, why does He require men to suffer these terrible consequences of their misdeeds?" The answer is simple: "Because the standard of God is Holiness, and He cannot have one standard for Himself and another for His creatures." Hence He requires men to be holy. There is in God no selfish anger. The penalties inflicted upon transgressors of his laws are not vindictive but indicative. They simply express the revulsion of God's nature to moral evil. 'Tis only the judicial indignation of purity against impurity, the self assertion of holiness against its antagonist and would-be destroyer, carnal mind. Thus God is always just.

Every step we take away from God makes it just that much harder to get back into fellowship with Him, and as life continues into the future eternally, and so long as sin remains the decisive element of life's choice, we can expect only that the same consequences shall continue. Why not begin with the new year to get right with God and stay right? You may say: "Show me the way and I'll do it." My time has expired and all I can say on that point now is read, study, work until "you know the Truth and the Truth shall make you free."

A Personality

Take time and make occasions to inquire into the purposes of life; think on sound and basic principles. Emancipate yourself from all that is unreal, dogmatic, hysterical. Be natural—be yourself. What the world needs most to effect its salvation is simply sincerity in motives and actions. To bring these things about, you need to know, not believe. Repudiate that sort of faith which asks you to believe what you know to be false. We stand alone, we develop ourselves though we are responsible to our fellow men for the sort of lives we lead. Nothing is ever given to us—we create. Others cannot create good in us; God himself cannot. Through nature and men we get our lessons: this is the true revelation. The truth is in us. . . Truth lives on independence; and it is universal, because it is the most personal thing in the world. Therefore prize your personality, and remember to keep it sacred. —*David Leslie Brown in Cosmopolitan.*

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Where Love Is

The wolf came along and he sat by my door,
And he scratched and he howled with a terrible roar
That awakened the neighbors, but, spite of his din,
He never was heard by the dwellers within;
For spite of his howl, and in spite of his screech,
I sat there inside quite outside of his reach;
For Love was my guest,
And a guest so fair
That I didn't e'en hear
Mr. Wolf out there!

The winter winds came with their withering blast,
And over the world an ice-mantel was cast.
The rivers froze up, and down by the sea
The rocks were a vision of bleak misery;
But never a chill entered in at my door;
And never a note of old Boreas' roar;
For Love was my guest,
And a guest so warm
That I cared not a jot
For the trumpeting storm!

The mists hid the sun from the sight of the day,
And over the world was a shadow of gray.
All hushed was the song of the caroling lark,
And the earth lay chilled in the gathering dark;
But deep in my soul was no trace of the night,
For deep in my heart was a harvest of light;
For Love was my guest,
And a guest so gay
I saw but the flowers
On the dark highway.

O Love is a guest that will kill all care,
And Love is immune to all dark despair,
And Love is a cure for the lack of gold,
And Love is a screen from the winter's cold,
And Love is the source of a golden stream
That lightens the soul with a lustrous gleam—
Where Love is a guest
There will come no fear
And the darkest ways
Are the roads to Cheer!

—*Success Magazine.*

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How I Was Converted

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

MY SUBJECT this morning is, "How I Was Converted," and my address may be somewhat personal.

This subject of healing the sick is one of much attractiveness to me, and it always has been. Away back yonder, when I was a boy, about fifteen years old, I asked my father why this healing of the sick was not being done then as it used to be in the days of Jesus Christ and his apostles, and his reply was that we had their example, and it was recorded in the Bible, and the healings were simply given as a proof of the divinity of Christ, and that we had had enough testimony of that sort. That was the answer from the orthodox standpoint.

When our Savior was going up the mountain, talking to His disciples on the last day that He was with them before His ascension, He told them, among other things, as His parting command, to go into all the world and preach this gospel—now. He was not with the disciples alone; there were about five hundred of them, so history tells us. They were all going up on the mountain, going for what they knew not,—but after He had told them that certain signs would follow those who heard their preaching and believed it, and as evidence of such belief, that they could do certain wonderful things, among which was healing the sick, etc., the conversation apparently closed and He was taken up out of sight in the clouds.

Nowhere between the lids of the Bible, or in any place else, from any person, or persons having a semblance of authority to talk, has that command ever been varied or changed, or the promise therein given been taken back. If it ever was true that God did through man heal the sick, that same law and that same power exist today, and all the ministers outside of Heaven cannot find one person that will controvert it, and I do not think there is any in Heaven that can do it either.

The command is a live command today, and the promise is a live promise, and as a proof that that is true, there always have been from that day to this somewhere on the face of the earth some person or persons who have been healing the sick through the divine command as given by Jesus Christ.

During the last fifty years this thought has been coming to the front. You may say within the last two hundred years it has been coming to the front. The first great book or essay that was ever written upon the subject of the allness and perfection of Spirit, the allness and perfection of Good, the allness of Spirit and the nothingness of matter, upon which is the foundation of all this metaphysical healing, was given to the world, was by Bishop Berkeley in 1710, in which he discussed analytically and thoroughly, from every standpoint apparently that a broad mind could conceive of, how it was im-

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possible to be anything else than Spirit, or Mind.

Mrs. Eddy gives out to the world in her book that this is the foundation stone upon which the whole superstructure of Divine Healing is based. Mrs. Eddy claims in one place that she got it from God Almighty, and in one place she says she discovered it. Be that as it may we get if from Berkeley; we get it from Jesus Christ; we get it from Ambrose, a great Catholic Bishop who electrified the whole of France and Italy some hundreds of years ago, and had at one time over five thousand students, teaching the same doctrine and healing the sick.

But it never has been hidden, never has been a secret, and it is entering more and more into the minds of the people, and is electrifying the world.

I had a young man working for the corporation with which I was connected, who was healed of a very serious disease. He told me of his healing. I became very much interested in the fact that he was healed. I wanted to believe that God healed the sick, and yet I could not believe it. I thought they were practicing some kind of underhanded necromancy, black magic, or some other system, by which they were healing the sick but were not doing it in accordance with the doctrines that were laid down by Jesus Christ, and I determined to investigate.

I will say here that the reason of my giving this testimony is that I hope it may lead some person, either a hearer or a reader, to follow in the footsteps that I followed, and see if he will not arrive at the same results.

The first resolution I made before commencing this study was that I would be honest with myself, that I would not permit myself to be governed by prejudice, but would allow myself to be controlled alone by facts. You little know how much prejudice controls you. One of my very best friends now in this city, every time one of my magazines, or leaflets, or anything would be thrown into her door, would go with a pair of tongs and take hold of it and carry it out and put it in the kitchen stove. She did that until she proved that the Eddyites could not heal her, and she was forced to come to us and was healed. I do not know whether she takes the tongs and carries things out now or not. But we must not be governed by prejudice, and such nonsense and such conduct. Let facts control.

When you go to a jury and put up a hypothetical case, appeal to their prejudices and try to sweep them off their feet by your eloquence, you do not get a verdict from that jury upon the evidence of prejudice, but upon such evidence as will stand the crucible test of every investigation. The only things that count are facts. One fact that asserts and proves a certain proposition has a greater force and effect than a million theories. A fact is a stubborn thing, and facts are what must control.

I made up my mind that in the study of metaphysics I would be governed by facts; wherever they led me there would I go, and I commenced the study. I studied from six o'clock at night, as a usual thing, to about two in the morning. I kept that up substantially for about nine months before I came to what we term "The Realization."

I found this to be true ,that God does heal the sick in answer to prayer. I came to the conclusion when I found that to be true, when I could touch anybody and give him a breath and the disease would go, that that was all there was of it; that it was simply a system of praying, with

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faith, that would accomplish the result. My faith became very strong. I became thoroughly convinced when I considered all the arguments pro and con, that God does heal the sick, and that that healing had never ceased since the days of our Savior. All that would be necessary to me was to breathe a little prayer, and that was given with such perfect understanding that I would see results that it amounted to what we term "The Realization," and I concluded that that healed.

I continued my study until about in the ninth month here came what we term this "Realization." It is a word that used to be as big to me as a mountain, something mysterious thrown around it. That is the trouble with all religions. Mystery is thrown around them. It matters not, as far back as you know anything about religion, you find it covered with mystery; its leaders have made it an engine by which they have enslaved the mentality of their parishioners. It has always been so, and it is so today. You can't find a preachr outside of Heaven that can tell why the God Life that permeates and actuates all creation had to be soothed and pacified by the shedding of the blood of God's own son. It is absolutely a false premise and is not true. But it is mysterious; it is mysterious; there is no truth in it.

God Almighty is not a person. If I had the power to send a man east and one west and one north and one south, and let them travel with the velocity of light, and let them go as many years as the numeration tables will permit, and then square the number and stop, they would be no nearer the end than they were when they started. There is absolutely infinite space everywhere; everywhere is God, God the animating Power, the All in all that controls everything and makes everything go in perfect harmony; the God that fills your body with Life, that takes care of you and watches over you. The idea that that infinite Being must have somebody to go out and be killed to pacify Him, the Unchangeable, that can't be pacified! God is unchangeable, and He must be unchangeable, yet He must be pacified!! He must repent himself! When he created man and found out that those old fellows were intending to live forever and were committing sin he repented that He had made them and He turned in and drowned them all except about eight souls, and that was a sorry crowd that he had left!

Now that kind of nonsense is not the God Almighty of all creation. The God Almighty of all creation is unchangeable. The God Almighty of all creation is Love; He is Good; He is Power; He is Wisdom. And He is beyond that; He is something that we love; that we cherish in our hearts; something that leads us along this pathway of human existence; something that we lean upon; and something that we receive responses from.

Now I threw out in my reading everything that did not square itself with square-toed Truth. Two and two make four, and I do not care whether you read it in the Bible or in the almanac. It is a truth that all the books in the world cannot gainsay or make it any stronger or any weaker. So with all other truths in existence; they are truths. There is no criss-crossing of truths; and therefore where one truth leads all lead; and therefore, all you have to do is to put your trust in Truth, and to believe nothing that is not susceptible of self-demonstration, and then you know you have the truth.

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Now that understanding—we come back to it—that understanding was the awful hobgoblin. It was the understanding that God Almighty Love, Truth, Life was in all and through all, and that we, His children, live, move and have our beings in Him; and that all that is is infinite Mind and its infinite manifestation; that we are but the image and likeness of infinite Good; and when you understand that you have the realization. That is the understanding. Just drop the word "realization" out and call it the understanding, knowing that you are the perfect child God Almighty made. Hang right on to that understanding, and you can heal the sick by affirming that that is true.

Mind you, a thought unexpressed has no power or effect. It must be expressed to have an effect; otherwise it is like a still-born child; it never was vitalized with Truth; but when you send it out with the affirmation that so and so is true, then you are asking, seeking, and knocking as you are commanded to do by Jesus Christ, and you receive results. The so-called Science is a science, because when you bring certain things to pass certain results are sure to follow, and they will follow as a result of such action. And it is so with all sciences; every truth must harmonize with every other. By the science of mathematics you can't prove that three and two make four. You can figure all over the horizon and you will always have an error there, and you will never find that three and two make four. If a case comes to you for healing, and you find error somewhere in it it is going to be like your calculation and there can be no healing. If you come to God Almighty you have to come as a little child, as our Savior said, trusting and knowing that you are going to receive that for which you ask before you ask. If your baby comes to you and asks you for a piece of bread and butter, he knows he is going to get it and he knows it before he asks it. He does not believe it. He knows it and all he has to do is transfer it to his own hands. That is the way when you come to God. You affirm that you have, and the manifestation comes to you, and you thank God Almighty in the name of Jesus Christ for it.

When I received this realization I was free. My body was free; every disease seemed to flee. Several of them had hung on for nine months although I had had a healer all the time, but everything apparently left me that one night, and I laughed in my heart at the simplicity of the understanding; I thanked God for it and I wondered why I had not known it all my life, it was so simple.

If you take up this study you can't learn anything by having it come down through the roof, and go through your thick head at the same time, besides. You do not learn things that way. You may take a mule and pound him over the head and teach him something, but you can't teach a human being anything that way. Knowledge does not come down through the roof and enter that way. You may pray to God till every hair drops out of your head, and then you will not know one particle more than when you commenced, unless you study. You have to do your part as well as God does His part. You shall know the Truth, our Savior says, and the Truth shall make you free. But it will never make you free until you learn it. You have to know it, and then when you do know it you have its beneficent results and effects.

There is nothing mysterious and there should be nothing mysterious about thi:

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whole Science. There is no reason why people should be so tied with prejudice that they would apparently sooner die and be damned than to take it. A friend of mine here with whom I used to be in politics and with whom I was very intimate had a cancer. I said to him one morning: "I know something that will cure you, Jim." "What is it?" "It is Christian Science." He looked at me surprised and ripped out an oath. "Have you got to be that big a fool?" He said: "I would sooner go to hell than have them touch me." A year or two afterwards the cancer killed him.

I tell you the world is prejudiced against us. Mark you, I have no accusation to make against them. I used to be that way myself. I would no more have gone to a Christian Science meeting, or a spiritualist meeting, or to a meeting of any other kind that the world called an off cult, off from the pure orthodox thought, than I would have gone to one of these low-down theaters. But you see the longer you live the more you find out, and the more you study the broader you become. By accident I was thrust into this thought, brought to the knowledge of a case wherein a man was healed, and it was to see if the healing was God Almighy's work that I commenced to study, and that study converted me.

That is the history of my conversion. May God Almighty lead you in whatever you do to throw out prejudice, be honest with yourself and with the Truth; take Jesus Christ and His records and His writings and His sayings, make them your sheet anchor, and you will never fail to reach this realization if you seek, ask and knock.

Bright's Disease Cured By Prayer

A Christian lady in this city was ill with Bright's disease, and was despaired of by her physician. A consultation of three other physicians confirmed his judgment that she was incurable. Going to Boston she was told by Dr. Cullis the same thing; that, humanly speaking, there was no hope. Then came the thought, "Man's extremity is God's opportunity." She felt that it would be a great privilege to be healed by His special interposition if it was His will and afterward testify of His healing power. For this she prayed without dictation, in the simplicity of childlike faith which said, "If Thou wilt Thou canst," and with that importunity of final confidence which is simply the laying hold of God's love, not the overcoming of His reluctance. "Men ought always to pray and not to faint." Dr. Cullis joined her in these prayers. Medicines were abandoned. In nine months she was perfectly restored to health, every symptom of the disease having wholly disappeared, and for eight years she has been entirely free from any return of it. These facts are as she states them, and are confirmed by the testimony of her physicians, who are still practicing in this city and are honored as skilled and trustworthy practitioners.—*The Christian Union.*

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The Whole and the Part

THE old conception of man was, that he is as a piece of clay, to be moulded and pressed into shape by everything outside of him, be it people, conditions, circumstances, climate, stars, or sun.

The new conception is, that he himself holds within his body that which does the moulding and pressing into shape.

In making the change from the old conception to the new many find the greatest difficulty to place man in his proper relation to the universe.

"When you say that man makes his own conditions, I always think of an egg saying that it laid itself," said one woman.

"I always think of a man trying to pull himself up by his boot-straps when you say that man can change his conditions himself," said another.

A woman said, "I feel like an orphan when you tell me that I make my own conditions."

"Have you ever been in the water unable to swim? You know how you pitch about, first your feet come up in the air, then they go down again, and you thrash wildly around trying to stand somewhere somehow. Well, that is exactly what I feel like when you tell me that I make my conditions," said an old lady.

"My head goes round like a spinning top whenever I try to think out what you tell me about making my own circumstances and conditions," said a man desperately.

"If what you say is true, what an awful fool I must be to make such conditions as I have, and if I am such an imbecile there is no use trying to do anything about it," a man said, half in fun and half in earnest.

After all, do not the ordinary and well-known things of life well illustrate the forming power within man? Air surrounds a man, but he himself has to draw into his lungs the air he needs. Food is placed before a man, and it may even be put into his mouth, but he himself must masticate and swallow the food. He is the one who does the digesting and secreting of what is given him.

Man can never be the whole universe, therefore he must ever be surrounded by the universe. Also out of the universe around him, man must ever take all that he wants for his needs, of whatever kind. Air, food, nourishment, clothes, friends, and relations, man takes out of that which surrounds him. But within man will always be that which will choose out of the surrounding universe what he wants, and will give to that chosen the particular form and shape that he, individually, wishes to give it.

There never will be a time when beings will cease to draw out of the universe what they need for existence. Neither will there ever be a time when beings will cease to shape and form from the inside that which they draw from the outside.

This intaking and out-giving is eternal, and can never cease.

Shaping and forming from the inside must ever be, but the kind of shaping and forming changes continually. Man will not cease to draw from out of that which surrounds him, but he will cease to make

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hurtful conditions out of what he draws. Man can never cease being a creator, nor can man ever renounce his power of shaping and forming, nor his power of choice, nor yet his individuality.

Forever and forever will the individual express his individuality in the use he makes of his power to choose, and his shaping and forming power of thought. But not forever and forever will he use this forming power of thought to shape illness, poverty, and unhappiness.

Illness, poverty, and unhappiness are all unnatural states and conditions of man. He does not draw these out of the surrounding universe as he does his food and sustenance. He draws his sustenance out of the universe, but he does not draw illness out of it. He uses his forming power of thought to make poverty, he does not find it in the universe except as he makes it.

One has but to look intelligently into the universe to find an unlimited plenty. On every hand one finds the most lavish profusion that can be imagined. Take our own planet and mark the extravagance of its richness. There is nothing about it to suggest the idea of lack or poverty. It is impossible to draw poverty out of the surrounding universe. Poverty is wholly a man-made condition, and one without any foundation in the universe, except in man's thought. Poverty is an hallucination of man's mind. It really does not otherwise exist.

Fulness and plenty is the song of the universe. The harmony of the universe is the harmony of plenty, or the harmony caused by plenty.

That the universe is, with its inherent laws, is the sign and proof of plenty. The visible universe is the spoken word of plenty.

Poverty is lack, and the universe lacks nothing. Therefore poverty cannot be drawn out of the universe.

Man thinks poverty, and the condition of poverty is formed. But all the while the song of plenty is the song of the universe.—*Expression.*

Courtesy

What culture is to the scholar, and what perfume is to the flower, that courtesy is to a gentleman. Kindness makes the youth a happiness maker. Courtesy is a delicate exhalation that sweetens the atmosphere.

Good will diffuses itself in a genial glow. We all know the type of man whose tongue is a flail.

Ours is a world that is harsh in its judgments and cruel in its criticisms. Restrain your tongue. Be kind. Practice courtesy. Don't pelt the unsuccessful with words like stones. Consider, that what the north wind cannot do to produce a harvest, the south wind, blowing softly, can easily accomplish. Hate is as powerless as a blizzard. Love is as omnipotent as the sunshine. Distribute joy by your daily kindness.—*Self Mastery.*

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Free Lecture Course

SINCE the date of our last magazine I have arranged for my stopping place at Atlantic City during the lecture course. I am going to stop at the Hotel Pierrepont, a well-known, eminently respectable, and reasonably priced hotel. Atlantic City is a very peculiar city in this, that almost all the houses on a great many streets are either hotels or boarding houses. One can obtain accommodations from six dollars a week to twenty-five dollars a day, just in accordance with his desire.

I would advise our friends who feel that they do not wish to stop at a hotel all the time during the course of lectures, that they come to the Hotel Pierrepont, and stay there and get their own boarding houses, no difficult matter at all. The rates at this hotel are reasonable although the accommodations are first-class.

The owner and manager of the hotel, Mrs. Gerson L. Kahn, is a lady of experience, honesty, and reliability, and I do not hesitate to take her word for anything she says. You can write her for temporary accommodations, or permanent accommodations during the entire course of twenty lectures, just as you choose.

But if you want to write for accommodations the chances are that you had better write as soon as you can make up your mind that you are going, as her hotel has only three or four hundred rooms, and they will be filled up very soon at that season of the year.

This will probably be the only free course of lectures during the year given by me, and I am anxious to have as many obtain the benefit of it as possible,

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as I want to do all the good I can. The lectures, as I have told you, are absolutely free, no collections, no rake off, nor anything else for me or anybody else. I would not have it any other way.

Now don't write to me regarding accommodations any further. All I have to say will be said through the NEWS LETTER. Write to the proprietor of the hotel for any information you want.

Lovingly yours,

Olivier C. Sabin

Bishop.

At-One-Ment

For I'm one with all of these—
  One with God who gave them birth;
With the birds and flowers and trees—
  One with all the joys of earth;
One with every rose that breaks,
  Scattering petals far and wide;
One with ocean and with surf,
  One with billow and with tide.

I am in each river flowing,
  Laughing in each mountain stream;
Kissing souls, when winds are blowing,
  Blending forces in your dreams.
If you'd fling the portals open,
  Bend your soul's ear to your heart,
You could hear the spoken answer;
  Read Life's lesson from the start.

There are mountains in my soul,
  Even while I sweep the plain;
Though I blend in sunset's gold,
  Still I mingle with the rain
Through the blue, engirdling air,
  Throughout vast, eternal space,
If you love you'll find me there,
  One—At-one-ment, conquering fate.

I am one with time and space—
  One with all that's passed and gone;
One with God; one with race;
  One with all that yet shall dawn.
I blasphemous? I profane?
  Yet, I, in future forecast, see
That you, too, will be the same—
  One with God, and one with me.

—*Dorothy O'Neil in Oakland Herald.*

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Establishment of the Omnibus

THE improvement in the means of rapid transit today, through steam and electricity, recall to mind the slow progress made by our ancestors in "getting about." The first public conveyance of any character was the omnibus, and it is only about 250 years ago that this means was established. Paris is credited with the introduction of this conveyance, which took place on March 18, 1662. The first line was started on that date at 7 o'clock in the morning, the old chroniclers tell us, and it was a grand and gay affair. For a number of years previous to this date, carriages could be had in Paris on hire, but it was too expensive for the middle and poorer classes.

In 1662, Louis XVI authorized the establishment of a line of two-pence-half-penny amnibuses by a company, with the Duke de Roanes and two marquises at its head. The decree states that these coaches, of which there were orinigally seven, each containing eight places, should run at fixed hours, full or empty, to and from certain extreme quarters of Paris, "for the benefit of a great number of persons ill provided for, as persons engaged in lawsuits, infirm people, and others, who have not the means to ride in chaise or carriage, which cannot be hired under a pistole, or a couple of crowns a day."

Before the first seven coaches started on March 18, 1662, two commissaries of the Chatelet, in legal robes, four guards of the grand provost, half a score of city archers, and as many cavalry, drew up in front of the people. The commissary delivered an address upon the advantages of the carriages, exhorted the riders to observe good order, and then, turning to the coachmen, covered the body of each with a long blue frock, with the arms of the King and the city, showily embroidered on the front. With this badge off drove the coachmen; but throughout the day, a provost guard rode in each

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carriage, and infantry and cavalry, here and there, proceeded along the requisite lines, to keep them clear.

For a time all Paris strove to ride in these omnibuses, and some stood impatiently to gaze at those who had succeeded better than themselves. The wealthier classes seem to have taken possession of them for a considerable time; and it is singular when they ceased to be fashionable the poorer classes would have nothing to do with them, and so the speculation failed.

They reappeared in Paris again in 1827. From Paris the omnibus was transplanted to London. Mr. Shillibeer, in his evidence before the board of health, stated that, on July 4, 1829, he started the first pair of omnibuses in the metropolis. They carried twenty-two passengers each and were drawn by three horses, and the riders were provided with periodicals to read. Consequently the first omnibuses were called "Shillibeers," and were known as such for a long time. They were first introduced into this country in New York in 1830. Omnibus is a Latin word signifying "for all."

'Magination Paint

When brother an' I want things as they "ain't,"
We just fix up with 'magination paint;
Makin' ev'r one happy an' jolly an' glad
An' no one's spinky or pouty or mad;
Why, even my dolly will smile back at me
When I smile down at her as hard as can be.
We'd 'magined an' 'magined for ever so long
That things were colties 'at 'u'd "g'up" an' "g'long."
An' brother worked as hard as he could
'Till he'd made one out of a stick of wood
With strings tacked on for a bridle rein.
We called her "Silk" an' jus' played away,
Havin' all kinds of fun, until, one day—
My! didn't we open our eyes up wide,
When old Fan came up with a colt by her side—
As pretty an' playful as it could be
An' papa said it b'longed to brother an' me.
Now, if grown folks 'u'd use more of this paint,
The'y have lots of things which they think they "caint."

—*From Wee Wisdom.*

"Make up your mind just what you want to pass for, and be it."

In prayer it is better to have a heart without words than words without a heart.—*Bunyan.*

"If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."—Rom. 8:11.

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Curious Facts About Words and Names

I AM almost certain that every little girl has at some time or other played with a doll. Very likely the older ones have outgrown their dolls, and only keep the old favorites as souvenirs of childish days, and pretty playthings for little friends and guests, but perhaps even they, tall and womanly as they are, would be puzzled to tell why we call it a doll, and not, as the French do, a puppet, or *poupet,* or, with the Italians, a *bambino,* or baby. What is the meaning of the word doll?

To explain, I must go back to far-away times, when it was the fashion all over the Christian world for mothers to give their little children the name of a patron saint. Some saints were more popular than others, and Saint Dorothea was at one period perhaps the most popular of all. Dorothea, and its quaint English variation Dorothy, have, as my little Greek scholars know, a very lovely meaning—"gift of God." But as few people like to call a toddling wee thing by a long and stately name, the English Dorotheas were shortened in nursery talk to Dolly and Doll, and from giving the babies the nickname, it was an easy step to give the same to the little images of which the babies were so fond.

The boys are rather scornful when dolls are mentioned, but possibly they will be interested when I tell them the story of another and much grander word with which, more or less, we all have to do when we grow up and are engaged in business. The term Exchequer, as used to denote the Treasury, is a familiar one. Sir Stafford Northcote, who was fond of tracing the history or words, tells us that in the days of the Normans the King's revenue was brought into a certain department in money. In our times everybody knows how to read and write, but in the time of "William the Norman and William his son" it was quite otherwise. A man who could read and write, and who possessed that sort of clerky skill which now belongs to every lad over ten years old in England and America, was regarded with some suspicion, unless, indeed, he were a priest or a monk. Soldiers and sailors, farmers and merchants, got along with very little learning, and were put to many inconveniences because they knew so little. When the King's revenue was collected, the officers seated themselves beside a board which was laid on a table and marked in squares like a chessboard. The coins of different sizes and weights were piled upon the different squares, and the board itself was called the Exchequer. The name chequers, or chess, came from the word *echec,* because the game consisted in checking the King. This game, so often played in our drawing-rooms, was brought into France from Spain, and into Spain from Arabia, and the Normans brought it into England. England, our dear mother-land, of course, gave it to ourselves.

If you read stories of the sea, you will notice that sailors are usually said to be very fond of grog. They would get along much better without it, but why is it called by that name? Simply because

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there was once in the British navy an admiral who was the darling of the sailors, so brave and adventurous and dashing was he, and so gallant a leader of gallant men. Admiral Vernon was his name, and he was quite fond of wearing in all weathers a rough old grogram coat. Far and near the British tars affectionately spoke of Admiral Vernon as "Old Grog," and when he advised them to mix their rum with water, they immediately did so, and gave the drink the name of grog, after their hero.

You who are studying Roman history are aware that one grand name, Cæsar, dominates all the others during certain ages. The Cæsars ruled the world. But you may not know that the Kaiser of the Fatherland is only Cæsar slightly altered, and that the Czar, or Tsar, of all the Russians, is Cæsar under another term. The imperious name has wedged itself in history. What right, you may inquire, had the Russians to the old Roman title? To answer this you must go to the period when the Roman Empire was split in two parts, the West and the East. Rome was the Western and Constantinople the Eastern capital. The Russians fixed their eyes on Constantinople, and endeavored to conquer the Eastern Empire, and it was then that they changed their kingly title of Tsar to Czar, which is a corruption of Cæsar.

Some of you who collect coins know that there is a piece of money called a mark. A mark is derived from the Venetian habit of impressing the image of St. Mark on their coins. St. Mark was buried at Alexandria, but in the Middle Ages his relics were carried from Alexandria to Venice, and the Venetians took great pride in their possession, and adopted him as their patron saint. We get many of our ideas about money from the Italians, the word bank itself coming from them. The Italians used to sit on a bench and manage their money affairs in a somewhat gossiping way, and our word bank comes directly from their word for bench.

I shall speak of only two more words in common use, one being "tawdry," the other "saunter." The young girl who dresses herself in tawdry finery is not admired. The very word makes you think of cheap rags and tags, tinsel ornaments, and things which are of small account. There was once a saint in whose honor fairs were held, and these fairs were patronized by people who liked a great deal in the way of show for very little money. So it came to pass that when somebody brought home a glittering ornament, which was not really very precious, those who saw it would exclaim: "Oh, you bought that at St. Audrey's fair." From St. Audrey to tawdry is like a step or a bit of easy rhyme.

You have often been told not to saunter when sent on an errand, but to move promptly and quickly. To saunter is to dilly-dally, to poke lazily along. Now who would dream that this word came from so beautiful a source as Sainte Terre, the Holy Land. But it really does. And when one uses it, if the person be one who likes to see the pictures there are in every-day words, it is a vision of the Crusades which rises before the mind. All Europe was then a moving camp, hosts even of children marching with wild enthusiasm in the wake of their elders to rescue the Holy Land from the grasp of the Saracen.

Gradually, as the enthusiasm passed, there were people who pretended to go to the Holy Land, and gave up every other duty in consequence. They would

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not make shoes or shoe horses, work on suits of armor, or attend to any of their lawful business, because they pretended that they were going with the armies to the Holy Land. But they never went, and all their task about the Sainte Terre only made other people call them Sounterers in contempt.

About the Atlantic City Free Lectures

NEW THOUGHT GOES TO ATLANTIC CITY

OLIVER C. Sabin, founder and bishop of the Evangelical Christian Science Church, is to do some great missionary work this summer. He is to speak daily in the "Greek Temple," out on Captain Young's "Million Dollar Pier" at Atlantic City, from July 5th to 25th, inclusive. This means that Bishop Sabin will speak every day for three weeks to his share of a floating population that averages about 100,000 a day!

They say he is a good speaker, and he will surely reach many thousands of people, a goodly number of whom will probably get their first taste of new thought.

The lectures are to be entirely free, and the Greek Temple stands something like half a mile out over the ocean on the big pier. It has seating capacity of a thousand people, and is far enough out over the water to be away from all the noises incident to the land. It is a cool and sightly place, and the surroundings are superbly beautiful, inclusive of the building.

And Bishop Sabin has invited Elizabeth Towne to occupy his pulpit on Friday, the 8th of July. I shall hope to have a crowded house. Everybody please treat me to wake the best possible impulses in all those people.

There will be no admission fee to *any* of these lectures. Bishop Sabin's *Washington News Letter* and *The Nautilus* will be on sale at the Temple every day. —*From Nautilus.*

Healing Lectures

Make your plans for the summer to include the Healing Lectures to be given by Col. Oliver C. Sabin, July 5th to 25th, inclusive, at Atlantic City, N. J. These lectures are to be given in the Greek Temple, Young's New Million Dollar Pier. A full course of Healing Lectures absolutely free.—*From Unity.*

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Forgiveness of Sin

We find in Mark, second chapter, the instance of Jesus healing the sick of the palsy. Here Jesus plainly and decidedly declared that physical illness was the result of mental conditions. He says first, "Son, thy sins be forgiven thee," "Thy sins" plainly indicating that the man, and not anything external, was the cause of the palsy. The only way that the man could be responsible was in the thoughts he had indulged; the physical condition was the effect. Therefore Jesus looked to Cause, and cured in saying, "The effects in your body of wrong thinking are removed."

When the scribes heard him they said, "Who can forgive sins but God only?" Telepathically, he knew their thoughts and asked, "Is it easier to say, 'Thy sins will be forgiven thee,' or to say, 'Arise, take up thy bed and walk!' But that ye may know that the Son of Man hath power on earth" (should it not be "in," indicating in the flesh?), "I say unto thee, arise!" Substantially this was saying:—

"Whether I remove effects by removing cause, or by recognizing them and removing them as effects, what is the difference?"

I can draw no other lesson from this fact than that all disease was considered by Jesus as the result of individual inharmony, an un-ease of mind. Palsy is a condition of rigidity of muscles. Cases I have had were produced from obstinate, dogmatic, dictatorial, selfish and miserly natures. Under some one or more of these mental states the bodily conditions become fixed. The patient needs to relax his mind! then his muscles and nervous system become relaxed, and all the life currents become normal.

This cure of Jesus's to the on-lookers seemed instantaneous, but from the narrative we learn the persistency of the man and his friends.

The crowd was so great that they broke through the roof and let down the bed whereon the sick man lay. And "When Jesus saw their faith," he healed.

This faith was therefore a matter of greater or lesser time—growth. His fame as a Healer had gone abroad. "It was noised that he was in the house." Then, "Straightway many were gathered together." There was every necessary condition for the healing. The mental atmosphere about the patient was full of the noiseless vibrations of faith and of thought. The patient had manifested his faith in being brought in so peremptory a manner to the notice of Jesus. All that was now needed was a spiritual individuality, who, like a burning glass concentrating the sun's rays, should concentrate in his own faith the many vibrations about him and direct them upon the slumbering soul of the man. This done, like a dormant bulb under spring rain and sun, the latent life-forces started, and the man was cured. Perfectly healed? Not unless his mental condition was changed. If it was not, a worse condition would come upon him. But from the character of Jesus we may conclude that he gave needed words of counsel so the man sinned no more, and thus was indeed healed.

—*Henry Harrison Brown in Power.*

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Joy

"ALL my life I have been searching for happiness in many different ways, but have never found the real thing."

You have been hunting happiness outside of you. You have expected happiness to flow from *things* into you. You have expected happiness as a result of making your environment fit you. All your efforts have been put forth in this direction, and you have constantly met with disappointment—and unhappiness, as everybody will whose happiness is pinned to his conditions.

Conditions, like people, are *growing* things; never two minutes in exactly the same state. If you pin your happiness to a thing, or a friend, you will probably have to unpin it before night.

Happiness, *real* happiness of the abiding, *growing* kind, *never* comes as a result of fitting circumstances to your notions. *It comes from fitting* YOURSELF *to circumstances.* In no other way can it be found.

After all this is much easier to do. There is but *One* of *you* to be adjusted; while all the rest of creation goes to make up your environment. And your power over yourself is practically unlimited, whilst your power over even your immediate environment is next to nothing. What power has a convict over his prison walls and keepers? But he has *all* power over his *mind;* and he has all power over his body *within the limits* set by his prison walls and his keeper's rules.

A convict can be a fool and fret away his life within those walls; he can sulk mentally and refuse to use his physical powers as far as permitted. If he does this he falls sick and dies, an unhappy man; unhappy because he fretted over what he couldn't do instead of doing what he could.

Or the prisoner may use as he pleases that part of himself which cannot be walled in by any number of bolts and bars. He may think as high and as bravely and well as he *chooses;* and he may use his physical energies as bravely and well as he *may.* He may make the best of his opportunity to learn a trade, and to cheer and help others as he may, even in a prison. If he does this he will be in those grim environs a happier man than are three-quarters of the men who are outside prison walls. Not only this, but he will *win* from his keepers kindness and consideration not accorded the indifferent or defiant prisoner, and he will *shorten his term of sentence.* Still further than that, he will come forth from that prison a stronger, wiser, happier man than he has *ever* been before.

Now every human being is in a prison of circumstances.

Will he *adjust himself* to it all and work happily, faithfully, willingly: and thus *shorten his sentence?* Or will he kick the walls and curse his work—and *lengthen his sentence?* Will he *accept* things and work happily? Or will he grumble and kick, and be unhappy?

It all depends upon *himself.* His environment is his friend if he works *with* it; his foe if *he turns against it.* One is happy with his friends, no matter in what garb they come; one is unhappy with those he is *turned against,* no matter how

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richly they are dressed or how fair they may appear.

Do you really *want* to be happy? Do you want happiness enough to pay the price for it? Happiness is a jealous god. He simply will not live in the same heart with fault-finding, growls, dislikes. Do you want happiness badly enough to make you turn out all these things no matter *what* happens? Then happiness will come into you and *grow up* in you until it fills every crack and cranny of your being and makes you feel so good that you will entirely forget to growl and find fault and dislike things.

Happiness and Good Will are Siamese twins. You simply must have 'em both, or live without either. Growls and dislikes always send Good Will into the dark closet and then happiness flies away. You must CHOOSE Good Will, and keep on choosing, until it fills you and radiates such positive energy that growls and dislikes simply shrivel and cannot get into your mind or heart at all.

But there is one little spot where a growl or grumble can always get in and *turn off* the Soul radiance and make your face and body and atmosphere all dark, so that all the other growls and dislikes will come in too, and hold high jinks where they ought not to be. Achilles had just one little spot on his heel (the feet represent the understanding, you know) where the enemy could hurt him. *You* have just one little spot where a growl can enter and shut off all your radiance of light and happiness—the little spot of *Choice.*

If you *choose* a grumble as it presents its frowzy, bristly head, it hops over the sill and comes in. And the very first thing it does is to touch the button and shut off your *Good Will* radiations. Next it throws open the doors and windows of your mind and invites in all its relations.

To keep out growls just paste up a big notice:—

NO GROWLS ADMITTED!
NOT EVEN ON BUSINESS!

If a growl is impudent enough to come in when you are not looking just throw him down stairs, and all the king's horses and all the king's men can't put him together again.

Now growls are quite as intelligent as other folks. If they get an unvarying and decidedly warm brogan they give it up and go hunt for somebody who is in the *habit* of letting 'em in. All you have to do is to cultivate the habit of firing them. Then Good Will and Happiness will hold open house to every little thought-body that's nice.

And happiness will keep right on growing.

Smile. Smile alike upon just or unjust.

Get interested in seeing how happy you *can* be.

Take a few minutes the first thing every morning to cultivate *real* happiness, which is joy. Sit down with a pencil and paper, in a good, comfortable, *straight-backed* chair. Place the paper on the table and hold the pencil ready for business. Now say to yourself, *"Joy";* and as you say it make a firm, bold dot with your pencil. Repeat. Make the next dot firmly *right over* the first one—right *in* it, I mean—simply make the one mark blacker and firmed. And mentally *put* that single word *"Joy"* right *into* that firm pencil dot. Put the real Joy into it. See how perfectly *One* you can make the pencil mark and the mental word. Bring Joy *down to a fine point.* Do this twenty-five or thirty times at a sitting, saying *Joy* very positively with each dot of the

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pencil. Do it all very *deliberately*, calmly, positively, resolutely.

Then go quietly about your work. You will be surprised to see how smoothly and pleasantly your work goes.

Whenever things seem to get into a snarl, or you feel discouraged or burdened, drop everything like a hot potato, go into another room and use this little Joy-exercise a few minutes. It's magic. Just *do* it and see.

And you will be surprised to see how little time it takes; and you will be amazed at how *much* time it *saves;* time saved from wrangles and jangles, to be used in *Joy*.

This is what the Bible means when it says, *"Break off thy sins by rightness."* Break off jangles with Joy brought down to a fine point.—*Elizabeth Town in The Nautilus.*

All we see or sense, or know comes out of One eternal Force of Supreme Love and Intelligence—the Supreme Good—The Supreme One, the Supreme God. "That which exists is One." And the goal of man is to reach this blessed state of conscious Oneness, and when he does he is Christed and reaches infinite perfection, and no longer needs to be instructed to love his brother or live in righteousness. And this is the goal of each being in the universe—to come into perfect oneness with Supreme Being, God.

Honesty is always an element of true success; it is a true pole-star of genuine achievement. "He who is honest because it is the best policy, is a thief, and yet honesty is the best policy." He who aspires to real success must live a pure life, a God-loving and manloving righteous life. Cardinal Gibbons says: "Man can no more do without religion today than he could before, and all should realize that holy life is the mainstay of success for the individual as well as for society."

Ho! For Atlantic City

Free lecture course by Bishop Oliver C. Sabin, July 5th to 25th, inclusive, in the Greek Temple, Young's Million Dollar Pier, Atlantic City, N. J. All will be welcome. These lectures are absolutely free and are given for the purpose of teaching all how to heal. Students who pass a satisfactory examination may receive a diploma, the same as if they had been taught in Washington.

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Proportion

ALL thoughtful people desire to reach some safe anchorage where they will be immune from fear of accident, of illness, of poverty and all distressful circumstances. If they are convinced that such a state is attainable here and now, they are probably willing to adopt such methods as are prescribed by those who have either discovered or have been instructed in them.

There are certain initial processes with which the student can begin to work, which are founded on the truth that we are indeed greater than we have known, and that the Kingdom of Heaven within is not a mere figure of speech.

It seems to have been reserved for the present generation to synthetize all the various ideals of past ages into one ideal of wholeness—Spirit, Soul and Body; and it has been abundantly proved by those who have studied the subject during the past twenty years that the only direct way to the attainment of this ideal is to work from within. No teacher, however great, can do the work for the student, who must himself or herself patiently practice to unfold the spiritual consciousness.

To me it came in a flash of insight that *I* was not obliged to be the servant of the temperament and tendencies with which I found myself weighted. It happened that character was my special quest; as to another it might be good health or good circumstances.

But whatever the starting-point may be, the results sooner or later will be the same—the realization of a self independent of all untoward conditions—in the words of the Master, the finding within ourselves of "a well of water springing up into everlasting life."

I think the initial step is to be perfectly sincere with ourselves. Taking it as a working hypothesis that our real self is actually present, and is going henceforth to take command, we can afford to be both severely just and infinitely patient with ourselves while training our minds to focus truly. We very soon find out that our sense of proportion is lamentably at fault, occasioning a constant waste of energy which we now perceive is a most precious force to be consciously directed. In this connection we may use our reasoning power with good effect. We are to make it our business to mentally differentiate between the important and the unimportant things in life; to gain ever and ever a finer sense of proportion. I have found it a very simple and direct method when inclined to waste energy by worrying, or hurrying on some occasion, to stop and question myself. First, is it vital? This question sincerely asked and as sincerely answered is a great revealer—it will often show us that what we have considered a very great thing is really of trifling importance, while some of the apparently little things are of singular significance. Everything has its own proper relation in our life, but let us be artists and work for true perspective, for just proportion.

Look carefully into some of the principal occasions of waste of energy—regret for the inevitable is *one*. We have lost a train or failed in an appointment of some importance, and no regrets can

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alter the fact, yet our tendency is to recur again and again to the annoyance. It is a long step towards success in concentration when we can divert our thoughts at will from an undesirable subject. And it is well to begin on details so small that our reason tells us, unanswerably, that the occasion is not worth wasting energy upon, and can do no possible good to anyone. The habit acquired of thus governing the thoughts leads on to more important issues.

Another potent source of waste of energy is the dwelling on a hurt or injustice suffered at the hands of another. There is no more difficult task in life than to wrench the mind away from such a subject; it comes unbidden at all times, and if the principle I am speaking of is still unrecognized and no check is given, the fair garden of the mind is wasted and destroyed, and the grievance far from fading gathers fresh force and color as time goes on. And this is one of the seeds of disease in the body.

We have irrefutable proof of the power of the emotions over the blood—in the blush of shame or confusion, and the paling in anger or fear; reason then tells us that the constant action of an emotion of shame, of fear or anger, would have a slowly cumulative effect of a similar kind. Thus thoughts of bitterness or of rankling injustice would have power to slowly poison the blood, and any organ with a tendency to weakness would be more or less seriously affected in course of time.

Ordinary medical treatment deals with this effect on the blood or the organ affected, but it is in the mind of the sufferer that the great alchemy must take place which will stop the generation of poison and send circulating through the whole system the true life fluid which will gradually reverse the action and restore a healthful condition.

Doctors understand this quite well; they give orders for the patient to be kept free from worry and anxiety, and prescribe change of air and environment when they find other methods of no avail. But the principle which lies at the root of this common-sense advice is not understood by the sufferer, and as long as the mind clings to the line of thought and feeling which gave rise to the mischief a permanent healing is not possible.

Therefore, to begin to train the mind into obedience on small matters is a valuable step in the right direction, and gives us a wonderful sense of power and control when some great occasion arises, which otherwise might overwhelm us.

There is a great deal more in the sense of proportion than at first meets the eye. We know that our reasoning powers act as a constant and automatic correction to many false appearances. We see the sun rising or sinking, but we know it does neither—we are in this case not deceived by appearances. But there are a hundred and one occurrences in our daily life seeking to take the foreground which properly should be automatically relegated to the background, where they belong; and by practice our minds can be trained to do this. To take a trivial instance. In these days of domestic difficulty with the servant question, some women are quite unable to get away from the disagreeable details that sometimes have to be gone through. They keep the unpleasant duty ever before them by repetition in thought; this is a grave mistake. Our practice should be to acquire the habit of, quick as a flash, discarding and throwing out of our consciousness whatsoever is both unpleasant and unprofitable.

Adverse circumstances or persons have

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only just what power we give them over us, and the closer we keep to the consciousness of our true being the less will any outer influences have power to affect us.

Very sensitive people suffer terribly both in mind and body, because they accept their sensitiveness as a quality not under control, and many fine souls are rendered almost worse than useless in this work-a-day world by reason of this. This mischievous sensitiveness is a case of self-consciousness turned wrong side out, which, if held in perfect control from the true Centre of Self-Conciousness, becomes one of our finest and subtlest aids to Health or Wholeness.

In conclusion, I would like to say that I have not advanced anything that I have not proved by experience. To unveil the true Self-Consciousness we need to begin by clearing our minds by patient practice from all the accumulations of past years. This is the true innerness of the Simple Life we hear so much about in these days, the desire to get down to the bed-rock of our Being from which wells forth that life-giving spring whose source is Infinite, and which alone can satisfy our deepest desires.—*Expression.*

Letting Go

If we watch people for one day, we will find that everyone is either trying "to get," or to "hold on," to things. With the business man, all effort is put forth in getting. Ministers preach "to get" converts to their creed. Teachers preach "to get" followers to their belief. Mothers desire "to get" everything for the improvement and good of their children.

Children are educated—a getting of the ideas of other minds. The whole world seems bent on "getting."

What does it all mean, this everlasting "getting"?

Just this; that we look for everything outside of ourselves. This tells the whole story—seeking and never being satisfied, holding on tight, if we succeed in deluding ourselves with the idea that we have got anything. We have looked outside for health, happiness, prosperity, Heaven and God. We have expected to draw them to us, and therefore must "hold on" to them.

What is this gospel of "letting go?" When we feel sure of a thing—that we really possess it—we "let go." There is never any effort needed to hold on to a thing that is really ours.

Do we try to hold to youth and happiness, to friends, love, life, wealth, if they are really ours? No; we are so sure of them that we "let go."

"Letting go" is an opening up, a receptive condition of mind. If you are wealthy you can "let go," and spiritual wealth will pour in upon you. If you are poor, you can "let go" and the same spiritual wealth will flood you. This proves that opulence is spiritual; for we can be rich when poor, and poor when rich. "Let go," no matter what comes. It is not resisting. Jesus said, "Resist not evil." And of course we would not resist good. So "letting go" is a gospel of non-resistance. Let us practice it and see what it will bring.

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Man Alone Responsible

M. EVALYN DAVIS

THIS truth, of man's responsibility, takes the old religious prop from underneath him, and teaches him to stand alone.

A Deity upon whom he could "cast his burdens" and ignorance, has been something of a comfort in ages past; although how man could ever have reconciled the statement that "God is of too pure eyes to behold iniquity" and the proposition of daily and hourly pouring into the ear of the Almighty his tales of misery and woe, and heaping upon the Almighty condemnation for sending on mankind all sorts of fiendish punishment, is more than reason can figure out.

Now it has come down to a common sense proposition. This is the age of "Come and let us reason together"; consequently we owe it to ourselves to wake up and see ourselves as mental beings, capable of reason and also capable of vast intuitive power.

We know from experience that "as a man thinketh so he is," or, in more modern tongue, "phenamena follow thought."

We know the creative power of thought is wonderful in its out-picturings. We also know that "correct mentality is the highest phase of vitality." Just as surely as right ideals in architecture produce perfection in our buildings of today, equally sure does the ideal and the perfect thought of man create within him the power to manifest his Source.

If strong, healthful and joyous thoughts of life flood the mind, "abundant life" will be the result; because Harmony is the Law of the Universe, and is equally as much the law of man's being.

If weak, sordid and pessimistic thoughts are allowed to flood the mentality, man will come just as far short of manifesting the perfect law, as he, through his ignorance of that law, is picturing in his mind. However, the Law remains unchangeably the same.

The creative power is in the mind. Insofar as man chooses to accept of other thought-power than his own, he will be molded thereby.

Being free to either accept of the Universal Law of Harmony, or to discard it and build in a lesser way, man must necessarily accept of what he, himself, chooses. The decision is for him to make, and he alone is responsible.

There still lingers in the average mind of man much of the old consciousness that has been handed down through racial beliefs and fears. This must be eradicated, wiped off the slate of man's mentality, before he can accept of his birthright.

Every one will be obliged to clean out the debris from his own mentality. Others may assist in the cleansing process, but each is alone responsible for his own individual progression. A knowledge of this responsibility should be urged upon man, that his evolution into the realm of the true may more rapidly manifest.

All will receive this knowledge sooner or later and will eventually come into

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the birthright of freedom. God, or the Great Intelligent and Harmonious Power that is, is universally present. It remains for mankind to perceive and reasonably accept of this truth, and cooperate with it.

Great and exalted thoughts are a dynamo of power. Truth can not fail to manifest. Great and noble lives can not be obliterated from the parchment of life. Divine love, like unto the Christ's, is selfless and its rays of light sweep on in resistless vibrations of power for all eternity.

Great Joy sends forth its heartthrobs which re-echo throughout the endless realms of Infinity.

It is the Law.

Don't Let the Years Count

When man becomes wise enough to recognize his own divinity—that he is as indestructible a principle as the law of mathematics—that no accident of life, friction, trouble or difficulty can touch the divine part of him—and when he recognizes the truth of being, that he is a part of the infinite creative principle, he will not begin to show signs of mental and physical decrepitude when he should be in the prime of all his powers.

Age will never succeed in retaining a youthful appearance and mentality until people make up their minds not to let the years count—until they cease to make the body old by the constant suggestions of the mind. We begin to sow the seed-thoughts of age in youth. We look forward to being old at forty-five, and to going downhill at fifty.

The very act of preparing for old age hastens it. As Job said: "The thing I feared most has come upon me." People who prepare for a thing and looks for it, anticipating, fearing, dreading it in their daily lives, usually get it.

There is a great deal in the association of ideas. Never for a moment allow yourself to think that you are too old to do this or that, for your thoughts and convictions will very soon outpicture themselves in a wrinkled face and a premature old expression. There is nothing better established that we are what we think, and that we become like our thoughts.

Never smother the impulse to act in a youthful manner because you think you are too old. Recently at a family gathering, the boys were trying to get their father, past sixty, to play with them. "Oh, go away, go away!" he said, "I'm too old for that." But the mother entered into their sports, apparently with just as much enthusiasm and real delight as if she were only their age. The youthful spirit shone in her eyes and manifested itself in every movement. Her frolic with the boys explains why she looks so much younger than her husband, in spite of the very slight difference in their years.—*Orison Sweet Marden.*

—From *Success.*

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Wholeness

Harmony, or wholeness, which is the eternal state of Omnipresence, is just as eternal and changeless in the manifest as in the unmanifest, in the form as in the unformed.

Since there is but one Creator—one power which brings forth form; since all creative action is the action of the One Perfect Mind which brings forth Its own perfect substance according to Its own perfect idea or pattern, it logically follows that all form is eternally perfect. Nothing of the Divine Nature is changed, nothing of perfection is lost or marred in this coming forth into form, for there is no power or activity but that of God to enter in at any point.

The body is God incarnate—God create or formed. It is God come forth within Himself and of Himself,

We have been told that the body is the result of our thinking: that we are creating it according to our mental images, and that disease is the out-picturing of a mental impression. The truth is that we are not forming the body in any sense whatever. If we entertain ignorant or unenlightened beliefs in regard to the body, we will see it according to those beliefs, but that does not alter the body itself. God has created it of His own Substance, in His own Image and Likeness, His own Nature.

We are also told that diseased conditions (so-called), come because wrong thinking has brought about wrong or inharmonious arrangement of atoms—that atoms have "got out of place." God cannot be out of place in even one of His atoms. In the very nature of God such a thing is impossible.

The intelligence of the atom is the intelligence of that Mind which is absolute knowledge and understanding, and the atom is *not* affected or impressed by either the ignorant beliefs and fears or the enlightened thoughts of the individual. It eternally *knows* with that consciousness which is absolute.

We live in a universe of perfect form. Not only the human body, but all that is formed is literally the body of God and is perfect now. To believe that the manifest is less whole than the unmanifest, that the uncreate is perfect but that the create is not; to believe that Infinite Substance has been malformed through the mental activity of the individual, and must be redeemed or perfected through that same activity, is to see not *ONE* power, but *two*.

There is no condition in the body. There is nothing to be built up or straightened or healed. There is nothing to do but to see God, to know only Perfection. "Stand ye still and *see* the salvation of the Lord *with you*."

Your spoken word is not needed to make wholeness manifest, for wholeness is the eternal state of the unseen and the seen, the unformed and the formed, but it *is* needed for your own unfoldment; for the unfolding and broadening and deepening of the individual consciousness.—*Mrs. C. W. Patch in Power.*

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Taking Chances

ONE day I went into a bookstore to buy a newspaper. I proffered the young lady behind the counter a brand new red cent,—as it happened, the only coin I had with me.

But she would not take it.

"Why, what's the matter with it?" I asked. "It's a new penny—fresh from the mint."

"Well," she replied, dubiously, "I never saw one like it before; so I ain't going to take no chances."

And I came away from the store without my newspaper.

There are some people who will take no chances, from a sheer religious motive.

How many soft-headed people there are who "accept" old orthodoxy, not from any actual sense of conviction, but because, as they candidly admit, they are not going to take chances. If there is a hell, why, their attitude makes them safe. If there is *not* a hell, why, again, their creed has not hurt them. They feel they are on the safe side by assenting to superstition and dogma.

But they do sacrifice a great deal: their intelligence, their mental calibre.

Some, I know, are born naturally reckless. They always want to accept the very latest theory out, whether religious, social, or what not. They are the faddists—they call themselves radicals. They are the plungers in the realm of thought—very often equally precipitate in material kingdoms, too.

Taking chances does not necessarily mean any dare-devil extreme. This may be all right for some. Others are sufficiently courageous if they just launch out, according to emergency and circumstance, willing to pioneer and experiment, —and with due humility and recognition of human limitation, proceed to initiate and originate.

Habit is an awful drawback. As you grow, you have simply got to change your habits. The thought of yesterday will not do for today. The friends of yesterday will not always do. Let them call you fickle and changeable if they like. But you must change—your very Life demands it. No change, no growth. No growth, no life.

There is a very foolish old saying that most people applaud, "Be sure you are right before you go ahead." Where, then, comes in the adventurer, the trail-blazer? Every original move demands a venturesome spirit. You cannot be *sure* you are right—not even after you have gone ahead, and discovered or done something. Righteousness is such a relative term, influenced by tradition, heredity, geography.

Success, even Health, demand the taking of chances. Is Life, then, a gamble? That is just what it is. It is a perpetual Sphinx's riddle. Just as soon as you think you have found the answer to Life, or have what you call the cosmic consciousness, then new vistas open out before you. 'Tis an everlasting kaleidoscope, is this Life. And as a man thinketh in his heart, so is he.

The spirit of the gambler is a good, healthy spirit, kept within due bounds. You must speculate, expand, try your luck, if you hanker after large ambitions. You ought to keep looking ahead, and

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exercise a vast patience; keep reminding yourself that the years pass very quickly —and bring you to new goals, or leave you in the same old rut, according to whether you move and launch out or not.

Keep your mind, your vision, on things ahead. Don't look back at precedent too much, or its very valuable lessons will only become a source of hindrance to you. Be temperate with your reminiscences, and don't, moreover, wool-gather overmuch.

In short, avoid extremes,—but *try your luck*.

Try again.

Don't be a quitter.

Don't recognize failure. A lesson is there for you. And there will not be many failures if you exercise a little reason, mixed up with your spirit of venture.

Unfortunately, to tell many people they should dash ahead, is to imply that they should throw themselves over precipices. But lines must be drawn. Only an insane man, not necessarily courageous, would face the open fire of a cannon. So there must be some retreats, as well as the "forward march."

The more chances you take, the more chances you find yourself capable of taking.

Strength is gained by exercise. The whole question of Life is the conquering of old habits and the creating of new ones.

If people would only get alone a little while, and without hypocrisy commune with their souls, they would receive both wisdom and peace from within.

To madly go on in the same old paths of thought and action is really hardly to live. Real life is a matter of consciousness, feeling. Don't go on in the same old cabbage existence. You know it is not worth while.

The faith of your fathers is a dead faith. It is worse than useless for practical people. It is a drawback to your career in this world if you any longer accept it. It is very necessary to throw it over. This you will hardly do till you see something better, and you will see something better—a better faith and wisdom—in the Silence of Solitude.

Your religion must be something to touch all sides of your life, something for every moment of the day and night, for body and soul: a religion for this world—and whatever other worlds you may migrate to.

Take a chance. Give wings to your spirit. Take a venture. Even a *little* daring will beget results. One thing leads to another—all things are connected. Don't lose sight of the unity of life. Have faith that All is One. And whatever you do, then, will be done to the glory of the Lord.

Only listen to the divine voice. Only be faithful to your deeper convictions and intuitions. The little things count. Little trifling habits may crush a great Will —they often do—little eccentricities of conduct that seen inconsequent, but are not. Watch yourself, and see you are no longer a victim to any foolish superstition.

Let details have their place, but no ridiculous fussing over them. Turn off the gas, but don't keep trying it and trying it, until you finally turn it on again. Lock the door, but don't keep fussing with it, until at last you leave it open. A great deal of time is wasted in thinking the same thought twice, when one concentrated thought is all that is necessary. That's what constitutes worry—

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chewing the cud, ruminating. Concentration will destroy fear and worry.

So, take new expeditions in life, O Soul,—never mind if you have wasted years; you may now accomplish much in just one year, through the lessons you have learned in past experience.—*Frederic W. Burry in New Thought.*

The Greatest Exemplar

The supreme value of the story of the Man of Love is that it makes concrete the human ideal. It crowns and consummates the growth of consciousness from its infancy in primitive man. The books of the Old Covenant picture the soul as active on physical, intellectual, and ethical planes exclusively. But the Hero of the New masters the mystery of a being without beginning or end. He affirms the reality and quality of life for man in the full consciousness of God, Life, Love as positively as the astronomer predicts the coming movements, relations, and conjunctions of the planets, from his knowledge of the laws operating in the past and present, because of the continuity of which he is never confounded. Jesus is the promise for the race. His words and works go to make up a life that shows what a fully-created human being is like. Had the gospel record no historical verity it would still stand with value unimpaired as an object lesson of the ultimate mastery of the soul over selfishness and death, through coming under the sway of that whole Truth and Life which Love is. Thus may the world be redeemed indeed, made up of a new and glad people.

"He whose heart is full of tenderness and Truth,
Who loves Mankind more than he loves himself
And cannot find room in his heart for hate,
May be another Christ, in effect.
We all may be the saviours of the world,
If we believe in the divinity that dwells in us
And worship it and nail our grosser selves—
Our tempers, greeds, and our unworthy aims upon the cross.
Who giveth love to all, pays kindness
For unkindness, smiles for frowns;
Who strengthens Hope and scatters Joy abroad,
HE, TOO, IS A REDEEMER, SON OF GOD!"

—*From Love.*

"The inner side of every cloud
Is bright and shining,
And so I turn my clouds about
And always wear them inside out,
To show the lining."

"A thought by thought is piled, till some great Truth
Is loosened, and the nations echo round,
Shaken to their roots, as do the mountains now."

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Reputation

SELF-RESPECT, doing right because it is right, lays the foundation of character. It is the only foundation on which success can be builded. But life is not I alone; it is "myself and my neighbor." What account is to be taken of my neighbor in the building of success?

Right doing leads to happiness. But another element in everyone's ideal is his place in the opinion of his fellow men. He wishes to stand well with them. Whenever his doing right forfeits their esteem, he falls back on the Interior power and finds happiness and peace. That which is done that one may gain another's good opinion, done for applause or praise, leads neither to happiness, health, nor success. To purchase reputation is to fail. Reputation that comes only as the spontaneous gifts of friends, business connections and the public is valuable. Such reputation is based upon the conduct born of the consciousness of righteous living—that is, of right doing.

Good report is business capital. It is capital in every walk of life, that never fails of income. Based upon character, it is eternal. No matter if conscientious doing alienates pseudo friends, it can never alienate one from the God within his own soul. And that realization of the God within saying "Well done!" gives a strength born of omnipotence. One in love with truth need never ask about his reputation. It will take care of itself. Every thought sent out toward a conscious building of a reputation is an impediment in the road to success. What to do and how to do it are the only questions which should be entertained.

Many a failure in health, business and social life is due to the desire to stand well in another's opinion. Fear dominates where this desire is. The road to success is only in relying upon the principle of right. I have no right, as a human soul, to take into consideration what others think of me. I have a right only to *know* that principle is eternal and omnipotent. I am to forget that there is anyone in the world except myself, when the question of right, success, or happiness is concerned.

That I do that which I feel is right is enough. I am to know that right builds no other than a reputation for righteousness. I am to cast away all thought of what others think and say, and, assured of my capital, I build, in mind—success.

Yes! I mean all this: no person has any business to ask or care what is his reputation. It cannot be harmed or stolen. It is his just as is the aroma of the flower. He is to disregard any consequences that arise in the minds of others in the consciousness of doing that which is to him right. This is the only road to success. Reputation is capital only when one is sure of it in himself, when he knows he is proof against theft, slander, innuendo, gossip, or libel.

What shall one do when any of these assail him? Do? What can one do with nothing? A lie is nothing. A slander is nothing. All the tales of gossips are nothing. Why not let nothing be nothing? Why, by noticing nothing, make it something? There is no power in nothing. A lie is nothing. Let it be nothing. To recognize it by denial is to create

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something out of nothing, and that which you create harms you. The harm of a lie lies in the power one gives it to harm by recognizing it. Learn the lesson the silence of Jesus taught. "When reviled, he reviled not again." When lied about before Pilate, "he opened not his mouth." Let lies fall from the mouth of those who will, pay no more attention to them than you do to the leaf falling from the forest tree. Let them be nonexistent; then they are powerless. So with any tale or slander, let it pass without even a thought. Let your affirmation be, I am Truth. Truth is the only power! Live so absorbed in these affirmations that you have no time to attend to that which is nonexistent. Misunderstandings treat in the same way. Do not stop to explain. He who asks an explanation is not a real friend. Were he a friend, he would trust you, and know that even where he could not understand. you were acting from right motives and were therefore right. Explanations but open the way for others until all your time will be taken up with them to the neglect of your business. Rest content in truth, and let events be your explanation.

Tell the truth, and trust truth to care for itself and you.

Turning aside to attend to that which is not, defending one's self from sayings of enemies, explaining to those who are too dull or faithless, suffering from wounded feelings because of these, have so weakened many a man that otherwise had success in his grasp that he has failed. Let that alone which is not your business! Your business is to attend to that which *is*, to attend to that which lies in the affirmation, I am! Now I am not a lie. I am not fraud. I am not mistake. I am not slander. Why, then, should I meddle with these? Attend strictly to your own business of unfoldment, would you have success. He whose business is to lie, let him lie. He receives his reward. Attend you to truth. This is the road to success, to health. Diagnose the average case of failure in any line and we find that it is caused by the recognition of the opinions or words of others.

Affirm I am, and act in this affirmation. Think only of good. As to reputation, be indifferent. Affirm I am Truth! Truth is mighty, and prevails.—*Now.*

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Spiritual Healing

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THERE are various modes of healing. You remember when Moses and Aaron were giving signs and wonders before Pharaoh to induce him to permit the children of Isreal to retire peacefully, that the magicians of Egypt did many of the things which Moses and Aaron did. They did them through a system of black magic, as we call it in this day, a system that has always been known more or less to the Egyptians, who at the time of Moses were the leaders in such thought.

Various modes of healing are being practiced in our midst today.

The first that I am going to introduce is what we term faith, blind faith. Our Savior, you remember, in the most of his healings, said, "As is thy faith so be it unto thee. Thy faith hath made thee whole." That is the faith of the patient. But the faith that I am speaking about now is the blind faith of the healer, the one who prays, who prays by petition. That particular kind of healing, stopping at the point that I mention, simple blind faith. It would be wrong or affirmation of what may result afterward, is of but very little account, if any. Prayers go up from the churches by the millions that are unanswered because they are given by way of petition, by simply blind faith. It would be wrong for me to say that these prayers are not offered in sincerity, because we know they are. We know the people that fill these churches all over this civilized world, the people that come to God and pray, are sincere. Of course there may here and there be those who are not sincere, but the great majority of them are.

The man who casts himself before the car of Juggernaut and allows it to run over him and crush him is sincere, unquestionably. The mother who casts her infant into the jaws of the crocodile is sincere unquestionably. But such prayers and such sincerity have no power or effect in obtaining an affirmative answer for that which they seek.

I have an instance in mind of a healing that occurred through my own prayer before I understood what was meant by the realization or the spiritual power of prayer, that looked as though it was a healing from blind faith, but it was not. So far as I knew then it was, but unconsciously I had thrown Science in with it. After I had asked God Almighty to heal a young man of the erysipelas in the name of Jesus Christ and closed my prayer, I said this to him: "You are well, you can get up, you do not have to stay in this bed." In less than an hour he was up and well. The swelling had not gone down yet, but it was the carrying out of what we term the spoken word. "You are well." It was the God Spirit, the indwelling power that is in each one of us, manifesting itself.

Jesus Christ said: "The works that I do you shall do, and you can do even

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greater because I am going away." It was not the works that were to be done right there and then. Among the very last things that Christ told His disciples was: "Go into all the world and preach this gospel and these signs shall follow those who believe"—who believe your preaching. That is the substance of what He meant. It is an evidence, an evidence of belief; it is an evidence of the understanding if a person can speak the word and cast out devils, drink poison, lay hands on the sick, and they recover. These things are given as evidence of a belief of the real gospel that was taught by the apostles who were sent out by Jesus Christ—not only the apostles, but His disciples. He did not say unto them: "You eleven go out and preach this gospel," but as history tells us it was supposed to be about five hundred that went up unto the Mount of the Ascension. It was the last parting command He gave, "Preach the gospel." The burden of his command everywhere is to preach the gospel and to heal the sick. When He sent His disciples out, seventy of them, two by two, He told them to go and teach the people that the kingdom of God is come night unto you, and heal their sick.

This religion was not created to last simply a day or a year, but it is laid along the unchangeable laws of God Almighty. A religion that does not have the healing with it is a false coin, and the practitioners thereof are not living up to the privileges as God Almighty intends that they shall.

I do not say when I criticize another church that they are altogether wrong, because they are not. They teach the love that Jesus Christ taught. They teach His love and His mission. They hold up before the world the great influence of what we term Christianity, that makes every nation that adopts it blossom forth in intelligence, and in greatness, and in grandeur, the leaders of civilization and of the world.

Even the abomination known as Mahommetanism has in it the vitalizing truth that there is but one God, and that has made it among the so-called heathen religions one of the great successes of the world in its history. Today the vitalizing thought that God Almighty reigns, and is all and in all is the great thought that vitalizes our religion, vitalizes all healers and all thoughts. It is the spiritual thought and the spiritual realization when we speak the word; even unconsciously it has the power in it.

But I must hasten on. The next thought that I want to discuss for a moment is what we call hypnotism. There is a large number of so-called healers that have been taught how to hypnotize people, how to take control of their minds, and they do effect healings to a greater or less extent. There is no doubt about that. If you have a disease they will say, "Come and be hypnotized," and the operator will say to you, "There is nothing the matter with you; you have no pains or aches, and can have none," and his mind and his will control you. He can take pins or needles and prick you or knives and cut you to pieces, stab you and stick you everywhere and you have not one particle of sensation. I have a work written by an English surgeon who had charge of a hospital in India, in which he used the hypnotic and the mesmeric thought exclusively as an anaesthetic for the entire control of patients and the prevention of pain, and he said it was very effective.

I do not believe in hypnotism. I believe that the latter end of that man is worse than the first. I believe that any

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healing that does not come from the spontaneous outburst of God Almighty Love is not permanently beneficial in its character.

The next thought, and it is kindred thereto, is healing by what is termed suggestion. I know men, men who are versed in all the various systems of so-called metaphysical thought and healing, who in intellect are as bright as dollars, but spiritually as dull as pewter spoons; in fact, they have no spirituality within them, and yet they take a patient and hypnotize him and declare to him that he is well, and he can't help responding thereto. He goes away, and in nine chancs out of ten he comes back with the same disease, and sometimes sick with something else.

These people have but two words, which are the tokens of all their great work; one is suggestion, the other hypnotism. Suggestion per se is nothing more or less than a system of telepathic or hypnotic thought. That is what it is. If I could sit down and divorce myself from the spiritual being that is behind and say to John Smith, who resides in China, or resides in Baltimore, it does not make any difference where, tell him he is well, and give him the reasons why he is well, and argue it with him the same as I argue a case before a jury, in ninety-nine cases out of a hundred John Smith would respond to a greater or less extent. Thus you would have the suggestive thought, but the very moment that the suggestion is removed the evil comes back. Either that evil or some other comes into the man's system, for the so-called physical being has not been protected against the inroads of error.

I might illustrate this in another way by the telephone. I can remember when I was a very young married man my children and the neighbors' children would have strings from one house to another. They would tie one string inside of a tomato can, and make a hole in the end of the can, and run the string into another can; the string might be two or three hundred yards long, and with that apparatus they would talk to one another along the string. That is the principle. It is the suggestive thought I will call it. But when you add to that suggestive thought that power that has been developed since, and add electricity and magnetism thereto, you reinforce its power and its usefulness and its permanency and its effectiveness, and instead of being able to talk a few hundred feet, or a few hundred yards, you can talk across a continent.

I hope I can make this plain. We have a great spiritual being, omnipresent Power, omnipresent Life, the God Life, that animates and fills all of us. Every atom of life within us is but God manifest; and that God Life surrounds us, covers us, controls us and protects us; and yet away beyond all this there is a Something that we can't explain. It is a loving Father; it is a something that is susceptible of being loved. Jesus says love God with all your mind, might and strength, and love your brother as yourself. We do love that Being, whatever it is. We know that it is not a person; it is a personality, so to speak; it is a Something that is out of sight, and yet it is omnipotent and it controls us in everything; it protects us everywhere and in everything, and in all the undertakings of life we go to this power and we obtain its assistance, and it makes that which we attempt to do a success.

And it is so with this spirituality, this God within. When we say to John Smith, "You are the image and likeness

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of God," and picture along that line in our spiritual consciousness that John Smith is a spiritual being, living in Spirit, we are not in the flesh, so to speak; we are in the Spirit, asking through the Spirit and of the Spirit, and the so-called physicality is entirely ignored. I never think when I treat a person, of treating the body; I see, beyond the body and the environments of the body, the spiritual perfection, and I declare it free of so-called errors, and the result is that God Almighty Spirit is the healer, and we have the results.

Now this is the healing that we teach, the healing that Jesus Christ taught. Peter said on the day of Pentecost, speaking of Jesus Christ, that God had through Him done many wonderful works. God, through man, through His followers, and through the followers of this Truth, is doing many wonderful works all the time, everywhere; He is doing them today, doing them everywhere; and as the days go by those who believe are receiving the signs and they are enabled to practice the same as those who are older in the thought. It is not my personal power; there is no reason to send for thousands of miles for me to come and see people; it is not the personality at all. It is the Truth, God Almighty working through man. You declare the Truth, with the spiritual understanding, and it is as potent in the mouth of a babe as it would be in the mouth of a Samson or a Hercules. Therefore, all personality in our thought is eliminated, and we are all on the dead level. God Almighty loves us all, and we all have power; we are all the sons of God Almighty. People come to me and say: "Oh, if I were only Bishop Sabin, I could do this." I scold them; I tell them then that they have no business to denounce themselves. Each and every one of us is the image and likeness of God Almighty; each and every one of us is the child of God, the Spirit, and lives, moves and has his being in the same Spirit, is animated by the same God, covered with the same Love; directed by the same wisdom, protected by the same Power. God has no favorites; we are all favorites and this Truth belongs to one the same as to all others.

But in all your work remember that you can't use a false coin and win. It is the knowledge of the Truth, our Savior tells us, that makes us free. "You shall know the Truth," and the Truth is that you have got to have this spiritual understanding, this spiritual knowledge, and rely upon this spiritual power, and God Almighty will manifest through you many wonderful works.

Abide in the simple and noble regions of thy life, obey thy heart and thou shalt reproduce the Foreworld again.

There is no bar or wall in the Soul where man, the effect, ceases and God, the cause, begins. The walls are taken away. We lie open on one side to the deeps of spiritual nature, to the attributes of God.

"Talk prosperity. When times are bad, man himself must make them better, and he can make them better by doing his best and having faith in prosperity. When men have faith in prosperity they will think prosperity, live prosperity, and do that which will produce prosperity. And you can give them faith in prosperity by talking prosperity."

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Harmony of the Soul

To be well, to be in health, to enjoy happiness is the open secret of love. To be free from care, loneliness, disappointment and pain is the quick revelation of faith as if a sunrise had come into the soul. We may have and hold this blessedness for all the days and all the years. It is the *understanding* of life—and the *doing* of it. It is the instinctive trust in and obedience to the divine inspiration as constant and vital as our breath.

The divine thought of life is the harmony of the soul. The soul is at one with its source and sustainment. It has come to the great awakening of consciousness that all is *good,* and therefore there is only good to have and enjoy. This quickens love to its blossoms of beauty so that it is as sweet and pure as the white heart of the lily.

It is the deception of old thought to make separation between Self and the All. To regain consciousness of the ever present and ever bountiful Love is to come into the courts of creation with angel gladness.

The whole of the blessedness of life is ours by the claim of faith. There is nothing to deny it—if we will not deny. There is nothing to prevent its acceptance if we will open our hearts to it. There it is like a beautiful landscape before us. There it is like water we can drink by the making a cup of our hand. There it is like a flower we can pluck and examine in its several parts and be pleased with. There it is like the blood coursing in our veins. There it is the comfort and sustainment of our hearts.

There is no good that is not already ours.

How does this operate? It destroys fear and anxiety and brooding depressions. It relieves the soul of them at once. They are blown away like mists at morning. They are taken like the fallen autumn leaves and carried down the highway of forgetfulness. The man becomes a man and a living soul, radiant, strong, gladsome.

Whatever the changes that come to us, they are good and nothing but good. We are to be assured of this. The law is the law and abiding, and in the infinite fullness there can be no loss. The universe preserves itself and its contents, and we are heirs to it all. Our fortune is safe, our circumstance is right—our riches are secure, our heart is the everlasting possessor of good.

The fish swims in the sea and may drink what it will of the waters— there can be no loss. The grass may grow on a thousand hills as on one. The hills invite it everywhere. To rejoicingly come into possession of this truth is to be well.

I feel it and I affirm it again and again with a wonder why it was not always mine in consciousness. It was mine as gold in the ground belongs to the owner. Now, I take the gold and it pays my way in life, makes me rich in the eyes of men—it provides me with every necessity. It is the divineness of the evening and morning of my life—and I wish all souls on the journey to share in the abundance of pleasure.—*Harmony.*

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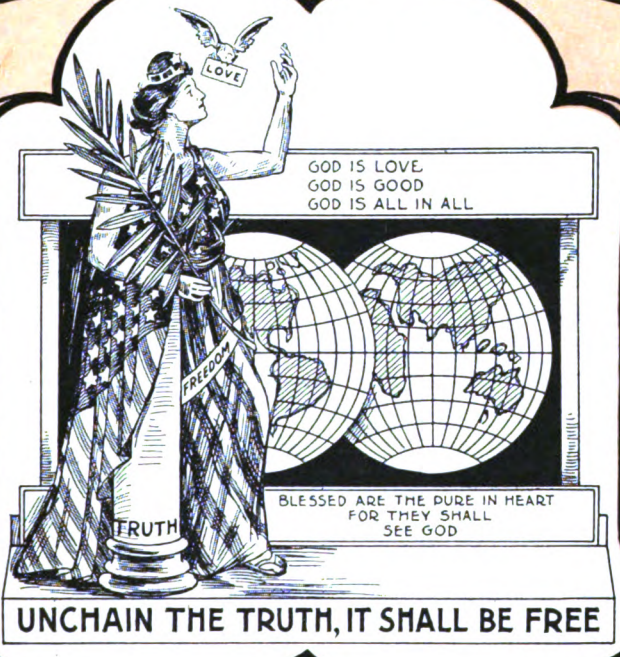

I Am The Vine

Jesus Christ

The Way The Truth and the Life

Our Savior

A MONTHLY MAGAZINE OF DIVINE HEALING

Vol. XV. MAY, 1910. No. 8.

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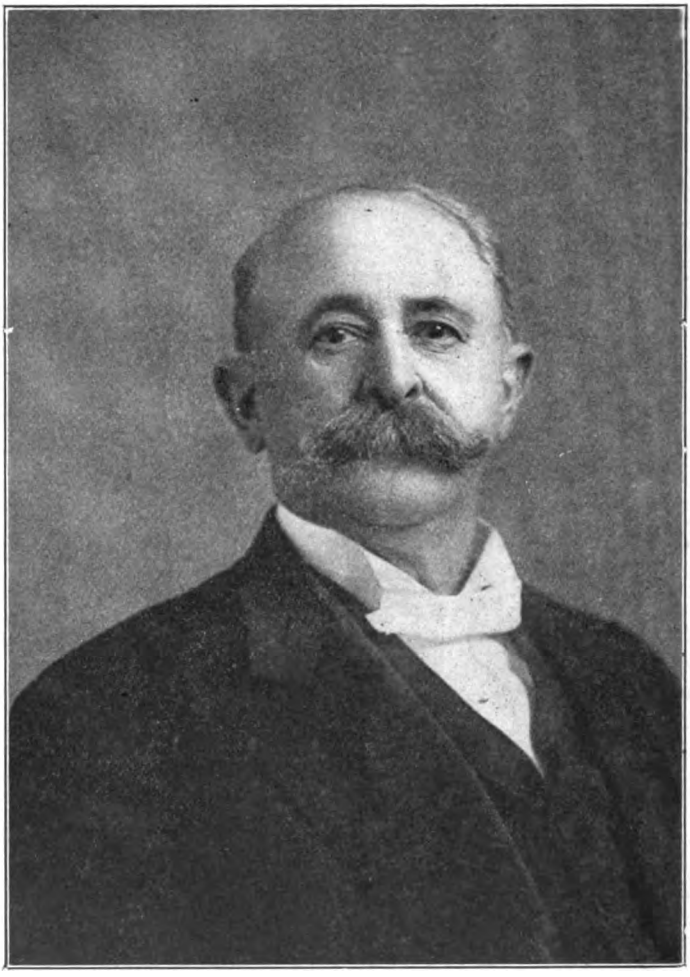

BISHOP OLIVER C. SABIN.

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WASHINGTON NEWS LETTER

UNCHAIN THE TRUTH, IT SHALL BE FREE.

VOLUME XV. WASHINGTON, D. C., MAY, 1910. NUMBER 8.

What Our Science Means to Us

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

WHAT does our Science mean to us? It first means that it is a law to us. The definition of law is a rule of action prescribed by the superior to the inferior. This Science is a rule of action to us in all of the departments of human endeavor. Aside from that it is a religion. What we understand by religion is our system of work, of intercourse between the Creator and the created; or between God, the Father, and man, the child.

It is our physician. It teaches us to overcome the so-called ills of human life by a process of Scientific mental thought. For instance, I have a case in my mind where not very long ago a lady was suffering from what we term, or the physicians had termed, laryngitis. It had proven a stubborn case, and she came for aid through Science. I sat down and gave her a treatment along the mental Scientific lines, holding the thought, or realization that all is infinite Spirit, and its infinite manifestation; that this so-called patient was no more or less than the image and likeness of infinite Mind; the image and likeness of infinite Life, of infinite Love, or infinite Good; and that she was enveloped, so to speak, in these infinities of the Infinite. Then I argued, from that standpoint, that if it be true that a person living in infinite Life, the exposition of perfect health, could not have anything like disease and be yet the likeness of infinite Life, and that one or the other was false; therefore, in holding the Truth, infinite Life was all in all and through all, and that this patient, so to speak, was part and parcel of infinite Life, and this same infinite Life went through her; that she was like infinite

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Life itself, a perfect being. The result of the treatment was that it destroyed the condition of error in the subconscious mind, rooted it out, and annihilated the inharmony, and harmony was restored. It not only proved to be the physician, but it proved the Science to be true.

If you send a student to the blackboard and tell him to multiply two by two, and he brings out as a result five, he is committing an error, and all the figuring in the world could not eliminate that error. The only way to eliminate it is to go back and take it out where it went in. All subsequent calculations made upon that hypothesis that two multiplied by two makes five would be false, and the result would be false everywhere.

And it is so with this Science exactly. In order to always have perfect and exact results we have to have perfect and exact conditions. Now I don't think you can take a person that is living in open violation of the law of moral right, in his own mind, committing sin all the time—I do not believe such a person as that can be healed. Take any drinker, who wants to drink whiskey, and is determined to drink whiskey, and is determined that he will not quit drinking whiskey, and all the treatments and all the medicine in the world cannot make him stop it. But if that same person will come to you in the honesty of his heart and desire treatment to destroy the effect, he can be cured instantaneously.

In order that the Science may have its effect we have to have harmonious environments. Because of lack of these failures are made. Sometimes there are other causes of failure, as for instance, where a person is surrounded by a great crowd of people who disbelieve. I can give you an illustration. In the north when I used to have a sailboat we would very frequently be caught out in the ocean and the wind would go down on us, and we would want to go in to our dinner, and we could not go until by treatment we had brought a breeze that would bring us in. I remember one day that we were out some several miles in the ocean. It was nearing the time for dinner, and I had to deliver a lecture that night. I thought I would get in a little early and treated for a breeze. I did not say anything to anybody, but I had a boat full of people and they did not believe in my Science. They liked me very well, but they got to laughing up there behind me, and holding the thought that I could not raise a breeze. There were too many of them for me. I did not know what they were doing, and they knocked me out. The result was that we were tumbled in the water for hours and hours before we got in. The thought was against me. Had I known that I had a nest of rebels or mental pirates aboard, I could have given them a thought and have destroyed the effects of their thought, and then we would have gotten our breeze.

The same law that controls in all the departments of life in this Science controls in the elements. It is no more difficult, as Jesus proved to us to show you, to quell the storms, or control atmospheric conditions, than it is to control the so-called physical conditions of the human body. The elements are always governed by the same identical law. In other words, the Science when applied is the master, and if you apply it in the line of Scientific work you are a master in that work. Therefore, when any person has any kind of ailment, instead of running for materia medica, give the mental thought, declare the perfection.

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and it makes the person whole. It destroys the inharmonious conditions.

You all know my thought on medicine. I do not think but that God created the dandelion, the lobelia, and the honeset, and the tree from which the quinine is made, and all of these natural remedies—I do not believe but that God created them all. I think He made some bitter and some sweet, made some with this effect and others with that, when taken into the human body. I do not believe but that in the botanical world there are plants and herbs in every clime that will heal every disease incident to that clime. I believe that to be true.

I do not believe that you can give a baby that is born today porterhouse steak and feed him with it and that he will get along with it. I think that you have to give him milk, something that his stomach will assimulate. I do not believe that there is any sense in our saying as advanced metaphysicians that we have to feed all of these mental babes that are before us on beefsteak. At first give them milk. Temper the wind to the shorn lamb. There is no compromise with error. If it would be error or sinful why do the deer upon the western plains go hundreds of miles to the salt licks to get salt? Why do the fishes rush from the ocean into the fresh water rivers in order to heal themselves of the vermin that is on them? Because it is a natural law, working in a natural way, and if for my stomach I drink boneset, I expect a certain result and I am going to get it.

But I think this to be true—and that is where we are all finally going to get to—I think we will go above these requirements and necessities for this material food, as you may term it; we will get where we will stand above it, and look down upon all materia medica as we do upon everything else as secondary.

Some people think they have to be controlled while here on earth by the spirit of some one that has gone beyond. I do not think so. Why? Because I go to God Almighty first; I go to God Almighty Love as the first authority, instead of having it percolate through a spiritual manifestation. I go to God as first authority in the healing of all diseases. Why? Because I am above and have gone beyond these methods that have been used from our infancy up. But in making this transition you have to look back to where you were before, when you go to judge others. I can remember the time when if a person had mentioned the name Christian Science to me, I would no more have thought of going into a hall and listening to one of their lectures, or have anything to do with them than I would have gone into some dark seance where you had the lights put out and had the spirits circulating through the room. I would have had no use for either one of them on account of the prejudice in my mind. Therefore, when we are about to judge the world we are all liable to judge it harshly. Look where you were yourself.

It is not the men of great big brains that reach out and get this Science quickest. I believe they are the hardest to convert. The more you become as a little child, and simply come to God Almighty as Jesus said, the nearer to and more susceptible to the kingdom of heaven, the kingdom of harmony, you are. You have less to break down. I know it was so in my case. I did not believe in this thing at all. After I had studied it and found that it cured, and I knew it was true, my prejudice was so strong, and I was so determined that I

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would never go into it, that I went and dug up a Methodist letter that had been lying in the dry dock for over ten years, and took it to the Foundry church in this city, and I never went into that church from that day to this. I simply could not go. I had seen the light and gone beyond.

In the case of a person educated in this thought, who knows and realizes that God Almighty Love animates him through and through, who knows that all is governed by unchangeable law; that there is no variableness or turning in these infinite laws; if you bring that person into an audience where you shake him over a hell; where you teach him that God repented himself of having created man, and all such, that person can't stay there. It is not his home, and he can't stay there.

You take a student that is thoroughly conversant with this Science and knows that by applying the rules in every instance he gets the same results as he would if working in chemistry or any of the other sciences, and you can't make that person believe that black is white, or white is black. You know that you cannot make one truth cross another, you see things better; you see them from a higher standpoint, and you see that all truths do work in perfect harmony, each truth agreeing with the others.

This Science stands for us as our banker. We are relieved of all of the vicissitudes and the trials and the cares and the worry of what we term the scramble for the almighty dollar in order that we may lay it up. If a person gets this Truth into his consciousness, he knows that he is the heir of God Almighty, and he knows that all that is belongs to him. It is like the sunshine. Every person in the world can stand out and absorb the sunshine all that he can absorb, and yet the sunshine is not diminished one particle. It is so with all the supply of God Almighty. There is no such thing as lack, there is no such thing as want. The same law that enabled Jesus Christ to multiply the loaves and the fishes; the same law that enabled the prophet and the widow and her son to live for many days upon the cruse of oil and the measure of meal; the same law that supplied the manna to the children of Israel when they were going through the wilderness; the same law that led Jesus' disciple to go out and catch the fish and take the money out of his mouth and if there ever was a rule whereby God through man healed the sick, as Peter told them on the day of Pentecost, speaking of Jesus Christ, that God had through this man done many wonderful works, that same law exists today. These laws are eternal and unchangeable, and they are for you and for me to handle the same as they were for Jesus Christ, for He tells us "The works that I do ye shall do, and ye can do, and even greater, because I go to the Father."

If it is not true, Jesus Christ did not tell the truth. I do not see how or why the Christian world can deny these promises. I do not see why when they read that Jesus Christ told them that certain signs shall follow them that believe, and in no place find that they have ever been taken back,—I say I do not see why the Christian world and the Christian ministry cannot see these things, but they do not. But gradually the Truth is coming; gradually we are becoming more enlightened. The little leaven is in the dough, and it will gradually, like the stone hewn from the mountain without hands, roll on and on, until universal Truth shall fill the earth, and sickness, sin, sorrow and

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want shall be no more. Man then will be in the possession of his own, and we will all be princes in the kingdom of God Almighty Love, and have the understanding perfect, that God is all in all and through all, and all things to us are from the Father. That is what the Science means to us.

The Life-Line

"I absolutely *refuse* to see anything but good!" Think it. Say it. Mean it. Never let it go. "I absolutely refuse to see anything but *good*." No matter how cruel the trial, how keen the agony, how heart-breaking the disappointment, determine that you will cling to these words.

Oh, it seems hard, well-nigh impossible to keep to this thought in the midst of such turbulent conditions on the external plane. It seems so desperately hard to fight off discouragement—that treacherous condition that paralyzes effort and keeps you from your birthright. But do not give discouragement a foothold. Thrust the thought of it from you. Refuse to see anything but *good*.

Think of the millions of people who profess to believe in God. Do they? Do you? Do any of us thoroughly believe in the *good?* So thoroughly that we never grow impatient, doubting, despondent? But that is what it really means to *believe* in God.

Those with whom you associate may be worldly, self-seeking, superficial—utterly antagonistic to all your higher, finer aspirations. Don't despair over it. Refuse to see anything but the *good*. Take your experiences in this way as training. Some one very near and dear to you may misjudge you and cruelly misunderstand your motives. One you thought unswerving in loyalty may prove unfaithful. All your cherished ideals, plans and aspirations may seem to be crumbling into an ash-heap at your feet—but do not let go of these words. The failure is in *seeming* only.

"I absolutely *refuse* to see *anything* but *good*."

It is the golden life-line thrown out to you, struggling helplessly in the waves of despairing mortal thought. You feel the storm beating restlessly about you; your soul quakes at the sight of mountain billows, at the fierce flash of lightning, at the deafening roar of the awful tempest; you cast hopeless eyes upon the wreck of your life's ship—all, all is gone! So you wail in your despair. You are drowning! drowning! You cast up desperate hands from the waves, and lo! the life-line—"I absolutely refuse to believe in anything but *good*. All is *good*."

Cling to that golden line. It will save you. It will draw you from the wreck and ruin and disaster, and lift you safely out of all danger into a realm where storms are hushed, the waves are stilled, and your soul is bathed in sunshine and in peace.

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Why We Believe in Healing

Seven Bible Reasons for Believing in God's Power and Willingness to Heal Our Sickness

1. Healing the sick was an important part of the work of Jesus:

And Jesus went about * * * healing all manner of sickness among the people.—Matthew iv, 23.

Great multitudes followed him, and he healed them.—Matthew xix, 2; xii, 15; Luke v, 15.

And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down as his feet, and he healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing.—Matthew xv, 30, 31.

2. Jesus told the Apostles to heal the sick:

He sent them forth to preach the Kingdom of God, and to heal the sick.—Luke ix, 2.

He gave them power * * * to heal all manner of disease and all manner of sickness.—Matthew x, 1, 8.

3. The Apostles obeyed His instructions and healed the sick.

And they went throughout the villages, preaching the gospel, and healing everywhere.—Luke ix, 6.

And by the hands of the Apostles were many signs and wonders wrought among the people.—Acts v, 12.

And there came also together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.—Acts v, 16.

4. The instructions to the Apostles were intended as general instructions to all the world:

Go ye, therefore, and make disciples of all nations, * * teaching them to obey all things whatsoever I commanded you.—Matthew xxviii, 19, 20.

5. Jesus told the Seventy to heal the sick:

Into whatsoever city ye enter, and they receive you * * * heal the sick that are therein.—Luke x, 8, 9.

6. Others, also, had the power to heal the sick:

And God wrought special miracles by the hands of Paul.—Acts xix, 11.

Stephen, full of grace and power, wrought great wonders and signs among the people.—Acts vi, 8.

John said unto Him, Master, we saw one casting out devils in thy name: and we forbade him, because he followed not us. But Jesus said forbid him not: for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me.—Mark ix, 38, 39.

7. The works the Apostles did are examples for us:

Those things which ye both learned and received and heard and saw in me, these things do.—Philippians iv, 9.

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Our Religion—The Rule of Life

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

RELIGION is a difficult term to analyze, if we consider it under the different definitions that we see paraded before the world of today and of the past. But our religion is the rule of life. The question is not what religion is, but what is the rule of Life?

The tendency of the ages has been to mystify and throw mystification around that which is called religion and its exercise, reminding one of the fish that is called the devil-fish, which when attacked mystifies the water by exuding an inky fluid, so that his enemy cannot see him, and runs away in the darkness.

With us religion must be a practical, every-day rule of life. Now, there are not a thousand rules of life with us; there is one rule of life that God Almighty Law has laid out for us to follow; and if we obey that rule we follow the lines of what we term our religion, and we are successful in the affairs of life. If the young man or the young woman starting in life, as we term it, were to draw all their ways along the lines of this rule of life, they would be successful in everything they undertook, because there would be no possibility of failure. The only reason there is failure in any of the so-called avenues of human endeavor is because of the failure of the operator, as we might term it, to understand and practice the rule of life.

I am going to give a few definitions of the rule of life, explaining what the rule consists of.

First, it is a perfect realization of the oneness of things of infinite Mind, infinite Love, infinite Power, infinite Good; the realization that you, the creation, are its image and likeness. If you understand these propositions and have a perfect realization of their truth, then you are directly in touch with the divine Mind that makes you the master and enables you to control. If you want to demonstrate the rule along the affairs of life, in your business affairs, you apply it along the line of perfect truth, realizing that you are the image and likeness of infinite Good, infinite Supply, infinite Love, infinite Power, and that you are the heir to all this great storehouse unlimited; that the goods and chattels, the roses and the sunshine of omnipotence, all belong to you; you are entitled to them, and they are yours.

The only reason why anybody is not in the full possession of all these things is that they place limitations upon themselves. It is as much of a crime to be poor as it is to be sick, and it is a sin to be either; it is a lack of living up to your full opportunities, which I presume we might call sin.

We do not ordinarily know "where we are at" when we talk about sin. If we accept John Calvin's definition of sin

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it was created away back yonder before time commenced. Under this meaning, somewhere, sometime, in the future Sallie Smith will be born and fall with sin, and God Almighty will send her to hell and let her burn the rest of eternity. That is what accompanies one of the definitions of sin. Another theory is that we often involuntarily commit sin. If you take the rule as laid down by the criminal law, an action must have its guilt in the motive behind it.

But without discussing further what sin is, or our laches, which are what we might term sins of omission, what we might term in the law criminal negligence, there are certain lines of conduct, in accordance with which persons who are conducting the affairs, we will say of a street railway, or any other kind of a corporation of that character, are obliged to use certain precautions in order to save human life; and if they fail to do so, they are liable, because of their laches, although they had no motive or desire to injure or to kill anybody.

It is so with sins of omission. Jesus Christ says you have to know the Truth; and if you know the Truth it will make you free. Now, if you voluntarily or persistently close your eyes to this Truth and go stumbling along the pathway of life until you ultimately land in the grave, covered with sickness, with sorrow and with sin, so to speak, you reap as you sow; and the same law that applies to one applies to all. Each will reap exactly as he sows.

On the subject of finance, one will say, "Well, it is not for me." You tell him that, with a proper realization, affirming, throwing into the vibrations of certain fundamental truths, results will come, and he will say: "How is God going to help me? I am on a salary. How is He going to help me?" The trouble, the cause of more failures, perhaps, than any other one thing, is that those who ask, seek and knock, so to speak, are not satisfied with their asking, seeking and knocking, but they want to get on the other side, and they try, themselves, to answer that prayer to God Almighty. In other words, while asking Him for certain things, while they may ask it in a scientific way, they eliminate Him from the equation, and are going to answer it themselves, or say, "God can't do this; I am on a salary, and how is God going to help me?" or they will give some other objection, for instance, and will say, "I can't do this; you may do it, but I can't," building up stone walls before them that they are unable to get over, and the result is that they die in want.

But the man or the woman that has the gift of coming to God as a little child, knowing that what they seek, and what they ask for and what they knock for they are going to receive, and not worrying about it, always achieve success.

Our Savior said, unless you become as a little child you cannot enter the kingdom of heaven, this kingdom of harmony. Before you can come to God Almighty and receive an answer to your prayer you must possess the purity, the humility and the sincerity of childhood; and when you come in that way, all, and the affluence thereof, belongs to you, and your demonstrations are certain.

And this same rule applies to all the different lines of human endeavor. It gives you absolute and perfect health; it gives you the realization and sense at all times that you are the infinite child of God Almighty, the image and likeness of eternal Life and eternal

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Health, and that it is impossible for you to be sick; that infinite Good controls all; infinite Good is greater than all.

This belief in disease is what is destroying the world. There is no disease, and there can be none, for God Almighty Love is All, in all and through all, and there is no opposite, and there can be none. That perfect realization gives you the perfect victory over the so-called ills of life. There is no necessity for your being filled with pains and aches, and all such things, because that is the Truth that heals you.

Of course, environments have to do with these things to a certain degree, in this, that you do not always demonstrate over environments as you should. I remember one time I was on my boat away up in Maine. It was a sail boat. We wanted to go in to dinner, and were out on the ocean a good many miles. We had breeze; we always had breeze when we treated for it. That day we had a crowd of ladies and gentlemen with us who were pretty smart. They did not believe any more in this religion than Hottentots, and they all got behind, back in the boat, and they were laughing. They ridiculed my getting a breeze, or getting back to the landing, and we did not do either. Why? Because the environments were such that they downed me. I did not understand that it was they that caused the failure, and did not treat to overcome them; consequently, they neutralized my thought.

That comes under the law of the general control of all things by human thought. It is human thought that is the cause of all the deaths that occur; it is human thought that is the cause of all the diseases; it is human thought that is the cause of all misery.

Human thought must be overcome. I remember a case in this city, of which I have told you before. A lady came here from Chicago to attend a wedding. She was taken sick after she got here, and she was being treated by one of the Eddy school of healers, as good a healer as I ever knew. But it got into the newspapers that she would not have a doctor. The healer went into the room, and locked herself up in the room with the patient, and treated the patient, but the lady died in a few days. It was the opposite thought that killed her. It was too strong for the healer.

Had she shown the philosophy of the situation she would have employed a physician. I do not care what she might have done with the medicine—thrown it out of the window, or gotten rid of it in any way she chose—for the medicine did not amount to anything. But if she had employed a physician they would have said, "That woman has some sense," and that healer would have cured her. The negative thought would have been taken from the case.

One time we were telephoned, perhaps about one o'clock at night, that a child was dying. Two doctors, who were with the child at the time, said that there was no possible hope, and the father asked if we would treat the little one. We went to work and treated the child and all who were in the house. I told the man that I must know about the situation in an hour, and he telephoned me in the hour that about thirty minutes after we commenced to treat, the child apparently took a change for the better, and went to sleep. The doctors said that he had passed the crisis, and was getting along well, and the next morning he was almost entirely well.

Substantially the only treatment we gave was against fear—the fear of the

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father and the mother, and of the doctors. We did not treat for anything else, so far as I remember. That was the line of my instructions. We treated against the fears of those that were about the child. Of course, in the treatment we declared that their fears had no effect, and that the child was well. We threw that into the vibrations; you could not, of course, treat in any other way. The environment was holding the child down.

I know of another case over in New Jersey. There were three doctors in it. A man telephoned over the long-distance line and said that his wife was dying. He asked if we could not help her. We treated against the fears of the doctors and of the husband and of the nurses and of everybody around her, and the woman was substantially well the next morning.

It is fear that holds you down, and it is the environment of human thought that crushes. If you would be free, you have to know these things and know the remedy. It is that God Almighty Omnipotence is all, in all, and through all, and that human fears can have no possible effect.

Apply this rule of life in all affairs. It applies not alone to sickness, to sorrow, to poverty, but to every department of life. If you are a girl washing dishes, God Almighty Truth will help you wash the dishes right. If you are a man that makes a living by hard labor, it gives you strength and power. If you are a scholar delving into the depths of knowledge, it brightens your intelligence and enables you to do more and more along that line. In every department of life, whatever it may be, you will be a success if you follow this rule.

Ho! For Atlantic City

Free lecture course by Bishop Oliver C. Sabin, July 5th to 25th, inclusive, in the Greek Temple, Young's Million Dollar Pier, Atlantic City, N. J. All will be welcome. These lectures are absolutely free and are given for the purpose of teaching all how to heal. Students who pass a satisfactory examination may receive a diploma, the same as if they had been taught in Washington.

Heaven is at present now as it ever will be. God is here in His magnificence to-day, as He is in the courts of the angels. We must not dream of, postponing our heaven. We must prepare to enter it now by loyal service to God every instant.—*W. H. Channing.*

How often a truth is brought home to us through the most unexpected sources, for God is no respecter of persons, and reveals himself to us in the high, and in the low, in the great and in the small, for he is the LIFE in the atom, and in the star.—*Ruth.*

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Masterful Man

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THERE seems to be in every condition of existence what we may term the positive and negative. We have the positive and negative, the south and north pole. We have light and we have darkness; we have want and we have supply; and in all conditions the negative is always false. Truth and falsehood, harmony and inharmony, whatever the condition, the negative is false, because God is the Omnipotent Good—is the All in All.

If you take these opposites and run them through you will see that I am right exactly, and that they are nothing. Light is the real. You can take a light and carry it around; it is something. Darkness is the absence of light, seemingly. You can't take a lantern and carry a bundle of darkness around. Truth is the real; falsehood is nothing, because if you touch it with the Truth it is nothing; it has vanished; it is annihilated, so to speak.

So, in the creation of man. God made man the positive, He said: "Let us make man in our image and after our likeness; let us give him power and give him dominion over the earth and the things that are on the earth, and over the seas and all things that are in the seas; over the firmament and all that is; let us give him power and dominion." He did create man; he created him male and female, and thus endowed him with this wonderful dominion.

Somebody created the opposite, or attempted to foist it upon a credulous world; and that the effort has been too successful I am sorry to say.

First man was made alone; and after all creation had passed before Adam in a panorama, as it were, he gave names to everything. But he did not find any woman, and there, for the first time, Omnipotence, Omniscience, All Wisdom, never changeable, found out that it was not good for man to live alone. So He concluded he would make him a helpmeet, and they made him one out of one of his ribs, and put the pair into a garden. Now the command was, "You must not eat of a certain fruit—the rest is all yours," knowing that if it was the last thing on earth they ever expected to get, they would eat that which was forbidden. A great many allegories and comical legends have been written on this subject of obtaining that to which you have no right. In one of the stories of the Arabian Nights it is told that Bluebeard's wife might unlock every door in the house but one, and that no other restriction was placed upon her; and yet, after her husband had been gone but a little while, she unlocked the prohibited door, and by that action threw herself back into a condition of misery.

After they ate the fruit of this wonderful tree, which this woman God gave to man persuaded Adam to eat, he and Eve suddenly found out that they were

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naked, and they made garments out of fig leaves and hid themselves. Infinite Mind—God—was walking down through this garden, and He cried out: "Adam, where art thou?" If God knew all, did He not know where Adam was? If He knew where Adam was, was he talking through His hat? Don't you see the absurdity?

Now, He told the woman to go forth and have children in pain and sorrow. He said, "You shall be the servant of man, the drudge," as he might have called her in those plain words; and in every country that reads this story and believes it, and wherever that story has been taught, and wherever that story is believed, in the degree that it is made real, in that degree woman has always been the football of circumstances, the football of conditions, because of that curse put upon her by Infinite Love.

Man was to gather his crops thereafter in briers, amid the briers and weeds; and by the sweat of his face he was further to earn his living, thus placing limitations upon that which God Almighty had created. He created them male and female, giving them all without limitation. In other words, the negative was applied.

In the first creation man was given all without limitation. Male and female created He them, and the evening and the morning were the sixth day, and on the seventh day He rested. This story of the second creation is false; and wherever it has been believed, wherever it is believed, if you go to a believer in that story and talk to him about the dominion of man, and of his power, and of his greatness, he will tell you, "It is not for me; you who have climbed this ladder of spirituality can do it, but I can't," standing ready, if we might use the expression, to blackball himself from every beneficial condition that he may aspire to.

You either have power and dominion, or the statement of your charter rights as given you by that Bible is false. If you have that power and dominion, it is from God Almighty, and is omnipotent, and there is no limitation of it; and, as our Savior tells us, "The works that I do you shall do also." Only those who recognize the God-given power and the God-given dominion can stand erect, hold up their heads, and say: "I am a man."

These poor people who are dodging through the world to escape fire and brimstone hereafter, who are filled with fears of poverty, fears of want, fears of sorrow, fears of catastrophe; that class of people are in a condition of abject slavery, more complete than any physical slavery that ever existed in the world and put chains upon the limbs of humanity.

Only those are free who realize what Jesus said when He told them that this kingdom of God is within you. Only those are free who are self-poised upon the eternal truth, as Jesus Christ said: "You shall know this Truth and it shall make you free."

Now, this is the doctrine of man's dominion—the mighty man that God Almighty created. Male and female created He them; and wherever you find men or women self-poised in this eternal truth, you find them overflowing with health, their minds broad and brilliant, their environments pleasant and happy, their coffers filled with the necessities of life. All is peace and harmony to those who believe and know the Truth.

It is only those who, by their self-limitations, or to whom through these years

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of limitation the thought that they are nobody has become a second nature, that are suffering in this world, because heaven is here if we have the truth, if we want it.

You will not get into heaven any more after you quit breathing than you are now, not one particle. You will wake up on the other side of the veil and find yourself bowed down with the same sins. You have to work yourself out; work out your own salvation through the knowledge of the Truth. I don't care whether it is on this side or the other side of the so-called veil, it is the Truth, and the Truth alone, that will redeem; it is the Truth that makes you a man—a mighty man, a masterful man.

If I should go into the details of some of these mighty successes which it gives to us, we could show wonderful, wonderful results. But one thing I want to urge upon you as readers and hearers, that you always remember to give God the glory. Remember that. Never find yourself alongside of the thought of Nebuchadnezzar. He went out on the walls at Babylon—wonderful walls, hanging gardens, one of the seven wonders of the world at that time—and after surveying it all over he said: "Look at the mighty Babylon I have builded." Now, you are not building Babylons. God Almighty working through you gives you the power and the dominion, and the very minute that you claim credit for this you are cast out, driven out from your high station. Remember that God is the one from whom we receive all good and perfect gifts.

On the day of Pentecost Peter was telling the assembled thousands about Jesus Christ, and he made the remark that God did through this man many wonderful works. Jesus said that He would go away and then "If you believe in me you shall do the works that I have done, and even greater, because I go to the Father." But it is God working through man. If we heal the sick it is God working through us. God is the healer. It matters not where the patient may be. He may be in California, or in Africa, or right under your own hands. The principle is the same, and the power comes from God Almighty; and you are a success or you are a failure in the degree that you realize, follow and adopt this thought, that God is Omnipotent and all in all.

Now, this masterful man, through this great Truth, has the power to control absolutely everything. The ones who believe in this Truth control in their business affairs. You never saw a thorough Scientist in your life, nor never will, a thorough believer, that ever was in want—never. It is impossible. We are pinched in our consciousness, or we have a latent fear of future want, or we have something that fills our souls with doubt, or else when pay day comes we draw our checks and God Almighty sees that the money is in the bank. You can have it either way you want—place limitations or no limitations upon yourselves.

I recently was telling an incident in one of my lectures of a wonderful supply of money that came to my son one morning when we wanted to pay off a paper bill. A lady came to me and said: "Didn't you send him a check for that money?" The fact is they cannot believe that God does these things. It seems to be too good. I used to feel as though this religion was too good to be true. But if the time ever existed that you could catch a fish and pull money from his mouth, that law exists today. If the time ever was when Jesus

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Christ could multiply the loaves and the fishes and feed the thousands upon thousands, that law exists today. If the time ever was that the ravens fed the prophet, or the cruse of oil and the measure of meal lasted many days, the same laws under which these things occurred exist today, and are applicable today, because omnipotent God never changes. From all eternity, no beginning, no ending, universal Truth, universal law has been the same, and always will be, because, logically and philosophically, it can be no other way. A truth existing today cannot be a falsehood tomorrow.

Truth being from all eternity can't change. It is as utterly impossible to change the Truth as it is to pluck a dark streak from the sunbeam, or turn the white light of God Almighty's sun into darkness. It can't be done. Philosophically and logically it can't be done. Therefore, take the laws as they are, believe them, know the Truth, and the Truth will demonstrate itself.

There is not a person within the sound of my voice or who may read this lecture, a person of ordinary intelligence and honesty, but that can heal the sick within three months, if he will study. But no person who is on the face of the earth now, or ever will be, can heal the sick, or do anything else like it, unless he believes—unless he studies.

This religion that comes down through the roof, as we older ones used to get it in camp meetings out West and down South, has passed away. It is a relic of barbarism that does not belong to an age of civilization. The only religion is a religion of knowledge.

I remember the story of an old preacher who was holding a debate in central Illinois in the early days with what was called a Universalist. We thought it was very smart. He said: "I know this religion is true, because I feel it in here." The man got up and replied. He said that he had nothing to say when a man carried his religion down under his jacket.

He had nothing to say about such religion as that, because he could not reach it; but the only religion that he believed in was a religion of intelligence —a religion of knowledge. Of course, we all thought that he was a heathen, and worse than a heathen. But he was right.

This emotional religion is absurd. Dr. Brooks, of St. Louis, in one of his books makes use of it in a very sensible way. He was a very eminent Presbyterian, of world-wide reputation. He said, "You have to learn your lesson first, and then you will be happy;" but don't expect to be happy before you know this Truth.

This religion that we have makes us happy. It gives everything on the face of the earth that we want. We have health; we have harmony; we have happiness; we have no jar coming, no fear. Our happiness comes from the knowledge of the omnipotence of God Almighty; that God Almighty power sustains us; that God Almighty Love covers us; that God Almighty wisdom leads us and ours, and that under the broad canopy of universal omnipotence we live, move and have our beings, and that the same blood that flows through my veins flows through yours; the same life that animates me dominates you. Wherever on the face of the earth, or in all the phenomena of existence above, we see this Life, it is God Almighty manifest, because God is Life.

Now, it is not that God has life like you or I. Take this so-called life from us and we are what is termed dead.

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But suppose the Creator was merely alive, had life, and that life was taken out of Him, He would be a dead God, would He not? Don't you see Life would be greater than God, and God would be dependent upon Life? But God is not dependent on life, because God is Life; and wherever we see Life manifested, whether it be in the flowing river, the budding plant, or the mighty oak, the bird, or the fish, wild beast, or man, everywhere this omnipotent Life—God—is manifest.

So we understand and know how it is that God is within you and you are within God. Omnipresent Life fills not only this room and this city, and this world, but it fills the entire universe; it is universal, omnipotent Life, and we do live, move and have our beings in it. It is this realization of this great Truth, omnipotent Life, that fills us; that makes us strong; that makes us mighty; that makes us prosperous; that makes us happy; it is the knowledge of this universal Truth. We believe in no limitations whatever against us, and that gives us freedom, as our Savior said it would.

Don't Make Excuses

WILLIAM E. TOWNE

GOOD excuses have kept back many a man from realizing a prosperous career. Once you get the excuse-making habit formed, you might as well have a ball and chain attached to your neck, so far as your prospects for rising to the top are concerned.

There are two kinds of excuses which keep a clerk in the business world occupying a clerk's position when he is capable (*has it in him*) to be something better if he only *would*. The first class of excuses are the ones *he makes to himself*. These are often as enervating, subtle and death-dealing as the nasty cigarette.

A clerk sees a piece of work which he knows *ought* to be done today. He *knows* that the best interests of the business require that this work should not be put off until tomorrow. But he has not yet reached a point where he *realizes* that his employer's interests are identical with his own, and perhaps he was out late last night and feels a lack of ambition today. So he excuses himself from doing the work on the ground that "the boss" didn't tell him to do it *today*. After soothing his conscience with this specious mental dope, he puts in his spare time reading about the way Slobett knocked out Casey in 21 rounds. Several days later when the neglected work comes under the eye of "the boss" our clerk is asked why he did not do it, and he then repeats his stereotyped excuse that he wasn't "told" to do it. For such a one the gateway to success is always barred.

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This brings us to the second kind of excuses—those made to one's employer. Of the two this latter kind of excuse is less injurious to the clerk's chance of advancement. When he excuses *himself* from doing *obviously* important work, *he instills into his own mind a subtle mental poison, a don't-care-a-hang essence that breeds lack of backbone, lack of concentration, lack of continuity and application.* He weakens and incapacitates himself far more when he excuses himself to himself, because he will then often allow his mind to dwell on excuses so weak that he would never dream of giving them verbal utterance in the presence of his employer.

And when he has once *set* the mental habit of excusing himself, he goes on and on binding the fetters which will forever hold him back from any rise. It is now only a short step to finding good excuses for not doing what he *has* been told to do. Then a little further along on the same line it will be strange indeed if he does not land himself on the boot-toe that elevates the incompetents and deposits them outside in the cold world.

Shun excuses.

Do your work so that they will seldom or never be necessary. Above all, avoid making excuses for yourself to yourself. Fill your mind with mental images of a work *thoroughly done.* Don't picture yourself as a *shirk* by excusing yourself from doing needed work simply because you haven't had explicit orders concerning it. Use your best mental powers to discover what needs doing, and then DO IT.

There is a mighty power in auto-suggestion. If you make excuses to yourself for not doing this, that and the other thing, you set your mind to growing in the direction of weakness and incompetence.

Make up your mind that you will accomplish in a thorough and capable manner what needs to be accomplished and STICK to it until you succeed.

Only by such a course are we able to

"Build up the ladder by which we rise
From the lowly earth to the vaulted skies."

When one accepts that God is Love, and God is omnipresent, then all spaces imagined or imaginable are but spaces in name, for he knows that Love is there, and feels the peace and joy of that knowledge.

Then soul will not have to pass through difficult and terrorizing mental states.

Then soul will grow in gladness, in peace, in the glory of Love.

"He who hath made thee whole
Will heal thee day by day;
He who hath spoken to thy soul
Hath many things to say.
He who hath gently taught
Yet more will make thee know;
He who wondrously hath wrought,
Yet greater things will show.
He loveth always, faileth never;
So rest on him, to-day, forever."

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Knowledge Requisite to Success

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

KNOWLEDGE is the requisite to success. If we take this in general way we find that all great improvements in every avenue of human endeavor have come from those who have studied and gone to the bottom of things. The old saying is that a man never succeeds who does not go crazy over an idea. It is similar to the saying that is known among lawyers, "Beware of the one-book man." For instance, let a lawyer have the works of Blackstone on the tip of his tongue, and he is an awfully good lawyer. The religionist who has the Bible right at his tongue's end is a very good religionist. So the men who have studied along any particular line until they have mastered the thought, so to speak, succeed.

Galileo followed after the teachings of a German student—Kepler. He accepted the idea of the revolution of the earth and that the earth was not flat. He followed it up and they imprisoned him, and as they were releasing him from imprisonment because of his recantation of this heretical idea, he said, sub rosa: "The world will still continue to revolve." We have proved that by later evidence, so that now a person who would hold that the world is flat would be considered almost, if not quite, a fool.

Columbus, following the same line, mastered the thought that he could go round the world, and by the mastery of that thought and following along that line the great continent of America was discovered.

Of course, time will not permit me to discuss, or even to name all of, even the most wonderful of, the wonderful inventions. Always the great discoveries have been made by men who made it their object point in life to study and master the knowledge of underlying principles.

And here is a singular thing which I will mention in passing. These reformers have always had their enemies. There are a set of creatures who hang upon the wheels of progress. Morse had the greatest difficulty to get a small appropriation in order to establish a telegraph line between Baltimore and Washington, the wiseacres in Congress not believing in it; and yet we have telegraph lines now over the lands and under the seas, all over the world—everywhere—keeping up constant communication between all parts of the world—surely all parts of the civilized world.

When Cyrus W. Field conceived the idea of a submarine telegraph he was met with opposition of the bitterest kind. Marconi's wireless telegraph scheme was sneered at. So it has always been in the world's history. Galileo was imprisoned. Columbus was buffeted from one court to another, and only by the munificence of a woman was he ever able to make the trial and discovery.

Jesus Christ came teaching a wonderful philosophy—one that brought the

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kingdom of God nigh unto them—and He proved his words by the signs that follow; and they rewarded Him by crucifying Him.

While the day of crucifixion, the physical crucifixion, has passed away, the mental crucifixion is still here, in as varied forms as it ever was in the history of the world. Here is this man Peary, returned from his arduous trip to the north pole. Nobody who reads of the sufferings he has undergone can form the slightest idea of what that man has gone through. Storms much worse than you ever dreamed of were his daily and hourly companions almost for weeks at a time as he shoved on towards this ignis fatuus, so to speak. He comes back, and you find some little men, some of them in Congress, I am sorry to say, who are so afraid that they will be generous and do something white, that they are making themselves the laughing stock of the generations to come and the contempt of history by their contemptible talk against Peary.

Take our thought. Mark you, I do not claim to be free of criticism, because when this thought was first told to me I had nothing but contempt for it. I was first skeptical, and after I studied it and saw its environments there was a contempt grew into my mind for some reason or another, and I did not believe that God Almighty had anything to do with it at all. But I determined to study and find out how they had deluded this follower of mine, this young man who was working for us, who had told me how he had been healed, and in that research the Truth came to me, that God Almighty does through man heal the sick, and understood and knew that it was really true. When it came to me in its fullness my heart was filled with love and gratitude that I had been permitted to live long enough to see and feel the effects of this wonderful renaissance of the Truth. I supposed that all my friends would only be too happy to rush to it and thank God that the Truth had been discovered, and that man no longer need be a slave, but might be free. The first one whom I went to see was a minister, a friend who had been raised with me from a boy. We had been in the army together. I told him of the wonderful healing that I knew had come under my observation. After I had talked with him two or three hours he made this remark: "Oh, you know when we were raised we did not believe any such thing as that." He never did believe it, and he does not believe it today. Still his mind is sealed. I went to my particular friend, the leading minister of the Methodist Episcopal church in this city, and told him what I had seen and what I knew about it. I finally said: "Go with me to any of your sick parishioners; God Almighty will heal them right before your eyes. I will go with you; I will do the praying, and I know God will manifest this Truth." He said: "Colonel, I would not believe it if I saw it with my own eyes."

Can we blame people? We cannot say that those people are dishonest, because that would be the grossest kind of absurdity and a libel upon human nature. Take these great money monarchs, like Carnegie and Rockefeller, and see what they are doing for the world, giving their money forth by the millions and the hundreds of millions for the uplifting of the race. Is it to be supposed that if they believed this Truth they would not advance and push it? But they do not believe it, and they can't believe it.

It seems to me sometimes as though

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the world thinks it too good to be true, but gradually, with all great reforms in the world heretofore, as a rule, this reform is spreading, and as the knowledge becomes more and more circulated, the stronger and stronger becomes the work in which we are engaged. Some churches have taken our ideas of advancement along some lines, and others along different lines. So far as this Evangelical church is concerned, we have made it our endeavor from the very first start to circulate this Truth, get it into the hands of the people, and then let it do its own work. I have no doubt that there are at least 4,000 students in the city of Washington today taught through the efforts of this church, and that substantially they all heal the sick. Sometimes I think we are making a mistake, though I do not know where it is. We have never tried to cement them into a class, coherent, by making them link together, but it looks to me as though if a person had this love in his heart that that would be the result, as surely as that the water flows on in its course to the sea.

But it does not always seem to be so. You will find them scattered. I received a letter not long ago from a man who complained that our teaching was always the same, and that I ought to diversify the teaching, give more of a variety. Now I ask: How are you going to do it? There are certain philosophical rules that have to be followed, and which, if followed, heal the sick. But if you inject into this great work an error you destroy the effects of the real Truth.

Suppose, for instance, I should say to a mathematician, "Your work tires me; it fatigues me; you always say two and two make four. Now why don't you vary that and say two and two make five and figure along that line;" true, you would have a variation, but the superstructure that you would build upon such a foundation would not last, and you never would have the Truth, and you never could demonstrate anything along that line.

This Science is exact; it is as exact as mathematics or chemistry. You have got to have clear environments, and certain results will follow certain realizations, philosophically laid down. If you make your statements correct and your affirmations correct, with proper environments, you are just as sure of certain results as you are when you add up the sum of two and two and it is four.

But if you inject two and two and make it five every once in a while and throw in the multiplication here and there, you build a structure—you may call it Vendantaism, or you may call it what you will; the world is as full of them today as it has been for thousands of years—you will find the error and its results all along.

I got a letter last night from a man stating that his wife had been studying this kind and that kind of something; that her mind had got wobbly and that it was slipping away from her. The study that she had been pursuing was telepathy and spiritualism. I am not here to talk about anything or anybody, but I tell you there is only one road. Hew to the line, be true to your Science, and you're a winner; and while they may complain that we have not variety enough; that we have not large churches, and are not howling for people's money every day in the year, when it comes down to the genuine demonstrations, the students of this church have no peers on the face of the earth—none.

When I was with that other church

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the question always that broke them into two was: "Can you heal bones, broken bones?" At this we all threw up our hands. Broken bones had never been healed, so far as I had heard of, except in one instance. There was a man in one of the Wednesday evening meetings who had given an account of a broken bone that was wonderfully healed, and that was the first we ever heard of any such, as we discussed it.

We took the position and the statement to be this: If God Almighty is the healer, He will heal everything; if He is not the healer, then we are a crowd of fakes, and the proposition was false because it was not susceptible of self-demonstration. If Infinite Power is limited, then it is not Infinite Power; and we threw upon our banners that all diseases were healable. We have cured broken bones in innumerable instances, and cirrhosis of the liver, which is the liver turning to stone, as I understand it, in one or two cases. We are just now healing a man in India of the deadly disease known by the name of beri beri. Cancers, consumption and every conceivable kind of so-called unhealable disease in their various and worst forms are being healed by our students everywhere all over the world by the demonstration and proper application of this Science.

It does not belong to me any more than the science of philosophy belongs to me; any more than the science of mathematics belongs to me, or the science of chemistry. If I succeed in healing things that others can't heal, it is because I have studied my lesson and have more knowledge; but it is within the power of every one of us to stand the equal of any other upon this platform. Each and every one of us has the same power, if we will only apply ourselves. It is knowledge and not personality. I have urged this thought upon my students from the time that I commenced until now, and I expect to continue it. It belongs to you, the responsibility is with you, and if you will you may. But if you throw up your hands and say, "I can't do it; you may do it, but I can't do it," you are placing limitations upon yourself; you are destroying your power, because you deny the power that belongs to you.

Now, the question is: Are we doing right in throwing broadcast this great Truth? We say we are, because God Almighty is blessing us in a wonderful degree. Little societies are meeting today, reading our books and our lectures that are published in THE NEWS LETTER and in volumes, and reading the Bible. Many of them have their own lectures now—meeting like this society here, many of them in much more humble circumstances. I suppose there are thousands of them meeting today. I hear from them everywhere, in all parts of the world. The leaven is working, and the Truth is being scattered.

There are now two or three magazines aside from ours. One is published not very frequently. I think it is only published once in three months. I think it is in Calcutta, India. The editor wrote to me asking if he could use my writings. I told him certainly, and he sends the doctrine to us just as pure as it is enunciated here. I have no reason to complain, and I don't complain of the doctrine that he teaches, because it is the same that we have here, and he is giving it out.

Down in South Africa they have had great controversies in the newspapers in regard to healing along the lines of this metaphysical thought. I was given the

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position of the head devil in the whole mess by a minister there because God healed a woman of a cancer in one night who the doctors said could not live, and who the doctors declared would be dead the next morning, whereas the next morning she was well. This was in June. This kind of stulified them for a while, but by September they got their courage up, and walked into me and Mrs. Eddy and the whole business, but I was given the first position in this religion of iniquity.

The preachers can't stand it. You can't blame them. Why? They can't heal the sick, and is it to be hoped that I, a lawyer, can teach them how to heal the sick, when they have studied theology all their lives and can't do it?

There was a very excellent man here in this city—I could name his name, but I will not—a minister of one of the churches, who belonged to a certain society. I cannot give the exact name of it, but the society was organized for the purpose of investigating new religious thought. That was what it meant. In one of our meetings we spoke of a woman that had been healed here in Washington. He wrote me a letter and wanted to know if he could come and see me. He wanted to find out about these cases and learn if they were true or not. I told him that I would investigate, and if the ladies had no objection I would be only too glad to take him and introduce him to them. I talked with them by 'phone, and they said they would be very glad to give him the information and would be pleased to see us at any time. I told him that I would either go with him or give him a letter of introduction, so that he would have no embarrassing environment. That was fair. I had not gotten through talking with him when he had a bad turn of dyspepsia. I left him and went on my summer vacation, and was gone some two or three months, and came back. I had not been back long until he came to see me. "Now," he said, "I am ready to take this right up," and I gave him some books to read. The editor of one of the daily papers was to give us a reporter to go round and take the evidence and prove up whether or not a cancer had been healed in ten minutes; prove up whether or not one woman had been in one of these departments until she was nearly dead, so much so that they had to have screens in front or her, so that she could go back and lie down during the office hours, and was healed. That was to be proved by testimony. He was to let me know. Everything apparently was satisfactory between us, and I never heard of him till about a year afterward, when the wave went over him, and he sank to rise no more—dead.

He would not take this Science to help him pull himself out of the hole. I told him: "I will help you out, pull you out and make you well, if you want to be well. This God Truth is enough to heal you and everybody else." He would not try, and the wave went over him, and that was the end.

You can't accuse these people of being dishonest, because they are not. I know when I was first healed of any kind of an ailment I got up several reasons why it got well itself. I had rheumatism in the wrist, that I had had ever since I had been in the army, back in '62 and '63. I got up an excuse why that was healed. But the healer kept on working on me, healing this and healing that, until my thick mind had to be convinced. A lawyer you can convince

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with testimony; but the average people you can't. You can convince them whether a man stole a horse or committed murder all right, but when you go to tackle their religious prejudices they are illiberal; they are so set in their ideas that everything passes from them just like water from a duck's back, and has no possible effect on them. If every person in this house would get up and swear that they saw a person that was dying with cancer, rheumatism, or something that they could see, in its most terrific form, and that a healer had healed it in five minutes or ten minutes, they would know that it got well itself, or in some other way. That is what this Methodist preacher said. He would not believe it if he saw it with his own eyes.

So we must have the broadest charity; we must not blame them; we must not be discouraged, but must continue to advance the work; scatter this Truth; let it go out. If you can do but five cents a day, you ought to do that. There is one avenue, one thing that the world has not gotten up to the idea, that giving does not impoverish. He who gives liberally receives in proportion. But you say: "How is it going to help me; I am on a salary?" You are trying to do God's part of it, but I can't go into that today. Do what you can, and be doing it all the time, and, as sure as Truth is true, and God Almighty is, is it written, "As you sow so shall you reap."

The Soul Consoled by God

The most beautiful of altars is the soul of an unhappy creature, consoled, thanking God.—Victor Hugo.

The prayer of gratitude of the pardoned sinner is so sweet and fervent and beautiful that it reaches all parts of both earth and heaven.

It is then we see a soul, consoled, thanking God. "A soul in the state of grace is beautiful beyond expression; it is a brilliant image of God Himself; the Holy Ghost animates it."

If the Master, our Savior, fasted, prayed and wept, why should not we mortals do the same? A sincere sorrow for our sins and a complete surrender to God and Christ, and earnest and sincere fervent prayers to live the Christ-life, will carry us to God's arms.

Do not defer giving yourself completely up to God. This day, this hour, this very minute is the time! The Voice constantly calls and urges us to repentance, because it is man's only consolation. Be cautious to not delay carrying your sins to God and Christ and the Holy Spirit. "We cannot be too careful and cautious where immediate and eternal bliss is at stake."

The consoling power of God, after repentance and surrender, comes as the complete bliss after the death of the old and the birth of the new life in us. It is Divine Grace; the beginning of the new and beautiful life; the soul consoled by God.

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The One Thing We Absolutely Know

FLORENCE WILLARD DAY in "Nautilus"

THE one thing that I know absolutely is that I am. I am before I think or act. So, if I take that truth as a premise to start with in all my reasoning, my conclusions must be correct. It is the rock of truth, the sure foundation upon which to build, and the structure which is built upon that foundation will stand the test however strong the force brought to bear upon it.

The spiritual Ego cannot be destroyed. It is unchangeable, indestructible, eternal, and when one has awakened to the consciousness of this, the true self, he has entered into eternal life—the well of water springing up into everlasting life. Jesus said unto the woman of Samaria, when she came to the well of Jacob to draw water, "Whosoever drinketh of this water," that is, material water which is taken in externally, "shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be *in him* a *well* of water springing up into everlasting life." He said, also, upon another occasion: "I am the door; by me, if any man enter in, he shall be saved, and shall go in and out and find pasture."

So, by turning the attention to the "I," the inmost center of us all, the one thing that we are positively sure of, we may find the entrance into the depths of our being, where all truth abides in its original purity, and draw upon the infinite supply at will. "I am the way, the truth and the life." "No man cometh unto the Father but through me," a true self. "If ye had known me, ye would have known my Father also. He that hath seen me," that is, has become able to perceive his true self—has found his own true I or Ego, "hath seen the Father," for "I and the Father are one." "Believest thou not that I am in the Father and the Father in me?" "The words that I speak unto you I speak not of myself," the self that *you* think I am, the human self or personality, "but the *Father* that dwelleth in me, *He* doeth the works. Believe me that I am in the Father and the Father in me; or else believe me for the very *works' sake.*" That is, if you cannot perceive this great truth as yet, take notice of the work that I do and the results attained and judge from that; take it on faith until you come into knowledge of it yourselves through the development of your understanding or spiritual perception. "Verily, verily, I *say* unto you, He that *believeth* on me, the works that I do shall he do also; and greater works than these shall he do, because *I* go unto my Father." That is, I shall cease working among you *objectively,* but will help you *subjectively* to do even *greater* works than these that you see *me* do. "*Whatsoever* ye shall ask in *my name* that will I do, that the Father may be glorified in the Son." If you will call upon me, I will respond and help you, so that the Father may be more perfectly manifested through you

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in power and glory. "If ye shall ask anything in my name"—the name of the I Am or Christ—"I will do it."

Jesus attained to great knowledge and power to accomplish whatever He willed to do through having come into the perception of His true spiritual nature and His unity with Infinite Being, Spirit Universal, which He called the Father, and the way to quicken and call forth into manifestation from that fountain of latent energy, intelligence and power, anything He desired by means of the creative word and receptivity to the Spirit. So he said, "It is the Father within me that doeth the works." The intelligent life within invoked and sent forth upon the desired mission.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." Faith is intuitive perception of the truth—spiritual insight—and if there be just the least little grain of such perception of the reality of your true being and the power of the word, spoken confidently and positively in that consciousness, mighty will be the results in manifestation. Mountains of difficulties in the way of false creations can be removed into the sea of nothingness, the ocean of cosmic substance, formless being, to be re-formed into more harmonious expression through right thinking; for nothing is ever lost or destroyed, but all is changed into new forces and combinations as the consciousness changes.

The nearer the truth we get in consciousness, the more perfect will be the expression, for that which is taken into the consciousness works out in expression. When there is truth only in consciousness, there will be freedom from all inharmonious conditions. "Ye shall know the truth and the truth shall make you free." So the constant endeavor should be to find the truth in order that we may be freed from those conditions.

In view of the fact that self-realization is the only true way or avenue to union with the universal Spirit, the source of all knowledge and power, and that such wonderful results can be achieved through the consciousness of the truth about the self, it is of the utmost importance that the necessary attention be given to the subject and every means employed which will enable one to become conscious of this fundamental truth, and obtain the knowledge so essential to one's own well-being and usefulness as well as to one's fellow-beings and the world at large.

In order to become aware of anything, it is necessary to give attention to the subject which one desires to obtain knowledge about or to become conscious of. When the attention is perfectly under control so that it is held unwaveringly upon the subject under consideration, for a sufficient length of time, the truth contained within it will be revealed to the consciousness; hence, to find the true self and the truth about self, the attention should be placed where the knowledge is to be found and the practice persisted in until results are obtained.

The following exercise, if faithfully practiced, will enable one eventually to realize the truth and become aware of his true spiritual nature and unity with God.

Sit quietly in some suitable place and concentrate the attention upon the innermost self—the I Am, with the desire for self-realization. In due time, the point of equilibrium will be found

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through which is the entrance into the secret place of the Most High, where the hidden treasures of truth will be revealed to you and you will find your true center in Absolute Being and conscious realization of your unity with it.

Then will be realized the "peace which passeth understanding." You will know the truth which will make you free and be established upon the everlasting rock of your true spiritual being.

The structure built upon that sure and firm foundation will not be moved by any mental or physic waves that may beat against it, nor by any of the changing conditions on the material plane. Resting in the consciousness of eternal life and the reality of being, one will not be disturbed by anything and will maintain an attitude of poise and serenity at all times no matter what the experiences may be.

"And the rain descended, and the floods came, and the winds blew, and beat upon that house and it fell not; for it was founded upon a rock."

Thinking

"Thinking I can't do reasonable and right things is defeat in itself. The only remedy is that as a reasonable being I may change my thinking, for I never do what I cannot do, at least, until I change my thinking. God has laws for every thought as well as laws for the body. These laws are also settled and fixed. With all intelligent beings thought precedes action. Action is the result of thinking on some certain line. Motive and desire for doing a thing and methods for its doing, are things that precede all doing of a thing. When in this domain of our thought-world it appears to us impossible that we can do a thing, our reason hinders us from making useless attempt. So that as a rule when we think we cannot, we do not. It is in this field we need thought-help. In religion this largely comes from the Holy Spirit. It is not unfair to say that the reason why many have done what others have not, is that they are in that place where they are more sensitive to the voice of the Spirit than others. They are also likely to be in a condition of mind where they are willing to obey the voice of the Spirit. Why should the Spirit keep telling a man what to do when the man has settled in his mind he will not do it? It is the office and work of the Holy Spirit to reveal and inspire. Of myself I may think I cannot. With the aid of a Divine Suggester of a way, and an Inspirer of my abilities, I may be able to do all things that God ever wants me to do, or to be what he wants me to be."—*Christian Witness.*

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Hope

C. B. G.

The religion of Jesus Christ is the only one which holds out hope of life everlasting to humanity. The great distinguishing characteristics of His religion is Hope, which is the anchor of the soul, "Sure and Steadfast and enters into that within the *vale*." The accepted meaning and use of the word hope teaches us to look forward to and expect something that is good. No one hopes for things evil, but for things we believe to be desirable. Look at it from any view point we will see that it is one of the essential elements of human life. It is the great vitalizing faculty of the mind. It is that which gives inspiration, and strength, and courage, and energy, to do and dare the greatest things that have ever been achieved by any human being. When the days are dark and long, when the nights grow weary and black with error's sable mantle, shutting out the light of God's great truths, hope smiles the darkness into day, and weakness into strength, by whispering into the listening ear of love, "Weeping may endure for a season, but joy cometh in the morning." When fear and unbelief lay the palsying hand of affliction upon the body and fill the mortal mind with a belief of disease that makes its helpless victim quake with fear and tremble with all the imaginary evils and pains of the decalogue, Hope, glorious Hope, speaks with a voice from the skies and in tones clear and strong, saying, "Fear not, it is your Father's pleasure to give you the kingdom; I am with you and ye are His image, and no evil shall betide thee." Hope is the line which divides man from the lower animal. Man can hope, but it is a something which other animals can not do. It is the power which fills all life with beauty and makes it throb and pulse with Divine energy. It fills the humble home with the same brightness and light which beautifies the palace; it is the power which permeates the world with good, music and beauty. Destroy hope and you destroy man. Hope is the standard of differentiating between men—you can not put a great hope in a little soul, it would burst the little soul. Some men have destroyed their ability to hope for great things by desiring the material and temporal. They are of the earth earthy. Such men do not live in the highest and best sense. Music and beauty are dull to such a man's ear. The deep sweet blue sky with its bright blazing stars, immortal types of hope, have no charm for his short vision. Love is a theme that has no allurements for his heart. Words of praise of God or man never fall from his tongue. Great enterprises for the good of the race never stir his brain. Great achievements for the uplifting of humanity make no appeal to his soul. "He hath no hope that becomes or is worthy of the real man." If we keep our face continually bathed in hope's bright light it will, like the sun, cast the ghostly images and shadows of error's night and fear's superstition behind us, and they will not darken our

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pathways. Hope clothes our spirit with the garments that are fair as the moon, clear as the sun and brilliant and glorious as the love of God and is an armor that the combined forces of sin can not penetrate. The members of the Evangelical Christian Science church have within their hearts a hope that is big with immortality, and that rises from the depths of error's night like some splendid sun from the depths of chaos; and with its bars and rays and beams of light pours its fair splendor upon the unused eyes of men, who sit in the darkness of fear. This church sends its unnumbered thousands to truths printed and spoken to go forth like rays of light from the throne of God into every nation on the face of the earth, and upon the isles of the sea, carrying hope to those who have sat in despair and been bound by error's chain to disease of the body, mind and soul. With the life of Jesus Christ as the great wayshower and model, after which this church copies, in His name it speaks as a brother to a brother, saying, "Like as a father pities his children so the Lord pities them that love Him." "If ye being evil know how to give good gifts unto your children, how much more would your Heavenly Father give all good things unto them that ask Him." Hope answers, "As much more as God is greater than man, as He is wiser than man, as He is better than man, as He is more lovely and powerful than man." If ye then would not rejoice in seeing your children afflicted with pains of body that torture them almost into distraction, and with fearful forebodings of mind, with deep griefs of the heart, how can you imagine that your Father in Heaven could be pleased thus to see His children suffer. Hope is the soul's bright morning star, the rising sun, the bow of promise that spans the vaulted sky. It sees the smile from the radiant face of love, it hears the words that fall from the lips of our Father in Heaven when He says, "Fear not, I will be with thee." "Hope in Me, for I shall give unto thee the desire of thy heart." Hope looks out on the world and with a clear undimmed eye sees down the corridors of time to the glad hour when a knowledge of the Lord shall cover the earth as the waters do the mighty sea. When every knee shall bow and every tongue shall speak with praise His name, and He shall wipe away all tears and there shall be no sorrow there, for the Lord God omnipotent reigneth. Blessed be God, who giveth us the hope that inspires and nerves our heart and steadies our soul and enables us with even poise to hurl with a David sling the pebbles of truth at the head of the roaring, raging Goliah of error, and ere long we will be able to stand upon his fallen carcass and shout with a voice that shall circle the earth and echo from the mountain tops and over the valleys, "The Lord God Omnipotent reigns, and He has given us the victory."

The end of life is to be like unto God; and the soul following God will be like unto Him. He is the beginning, middle, and end of all things.—*Socrates.*

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us.—*Emerson.*

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Whosoever Will

I. L. HARPER

"And whosoever will let him take the water of life freely."—Rev. xxii. 17.

IT IS evident from the language employed in the foregoing Scripture, that no individual or class of individuals have an exclusive right to immortality. God in his infinite love and unbounding mercy has laid the foundation broad enough that all who will may attain the immortal state.

In the present order of things, if the provilege were vested in the right and power of man, few, indeed, might hope to rise above the condition of the slave. The great financial and industrial interests of the world are almost exclusively held in the hands of the few, and the masses are in a great measure becoming subject to their power and control. If such a regime were to continue, the final outcome of it all would be complete slavery of the masses. But a higher law and order of life is placed before the individual that he may rise above such control and gain his freedom. This liberation arises through his own personal efforts; viz, "WHOSOEVER WILL let him take the water of life freely." There is no money consideration in this. The influence and power of money does not count for anything here. When it comes to making spiritual attainment, the rich man is not a whit better off than the poor man. Here the terms are equal. Free?—Yes, just personal effort—that is all.

In years agone we looked upon "immortality" as a gift to be bestowed upon us, that if we trusted in the mercies of Jesus, if we believed (some would call it faith) in him; by living in this fond hope the desired blessing would be granted. Yes, this seemed all right and proper; but our misconception of those promises precluded our grasping an understanding of the underlying principle governing them; therefore, we saw the reverse of this great truth.

Let us endeavor to get at the truth of the statement: "Whosoever will let him take the water of life freely." Whosoever will—"Will" means a determination upon our part to do something, either in a passive or active way. We say, "Let us walk." But what precedes walking? Is it not our willing to walk? What enables us to move our arms, to grasp an object in our hand, yes, in fact, to do anything; is it not our willing to do? We cannot do anything, or think along any line orderly and intelligently unless the will has been brought into action. A study of the operation of the mind will soon demonstrate to one's entire satisfaction the truthfulness of this statement. We need not guess at it, for this mental phenomenon proves itself without argument.

Then having seen the will is the master workman, let us apply the Scriptural text to the vital point at issue; namely, "Whosoever will let him take the water of life freely." Now, if our reasoning is correct thus far, is it not evident that God's promise is only to such who desire

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and will to inspire and incorporate within themselves the vital life-element? That immortal life is not a gift arbitrarily bestowed upon us, but it is attained through a personal effort on our part. But our friends of the old school object to our position, affirming that we do away with the power and glory of Christ and of God. How so? How is it possible for us to take away the power and glory of Christ? Impossible! His power and glory remain whether we deny or affirm him—whether we make attainment or not.

To become Christlike is to take hold of the finer spiritual ethers by the will. Remember, there is but one power in the universe, and that power is God. It is the divine spirit of God that purifies and enables us to become like Christ, and it is through the will, and the will only, that we ally ourselves with Him, through His immortal essence and foundation of eternal existence.

Attainment cannot be made through a mere belief and reliance upon Christ's grace or favor, but it demands exertion on the individual's part. For example: Supposing you are thirsty—famishing for a drink of cold water; you look about you and see a fountain of crystal water; you look at it longingly and realize that a drink of it will quench your burning thirst; but suppose you continue to look on the crystal fluid but do not partake of it, then your thirst is not quenched, or suffering relieved; but as soon as you drink of its refreshing coolness your thirst is quenched and your suffering ceases. Just so with the "water of life." Except the substance, water, within the individual is quickened by the Spirit of God, the physical body will finally die; but when the substance within man through his desire and will becomes quickened by fires of Spirit, life immortal begins to reign; for where the Spirit, which is life, predominates, death is impossible.

God has placed before man death and life, and it is for him to choose which he will have. Therefore, God is not arbitrary with man. This substance in man called "water"—the base of physical life, when quickened by the Spirit of God becomes the "water of life." This is not thrust upon man, but man through his desire and WILL draws this eternal substance to him; or, in other words, man works in conjunction with God's divine and eternal law relative to his creation, namely, to become an epitome of "his image and likeness." Therefore, the promise and victory is only to "Whosoever WILL, let him take the water of life freely."—*Bible Review.*

Ho! For Atlantic City

Free lecture course by Bishop Oliver C. Sabin, July 5th to 25th, inclusive, in the Greek Temple, Young's Million Dollar Pier, Atlantic City, N. J. All will be welcome. These lectures are absolutely free and are given for the purpose of teaching all how to heal. Students who pass a satisfactory examination may receive a diploma, the same as if they had been taught in Washington.

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Washington News Letter

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Unchain The Truth

We have now in press the twenty-third edition of the book Christology, which will soon be ready for delivery. It goes forth in an improved form, printed on improved paper, gold letters on the cover, and, we believe, in a very attractive style. The book is meeting with wonderful success without advertisement or without any extraordinary effort. It has, you might say, sold itself, until many people in all countries of the civilized world are familiar with its teachings and are practicing the lessons taught therein. The price of the book will be continued at $1.00, although this new edition costs us more to publish than the old. Wholesale agents should place their orders promptly when their present supply is exhausted.

* * * * * * * *

We are receiving letters from all parts of this country and Canada and many from Europe, from people who are going to Atlantic City to attend the lecture course which is to be delivered at Young's New Million-Dollar Pier, in the Greek Temple, commencing July 5 and ending July 26. These lectures will be absolutely free, and we shall aim to teach everybody how to heal the sick and the underlying principles of metaphysical healing. This is substantially the same course that has been delivered annually in the State of Maine for a number of years. This year we have changed our base, in order to give more people the opportunity to hear the lectures.

Our church work is progressing with a steady growth everywhere. God is bringing forth workers, who are being fitted to take the lecture field and go

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out to organize churches, teach and heal. We hope by the end of the year to be able to send out many additional first-class workers, lecturers and healers.

The church in Washington will close on the last Sunday in June for two months, and services will be resumed the first Sunday in September.

Lovingly yours,

Olivier C. Sabin

Bishop.

SUNSHINE

O sunlight, golden in splendor!
O lilies, in purity white!
O emblems, unspeakably tender,
Of the day-dawn that follows the night!

O hearts that are heavy with sadness
That is born of the problems of life—
O souls that are stained through the madness
Of solving the questions of strife!

O homes that are dark with the spirit
Of poverty's ceaseless command,
And dark with the want you inherit
From pressure of want's heavy hand!
Look up! There is light that is breaking;
There is joy at the end of the night.
There is balm for the hearts that are aching;
There's fragrance and sweetness and light.

New York Tribune.

WAITING

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

What matters if I stand alone?
I wait with joy the coming years;
My heart shall reap what it has sown
And gather up its fruit, or tears.

The waters know their own, and draw
The brook that springs in yonder height.
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky,
The tidal waves into the sea;
Nor time, nor space, nor deep, nor high
Can keep my own away from me.

"Evil is only that which seems to be; good is that which is."

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How the Pussy Willows Came

There was a flood long years ago,
Or so the people say,
It rained and rained from dark gray clouds
For many a weary day.

The cats and kittens ran and ran
To find a warm, dry spot,
The large ones reached a mountain high,
The little ones could not.

But, by a brooklet, as they passed,
They saw a row of trees,
And, feeling tired, cold and wet,
They climbed up into these.

Each kitten found a little branch
And curled up in a heap,
And, before many hours had passed,
They all were fast asleep.

The storm it raged and waves dashed high,
And then the kittens all
Were covered o'er with soft, brown mud,
And looked just like a ball.

At last the storm came to an end,
The sun shone from the sky,
The mud that covered up each puss
Became quite hard and dry.

And then small bits began to fall,
Till one could hardly see
Soft spots of gray and yellow fur,
As plainly as could be.

And, by and by, out popped their heads,
The mud all fell away.
And there sat pussies in a row
Of yellow, white and gray.

And, in the meadow by the brook,
If you should look to see,
You'd still find pussies gray and white
Up in each willow tree.

—*Pinehurst Outlook.*

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Fish That Climb Trees

WHEN Jack Downing returned from India, whither he had accompanied his father on a business trip, he naturally had a great many stories to tell the boys of the wonderful things he had seen in that strange land, but nothing amazed them more than the account he gave of some fish that he had seen climbing trees. Jack was accustomed to tell the story as follows:

"Father was awfully busy, and as he had left me at the house of a missionary who lived on the shore of the Ganges, I made up my mind one morning that I would while away the hours he spent in town by a fishing expedition. There were no boys in the family, nor anybody who could be supposed to take an interest in such amusement; so, without saying anything to the people of the house, I sauntered off, cut a good, stout reed for a pole, rigged up a hook and line, and armed myself with a number of good-sized flies for bait. The river was close by, and finding a cozy cove, I sat down and began lazily to whip the stream.

"It was no use. The fish of the Ganges either did not understand American methods of fishing, or else they were too wary to be caught. At last I became discouraged; but just as I had about concluded to give up the sport and go home, what was my amazement to see a fat little perch deliberately swim to the shore, and then proceed to mount the bank toward the spot where I lay.

"The situation was too comical. My first thought was that this queer specimen of a fish felt so much sympathy for my disappointment that he was actually going to come up and beg me to put a hook in his mouth. If he could walk, why should he not talk?

"But no; that was not in his mind. He was clearly an accomplished pedestrian, used to the exercise, and about to take his usual constitutional without any reference to my feelings in regard to the matter.

"I watched him with immense interest, and soon perceived that he had a couple of comrades. Ah! perhaps it is a walking match, I thought. On they came, their locomotive power being apparently invested in a series of spines that grow out from the fins and tail. Those nearest the head are firmly fastened in the ground; then, after the manner of the inch-worm, the tail is drawn up, and one step is made.

"Not content with *terra firma,* presently the party began to climb a tree. I watched them until they located themselves comfortably on the branch of a palm-tree some five feet from the ground. This was too much. Forgetting all about my rod and line, and, indeed, everything else, I rushed home to demand an explanation from my missionary friend of this extraordinary performance. From him I learned all about the *anabas,* or tree-climbing fish of India. It belongs to the perch family, and though small and bony, the natives look upon it as capital food. It is not exactly amphibious, in spite of its taste for land, but is very much given to sauntering about the shore and airing itself in high places.

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"After lunch I went down to the river again, and was just in time to see a fat pelican make a meal off a number of anabas that were out for a walk. Whether my three friends were among them I don't know."

Be Patient

The students of the new thought require the exercise of patience in an eminent degree in their associations with persons who do not understand this Truth. We must remember that it is only a few years when we can look back at ourselves and see how utterly unreasonable we were in our thoughts. It is impossible for any person who has not studied these Truths and know more or less of the practical facts concerned therewith to believe that God does heal the sick, destroys all evil and restores perfect harmony here with us on earth. The human family has been taught for so many hundreds of years that these things were miraculous in their character, and came only by special visitation of God's power to the favored few. We now understand that this power is but the natural result of the exercise of God's law, and that it does not belong to any favored few; but that it belongs to all the children of men. God created all alike. He gave to each wisdom and spiritual understanding, and He gave to each power and dominion; and the reason why these powers are not exercised by all the children of men is their own fault, the barriers which they place before themselves, their denial of their God-given power and their refusal to exercise it.

This science is like all others of God's sciences. In order to be beneficial to man and to be exercised by him, it must be understood, and there is nothing difficult in the understanding, provided you do as Jesus says. We must come to God as a little child; that is, come with an honest and sincere purpose to know the Truth; divest ourselves of all prejudice, all self-opinions, and give to God fruitful soil in which to sow seed; and then when we ask, when we seek, and when we knock, our request will be granted and we will find that for which we seek and the doors of God's knowledge will be opened unto us. If we come to God with self-opinions, with a denial of truths, and then with a further disability caused by the assertion that "This truth was not intended for me," then it is that such persons have placed themselves in an impossible condition, and they never can learn; they never can practice, and they never can be benefited so long as they thus think.

The Christian world refusing to study this Truth, are simply the blind leaders of the blind, and, as a consequence, they are falling into the ditch of sin, sickness and death, and will so continue until they repent and learn the Truth which makes them free.

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The Standard Oil, The Other Side

BY OLIVER C. SABIN

The editor of THE NEWS LETTER gives place to the following article of Mr. Perry, which seems to be well tempered, and states some facts that the world should know.

The editor of THE NEWS LETTER has no ax to grind in this matter whatever, and only desires that the truth shall be known to the people. The article in our last issue, we believe, was a well-tempered article along the lines of financial sanity. It may be that we will have occasion in our next issue to review this subject still further.

MR. PERRY'S SIDE.

University Park, April 5, 1910.

Mr. Oliver C. Sabin, Washington, D. C.

Dear Sir: Just received WASHINGTON NEWS LETTER, and read your editorial on first page with much surprise.

No. 1. Please give to your hearers the following. We are told by Mr. Sereno S. Pratt that when the 24 directors of the United States Steel Corporation sit down together, they represent, and, as Mr. Lawson would say, "steer" more than nine billion dollars of wealth, an amount almost equal to the combined public debts of Great Britain, France and the United States. It was by juggling with these resources that Standard Oil made thirty-six millions in a single day out of Amalgamated copper. The public is beginning to understand the ways of these financial malefactors.

No. 2. *Little white slaves* here in the United States. There are nearly two million of the Nation's children, between the ages of 10 and 15 years, whom necessity has drafted into the army of bread winners. What would we say of the barbarism of a heathen tribe which would offer to some child-devouring god a tithe of the victims which we sacrifice in the coal mines of Pennsylvania and the cotton factories of the South? How can we overstate the peril to the public of this economic stress which drives so many of our children out of school and into the factory? I pay more for two gallons of oil than it costs the Standard for one barrel, according to their own testimony on the witness stand. The farmers owning automobiles, etc., are farmers that *farm—farmers,* no others. Sixty per cent of farmers in this country are tenants, and less than 10 per cent own their own homes. I am a contractor, and the last job I had more than 30 mechanics applied for work, and this was a small job—$2,400. There is scarcely any time but what I can count from 200 to 500 men at the employment agency on Front street, watching to buy a job in this city—Portland.

The Lord made us equally dependent upon land for the maintenance of life, liberty and happiness; not temporarily, for a few moments or an hour, but for life. We have no choice in the matter;

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we are here, and must stay, whether we like the arrangements or not. The holding of land out of use for speculative purposes by a small per cent of the population deprives the great majority of their inalienable birthright—robs them of life itself, when it takes away the means whereby they live, and reduces the great mass of the people in every land to a condition of slavery and degradation, which grows more and more appalling and alarming as the years go on.

The population of the United States doubles about every 29 years. Today we have 85,000,000 to 95,000,000; in 1940 there will be 170,000,000 to 200,000,000. If land monopoly and other monopolies go on unchecked, where will these additional millions find opportunity, even though the "protective tariff" will be raised higher?

In his careful study of land ownership, Mr. H. Martin Wiiliams has established some remarkable conclusions. He finds that one person in 20 in England is a land owner; in Scotland, one in 25; in Ireland, one in 79. Two-thirds of the land of the United Kingdom is held by 10,911 owners, with an average of 4,773 acres each, and the rest is owned by 1,162,722 owners, averaging 17 acres each. Twelve land owners have 1,058,833 acres out of the total of 72,117,766 acres. Fifty-four foreign corporations and individuals own 26,710,390 acres of land in the United States, which is 2,455 square miles more land than the total of New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New Jersey and Delaware. Furthermore, the holdings of 63 owners in the United States comprise 174,485,966 acres—nearly 10,000 square miles more than the German Empire, Switzerland, Denmark, Holland and Belgium together. These holdings are about one-thirtieth of the total. Labor and land produce all values (mental and physical). In other words, there are only two values, namely, labor value and land value.

"The kings of the Gentiles exercise lordship over them: And they that exercise authority over them are called benefactors, but ye shall not be so."—Jesus: Luke xxii, 25: Matthew xx, 25.

"The world is my country, and to do good my religion."

Lovingly yours,

T. W. PERRY.

Wherever you look through history for great success—for really permanent success—you will find that the successful man is the man whose strongest feeling is not for himself, but for others.

And when you find the great man failing, sinking into littleness, you will find that egotism bred of success has caused atrophy of his human instincts, changing his interest in others to personal vanity, ending his success and usefulness.—*W. R. Hearst.*

The Bible does not create religious truth. Truth existed long before the Bible, which rather registered pre-existing truths. So long as God is God and so long as man is man, it will be wrong to kill and to steal. . . . . Truth exists apart from creed and dogma. Creeds must be constantly changing, just as man is constantly changing. The church that is sufficiently dead not to need anything new in its creed is dead indeed. In God's name let it rest.—*Rev. N. D. Hillis.*

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Where Art Thou?

Success is the aim and aspiration of every human soul. It is an inborn, natural characteristic, and though the soul may not understand the meaning of this longing, it is *spiritual truth* that ever inspires onward.

For centuries learned teachers have tried to point out the *way*, and worldly people have unwisely believed that through cunning or shrewd business management they might find the fulfillment of their hopes. Men have gathered wealth, presidents have gained positions, and emperors mounted thrones, yet they have shown at last that they are *restless* and longing as before. It is because they did not find the true way of success. Some of the most unhappy people on earth are those who have great possessions.

One of the wealthiest men of this city said to me: "Money does not bring happiness. It is a good thing to have when one is in need, but too much of it brings more care and worry than anything else." It is because great fortunes are accumulated at the expense of many suffering people, and therefore cannot be the result of true and lawful measures.

It is not success itself to which I now call attention, but the Perfect Way, the right attitude for any just achievement. We are not seeking the Universal, for that cannot be lost or found, but the true method of Elohim, the *way* of Life. Truth and Love is the goal of our quest, the inspiration of our seeking.

The human soul has been considered a pilgrim and wanderer in a world of probation, where trials are more prevalent than benefits and pleasures. It has been common for people to try to excuse their shortcomings on account of evils that beset their path. Paul found himself out of the way enough to make this excuse, "When I would do good, lo, evil is present with me." Evil is not an entity, not a power; and if Paul had temptation, he did not resist; or sickness, he had not overcome; it was not the fault of evil; and by affirming the presence of Truth instead he might have banished the appearance of evil, and might thus have exclaimed, "Lo, Truth is with me," and by thus letting his light shine the perfect way would have appeared. The Spiritual Self is the *way* to the Truth, the Life.

There is nothing in the realm of nature *arranged* for the production of suffering. Troubles come only when excesses are indulged or when there has been unlawful employment of agencies. Distress is the lawful climax which follows unlawful attainment. God never punishes any creature. Universal Goodness and Love could not do other than bless and protect. Goodness is the basic principle of all substance. Man is free-willed, because he is the Image of the Infinite; and to put himself in league with the Infinite renders it necessary that he disclaim utterly all connection with or belief in evil as a reality or power.

Nothing is ever gained unlawfully that does not have to be given up. For this reason that which we would keep we must seek for in a certain and logical way. The process of getting must be according to classified and arranged knowl-

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edge, which means by the method that accords with the Science of Being. This is the secret. Science is exact. It is true that the angles of incident and of reflection are equal. God did not make it so; it is a basic truth. It is naturally that way, and God could not make it otherwise. Law is invincibly unchangeable. The people who for ages tried to persuade God to do that which it is impossible for God to do—to change divine law to suit the people, and so render the way of progress easy—might have saved time by first seeking the *perfect way,* and then living the life.

Seek and find. "Knock, and it shall be opened unto you," or to him who knocks. By seeking you *shall* find the way; and when found, when you perceive the true way, you then have only to knock. By knocking is here meant speaking the true word. The true words are those that are true of the Spiritual Self or Christ-self. For instance, the Spiritual Self is one with the Invisible Powers. Then let the *soul* speak these words, "I and the Elohim are one," and so "put on" the Christ. This is getting into the right path. This is what we are in the world for. *Where are you to-day?* Are you afraid of the Lord's voice and trying to hide from it? To-day if you will hear the voice of your Lord and repeat the words, you will not want, but will at once enter into the perfect way and move peacefully forward, for the true way is the way of pleasantness, and all its paths are peace.

You must build yourself. In this you differ from the lilies of the fields and the gems of the oceans, because you are a *conscious thinker* and made in the Image of Elohim. This means that in man all the powers of the universe are individualized and made ready for use. The lilies outpicture man's idea of beauty and symmetry already inherent in nature. The lily may not be intelligent, but it is moved into formation by the Infinite Intelligence, all-powerful at every point. Hence the marvelous perfection of tint and the unerring mathematics of outline of every part.

Self-conscious man, the image and substance of Elohim, must prove the greatness and power of Infinite Mind by lifting himself as soul up to the plane of the individual self. The life that has seemed clothed in flesh must clothe itself with the Christ consciousness. There is a certain course that must be taken. You cannot force a blossom out of the orderly and scientific way of portraying the divine idea. They never oppose the perfect law, so are subject to perfect methods only. Man must become lawful through his own effort by *appropriating the power.*

A soul born into this world is here for the purpose of growing into the perfect likeness and becoming a *self-made* man in Christ, the self that abides in the true way. In order to overcome, and be self-made conquerors, it must have something to overcome, something to struggle with, and so strengthen its moral muscles for bolder steps.

In the abstract there is no inharmony between Principle, expression and manifestation. They are in truth *one.* But in the objective, men have called the manifestation the man. Body is innocent, but it is not the man. It is only the extremity or demarcation of the limit of his *idea* of himself. The body is the outer court, the soul the inner temple for the Christ-self. This is the natural

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process of the soul's unfoldment into the higher consciousness—to *put on* the Christ, by adopting Christ-words day by day.

Belief has in its constitution the element of doubt. This doubt is good, because it institutes *inquiry*. It looks within and makes comparison with the objective, and thus discovers the counterpart or complement of its sense-knowledge in consciousness. Then the soul begins to awaken, to quicken and to illumine. It quickens with its own quality and illumines with its own perception or consciousness. It begins its growth in grace, which means in mathematics according to accurate system. It has found the *true way,* and now fears nothing and has nothing to hide from its Lord.

I might talk to you of the goodness and love of God and of Jesus until you could but adore and praise, but this alone cannot awaken the soul's highest consciousness. It must find these attributes in itself and speak them into manifestations. It is in the harmonious palace of Mind the soul finds the beautiful Christ garments. Worldly strifes there give place to spiritual aspirations. The one who has striven for a high place above his fellows, finds the humblest place in spirit a richer, happier answer to the aspiration.

Jesus was in the perfect way when He uttered the matchless beatitudes. "Now are you blessed, for I have shown you the way, and the pure, the merciful, the peace-making qualities in you now shine."

Paul was walking in the full consciousness when he exclaimed, "Neither height, nor depth, nor principalities, nor powers of this world, nor tribulations, nor trials, shall be able to separate me from the Love of God." (He meant that the Great Love was his Love.)

Job knew where he was when the people were forcing sickly advice upon him. He had to be very positive with them, and said to his Lord: "Though thou slay me, yet will I trust in thee."

I tell you the true attitude of the soul is: I will do what is right and I will not worry about results. I will pursue the true way if a cabin in the woods is the outcome, so utterly do I trust results to my Lord. But this attitude brings abundance.

We hear about people seeking the Truth. Let us remember that Truth is ever omnipresent, and always ready for the awakening consciousness. It is the method, the *way* of Truth, the soul is seeking. Everything the heart can wish is in waiting for it. The reason why you have not full supply, you have not known what you wanted, have not been in the right place, and have not been scientific in your asking.

God's work was finished without the creation of evil. This is the seventh day, the time of manifestation, crowned with blessing and sanctification, and man is the *only speaker of words* by which manifestation is possible.

Let the one who worries about his destiny remember his origin, and so begin the perfect work to-day. Happy is he who has found his true office.

In the true consciousness there is no element of darkness. The fruits of the perfect consciousness are love, peace, joy, patience, righteous motive. If you find within that your heart is free from worry, fear, prejudice, jealousy, strife, and full to overflowing with confidence in the Good, patient with those who do not yet know the true way, earnest love

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of all true nature, and with a singleness of purpose to be the loyal child of Infinite Purity, Strength, Wisdom and Rightness, then have you awakened in the true likeness and may have that blessedness forever.

Happiness

"Happy is that people whose God is the Lord."—Psalm cxliv, 15.

"Happy is he that condemeth not himself in that thing which he alloweth."—Romans xiv, 22.

"If ye know these things, happy are you if ye do them."—John xiii, 17.

Happiness is an agreeable feeling or condition arising from good of any kind. It is the state of being happy.

Happiness is generic, and is applied to almost every kind of enjoyment. Syn.: Felicity, Blessedness, Bliss. Every person who is seeking for anything whatever has happiness for his aim. Many mistakes may be made in judgment as to what affords true happiness and gives permanent peace. All seekers believe that if their wants were supplied they would be perfectly happy; hence their efforts are put forth with desire, and are directed to that end. When their present wants are supplied they find themselves still restless and unhappy, still seeking satisfaction. A new crop of desires has sprung up, just as many as there were before. Some claim that these continuous crops of desire are what carry us higher and higher toward the goal of happiness, ever onward and upward toward the highest, which they claim is unattainable. We, who understand, know that the highest—all there is—is omnipresent, and there is only one, the highest, to manifest itself anywhere. Hence to claim this truth is to realize happiness and enjoy God's freedom. Our work is not to bring forth a fresh crop of desires, but is the fulfilling of the law of Being, which gives perfect satisfaction. Being, and not desire, is the source of true happiness; hence it is Being that is to be studied and demonstrated, and not desire. Desire is want, and can never be the source of supply. Here is the place, and now is the time, to be happy. All the promises and prophecies are for this world. Cheerfulness is sunshine, son-light; pessimism is fog, the hireling's mist.

Being is the architect of its own house, not made with hands, eternal in the heavens. If you have spoken pleasant words to those whom you have met today, you have made good use of your power of speech. Without knowledge of the true and happy state of Being, we do not enjoy true wealth, and within it we sense no poverty.

I am, is the home where true happiness dwells. It is both in Being and in doing. It is both in giving and in keeping. It is both in living and loving.

Almost every one supposes that money will purchase everything desired. They reason that it would not only supply them with food, raiment and shelter, but would give them fame, position, power, influence, and ability to do good in almost

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every direction. Money is good and a thing of use in almost every direction for good. Money regarded as a source of happiness, or of any of the above-mentioned qualities, is a fallacy. It can only afford temporary pleasure. This is all; for there is just as much seeming unhappiness in the world among wealthy people as there is among the poor, so called; sickness and sorrow is equally theirs to experience, so it is clear that money, as a source, is not able to give what is expected of it. Money represents plenty, is a medium of exchange between us. It is not a source for anything, but is an effect, a thing of use, but we are the source of its use. When it is seen to be a thing of use only, and that we are the users of it, it will be sought only for use.

What is the Word of Testimony

"The Spirit itself beareth witness with our spirit, that we are children of God: and if children then heirs; heirs of God, and joint heirs with Christ." (Rom. viii. 16, 17.) This is the witness of God, the Divine Spirit, bearing witness with the human spirit. The human spirit has a witness of its own—speaking from the depths of its own nature, it testifies to the truth of its own being; and that word of testimony is one with the Divine Word and testimony.

And what is that word of testimony in which the human and the divine bear the same? "The Spirit beareth witness with our spirit, that we are the children of God." And what does this involve? "If children then heirs—heirs of God and joint heirs with Christ." To be an heir of God is to inherit the divine nature and perfections. To be a joint-heir with Christ is to inherit the full realization of the Christlife and experience, and all that is possible of realization by him.

To inherit God is to inherit all that God is and all that He has. The divine promise is: "He that overcometh shall inherit all things; and I will be his God and he shall be my son."

The only way and avenue through which God speaks directly to the consciousness of men and reveals himself as God, is in and through their own spiritual nature, which opens inwardly to him. Being the direct offspring of God, man is one in nature with the Father, and, receiving direct inspiration from Him, speaks only His word.

The voice from within is of God and speaketh only of things of God; it is a divine oracle of truth and righteousness. The voice from without is the testimony of sense, finding its interpretation in the varying moods of the sense-life, in response to the ever-changing phenomena of the outward world. Let the soul be careful, therefore, that it does not interpret, or misinterpret, the inner voice by the standards of sense. Let it learn to discriminate between the suggestions of the sense-nature and the inspirations of the spiritual, and giving full heed and confidence to the latter, it will find a teacher that, through immediate intuition, will open unto it all truth and good; for it is one with the Divine, the Divine witnessing with it.—L. D. N., in *Bible Review.*

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How Not To Worry

ESTELLE MENDELL

FOR years, if not for ages, the world has known that it is unchristian to worry, but it is only just awakening to the fact that it is unscientific; and the papers are full of this seemingly new philosophy. We even read of "Anti-Worry Societies." For all this we heartily praise God, and trust and expect the good work will continue until this fretty, worry-burdened world becomes sunshiny with the "perfect peace" of trust in the eternal Good.

There would seem to be two classes of worriers; those who fret and stew over the little every-day affairs of life—that "it's going to rain" or "it won't rain"—the falling of the cake, or the tracking of the freshly-mopped floor—and those who anxiously brood over the deeper and more mysterious experiences of life—the loss of fortune or health, the crushing of ideals, the going astray of a loved child. Go where we will, it is almost impossible to avoid one or both of these types, alike unpleasant to meet, though the latter generally draws most upon our helpless sympathy or pity.

"But how can I help worrying, or being anxious?" is asked. We are happy to note that in some of these "Don't Worry Circles" they are writing papers and are having discussions on the practical questions, "How Not to Worry." New recipes, like ready-made clothing, must be fitted to the peculiar needs of each individual, and so we can scarcely have too great a variety. All are, of course, on the same general plan, but chosen and individualized to suit the growth and physical environments of different persons.

This fact leads me to give utterance to a few personal observations upon this now quite absorbing topic. First, we must realize—not theoretically, but in our inmost soul—that fretting and worrying are useless and sinful wastes of our nerve force; that even the little "oh, dears" and "I don't see why's" surely sap our strength and vitiate our atmosphere. They set in motion and bring to us many more unpleasant and serious realizations. Let us also know that the reverse is true and even more abundantly true, that every happy, helpful thought is a God-imbued power for good, attracting toward us our soul's desires—the same force rightly or wrongfully applied. Am I passing through the "deep waters" of financial distress, family disgrace, or am I mourning the death of a loved one? I must turn this "weight of sorrow" into an uplifting power. This can be done by persistently holding right thoughts upon all matters pertaining thereto.

True, we have a kind of prayer-meeting belief in "Whatever is is the best," and "He leadeth me;" but it does not prevent despondency and anxiety. We fail to realize any goodness in our special afflictions, unless it may be years afterward, when we have half forgotten them. It

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is the same wind and wave that sends one ship upon the shoals and another in to safe waters. So every circumstance and environment of life brings us good or evil, as we attune our thoughts and actions therewith. It is harmony or discord which comes to us, whichever we elect.

Rewards

There are many good and beautiful things which we do naturally, without hope or thought of reward; do them because it is our nature to do them; do them for the same reason and by the same law that a duck swims—we have grown to that place, and there is no need to hold out hopes of reward to lure us on.

How are we to become lovely and of good report, profitable to ourselves and others? Narrow is the way and straight is the gate that leads to that path; true enough few there have been that found it in the past. It seems too easy to trust our desires, to hold on to our fairy castles built far up in the air, and yet that is the way, unless we prefer to be whipped along by that hard schoolmaster, the law, which is to bring us to Christ. This law is no Mosaic one, but the one universal law which made the universe. It is the stone which the builders refused, but has now become the headstone of the corner. See that ye go with it, my friends; see to it that it fall not upon you "and crush to powder." Affirm long and perseveringly that you *are* the fruits of the Spirit—love, joy, peace, etc.—*against* which there is no law. Affirm on through thick and thin, and then in due time you will have *become* what you affirm for and long to be. You will ride triumphant on every wave. You will sing the song of the Lamb. You will know the power of the Christ within you, and your joy will be full.

"In the morning,
When you first awake—
Before you turn yourself in bed—
First praise, then count
The blessings on your head.
Forgive, forget;
Call down a bessing upon all—
If you can't do that—
Stay in bed and don't get up at all."

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.

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Laws and Basis of Faith

We may not yet understand or comprehend the Being of him "in whom we live, move and have our being;" but we may at once feel and enter into his power; we may have the immediate inspiration and guidance of his wisdom; we may reciprocate his love and realize his goodness, and thus demonstrate his perfect goodness and his perfect providence in personal experience here and now.

If, then, we realize that God in his essential being is entrenched, and, when acknowledged, enthroned in our inmost life, awaiting only our co-operation in unity of spirit and will for the working out and realization of His perfect ideal in us, we can readily see that the results and responsibility rest with ourselves. Further, if we realize that without this knowledge and co-operation—or by the indulgence of doubt, fear, and the positive antagonism of self-will, then we shut out this help and prevent this divine realization. The results will correspond with our recognition, desire and faith on the one hand, or ignorance, doubt, fear and the antagonism of self-will on the other. We limit the divine activity in the function of our life by our doubts, fears and self-will, or open ourselves to it, and call it forth in its fulness by desire, and by the appropriating act of faith.

We must act in the realizing sense that the ability to achieve in His name and strength, any worthy end, or to reach any legitimate attainment, is already ours by the using. We should never forget that the Spirit within us is potential with the very nature of God—to be evoked and called forth in the functions of our being by the concentration of supreme desire and the appropriating act of faith which this understanding and loyalty of purpose enable us to do. Realizing this, we shall not look out and away for a far-off God, nor sit idly waiting for his answer to our prayers in a miraculous interference from without; but, turning within, shall find him at the center of our being, enthroned in our inmost life—an indwelling God; and, in the loving loyalty of a child in unity with the Father, claim, receive and appropriate the blessing that we need.

In the bosom of eternal Goodness and Providence, that blessing has been, and will remain ours forever.—*Bible Review.*

Nothing seems to crush the aspiration of the soul so much as the giving up of ideals. It seems to embitter us against mankind and things as they are, and we think it too late to try and reform. So we console ourselves with "It might have been." It is never too late to be what we "might have been." Just begin again. The eternal law does not change, nor does it have much respect for our human conception of time.—*J. Ransome Bransby.*

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A Windy Revival

We had a big revival in our meetin' house this spring,
An' people got excited so they scarcely know'd a thing.
They'd squeeze each uther bi the hand, an' sing an' shout an' yell,
An' skeer the tremblin' sinners with their awful tales of hell.
They sed they longed to fly
To the glorious home on high,
Where angel bands are playin' harps forever in the sky.

Ole Brother Gushy sighed an' sed he couldn't hardly wate
Fer death to cum an' carry him thru' heavun's pearly gate.
He prayed the Lord to hurry up an' call him over there
Where he, in robes of white arrayed, wood be a angel fair.
His wife cride, "Do, Lord, do!"
Skwire Smith yelled, "Take me too!"
Then all wood pray, "Lord, speed the day when this life will be thru."

They all was runnin' over full of happinus, they sed;
But in their songs a sadnus crept—a wishin' they was ded;
"Welcum the hour of sweet release," "Deth like a narrow sea,"
"I long to go," "Hark frum the tomb," an' "Waitin' there fer me."
Life seemed a big nite-mare,
A curse they had to bear,
Until its end brot freedum, then they'd flit off thru the air.

'Twood made you think to hear 'em talk, an' preach, an' sing, an' pray,
That if the Lord was good to men, He'd kill 'em rite away.
Altho' when Jesus was on urth, He dide that men might live,
He came that He to peeple more abundant life mite give.
He didn't talk the way
The church folks do to-day,
He taught us to remain an' watch, an' not to fli away.

One nite while they was singin' an' shoutin' awful loud,
Sumbody on the outside saw a fearful thunder cloud,
An' hollered, "Cyclone's comin'! Big one! Everybody flee!
Fer if it strikes this church, you'll be from earthly life set free!"
Jist then the lightnin' flashed,
An' thunder boomed an' crashed,
An' wind roar'd thru the tree tops, an' rattlin' hail-stones clashed.

They didn't wate to be dismissed! Mi goodness, reckon not!
'Twas worth a dozen sideshows just to see the move they got.
"It's comin' fast! Rite towards this church! Oh! oh!" sumbody cride.
An' then you'd ort to seen 'em push an' fite to git out side.
Didn't no one stop to sigh
"Goin' to heaven when I die,"
For ev'ry one was 'fraid that wind wood blow em to the sky.

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Ole Brother Gushy clambered over sinners, saints an' all,
He stept right on four children, a rushin' thru' the hall.
One brother couldn't move—he was paralized with fright,
An' so he lifted up his voice, an' prayed with all his mite;
Didn't pray to go away,
Nur to leave this house o' clay,
But begged the Lord to spare his life until sum other day.
An' when the storm was over, an' peeple looked around,
An' found they wasn't angels, but was still on solid ground;
No wings was on their shoulders, no crown was on their head;
But everyone was awful glad to find they wasn't ded.
They give the good Lord praise
Fer lengthenin' out their days;
They wasn't in sich haste to rise to uther worlds noways.

Yores respeckfully,

JIMMIE JAMS, JR.

Working Up a Sickness

"A nervous man recently called on me," said a New Orleans physician, "and asked, 'In what part of the abdomen are the premonitory pains of appendicitis felt?' 'On the left side, exactly here,' I replied, indicating a spot a little above the point of the hip bone.

"He went out, and the next afternoon I was summoned in hot haste to the St. Charles Hotel. I found the planter writhing on his bed, his forehead beaded with sweat, and his whole appearance indicating intense suffering. 'I have an attack of appendicitis,' he groaned, 'and I'm a dead man! I'll never survive an operation.'

"'Where do you feel the pain?' I asked.

"'Oh, right here,' he replied, putting his finger on the spot I had located at the office. 'I feel as if somebody had a knife in me there and was turning it around.'

"'Well, then, it isn't appendicitis, at any rate,' I said cheerfully, 'because that is the wrong side.'

"'The wrong side!' he exclaimed, glaring at me indignantly. 'Why, you told me yourself it was on the left.'

"'Then I must have been abstracted,' I replied calmly; 'I should have said the right.' I prescribed something that wouldn't hurt him, and learned afterward that he ate his dinner in the dining-room the same evening. Oh! yes; he was no doubt in real pain when I called," said the doctor, in reply to a question, "but you can make your finger ache merely by concentrating your attention on it for a few moments."—*New Orleans Times-Democrat.*

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Cheerfulness at Home

"Get you no hint of cheerfulness from the grasshopper's leap, and lamb's frisk, and quail's whistle, and garrulous streamlet, which from rock at the mountain top clear down to the meadow ferns under the shadow of the steep, comes looking for the steepest place from which to leap off, and talking just to hear itself talk? If all the skies hurtled with tempest, and everlasting storm wandered over the sea, and every mountain stream went raving mad, frothing at the mouth with mud foam, and there was nothing but simoons blowing among the hills, and there were neither lark's carol nor humming-bird's trill, nor waterfall's dash, but only a bear's bark, and panther's scream, and wolf's howl, then you might well gather into your homes only the shadows. But when God has strewn the earth and the heavens with beauty and with gladness, let us take into our home circles all innocent hilarity, all brightness, and all good cheer."—*Talmage.*

"Permanent happiness must have for its basis that which is permanent. What is it that is permanent? I am, I am, I am! The enjoyment of true happiness consists in manifesting the real nature of the permanent—our real nature. Happiness based in Being, in ourselves, does not condemn what it does. Happy are we when we do not condemn ourselves for what we do; or any one else for what they do. We all know what is right. Happy are we if we act accordingly. Happiness is wealth exempt from taxation. It is the fruit of that tree that bears twelve manner of fruits, and which ripens every month in the year.

"What we love makes us happy. The same is ours as it is the Father's. We may own the world if we love it. 'God so loved the world that He gave (made known) His only begotten son that the world through Him (through sonship) might be saved'—might know eternal salvation. If God could cease to love anything it would cease to be His. If we cease to love the world, or anything in it, it is no longer practically ours. Happy are they who know God as their life, substance, intelligence, and power."

Peace, Power and Wisdom are for you, beloved, when you reach the consciousness of the presence of the Infinite One in All. Come into fellowship with the Brotherhood of Love and realize these great blessings of the spirit.

Example sheds a genial ray
  Of light that men are apt to borrow;
So first improve yourself to-day,
  And then improve your friends to-morrow.

—*Valentine Vousden.*

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Titles of Christ

The word Jesus means Savior, and as it was not the family name of our Lord, it must be regarded as a title, indicating His exalted mission upon earth.

Never was a title conferred with such moral sublimity.

It was given by the command of God, borne by an arch angel, as we are told in the Scripture that "In the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth.

"To a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary.

* * * * * * * *

"And the angel said unto her, Fear not, Mary, for thou hast found a favor with God.

"And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus.

"And He shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke i, 26-33.

His title of Christ, meaning anointed, was conferred upon Him after His birth, and appears first in the annunciation made by the angels to the shepherds who were feeding their flocks by night on the hills of Judea.

Thus spake to them God's herald:

"Fear not, for behold I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Savior, who is Christ the Lord."—Luke ii, 10-11.

The titles conferred on Him by John the Baptist were "the Lamb of God," and "the Son of God," the first meaning that he was chosen as a sinless victim to be sacrificed for the salvation of man, and the second being an assertion of His divinity; thus we are told in the Scripture that "John seeth Jesus coming unto him and saith, 'Behold the Lamb of God, which taketh away the sins of the world.'

* * * * * * * *

" 'And I saw and bare record that this is the son of God.' "—John i, 29-34.

It is to be noted that the title "the Son of Man" was applied to Jesus by himself alone.

The first occasion of His doing so was when he announced to his apostles, "How that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Just before making that announcement He asked them:

"Whom do men say that I, the Son of Man, am?"

* * * * * * * *

"And Simon Peter answered and said Thou art the Christ, the Son of the living God."—Matthew xvi, 13-16.

Jesus on many occasions gave Himself the same title, by which He doubtless meant to declare that He stood for all humanity, and that He was essentially man, although perfectly God—human in suffering, though divine in goodness, knowledge and power.

Thus He said to His disciples when a great multitude of people, both from Judea and from Tyre and Sidon, "came to him to be healed of their diseases"

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in the plain near Jerusalem, "and they were healed."

"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and shall cast out your name as evil for the Son of Man's sake."—Luke vi, 22.

And when the people in a Samaritan village refused to receive Him, and His disciples James and John, said to Him, "Lord, wilt Thou that we command fire to come down from heaven and consume them?" He answered them:

"Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them."—Luke ix, 56.

And again he said:

"For as the Father hath life in Himself, so hath He given to the Son to have life in Himself.

* * * * * * * *

"And hath given Him authority to execute judgment also, because He is the Son of Man."—John v, 26-27.

And at the last supper on the night before His crucifixion, when He had made known who should betray Him, and the traitor Judas had gone out to arrange with the chief priests for delivering Him into their hands, Jesus said to His Apostles:

"Now is the Son of Man glorified, and God is glorified in Him."—John xiii, 31.

But the angel who had announced to the Nazarene maiden the coming of her virgin motherhood, declared to her:

"The Holy Ghost shall come upon thee and the power of the highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke i, 35.

But not because the angel had so declared was Jesus known of all men as the Son of God.

That declaration was never made public, and Jesus earned His divine title by His works.

He was first publicly recognized as the Son of the Father of all living, the all good, omniscient and omnipotent Lord of Life, after He had healed the sick, raised the dead, and the winds and waves had obeyed His command "Peace be still," that command which alone can bring rest to the troubled soul of man. That recognition came from two social outcasts, homeless dwellers among the desolate tombs, who were "exceeding fierce," being possessed of devils, and when they saw Him approach "Cried out saying: What have we to do with thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?"—Matthew viii, 29.

The devils (so called) that possessed those miserable men and led them to make their habitations among the dead may be taken to symbolize "carnal mind," which, as the Apostle Paul tells us, "Is enmity against God," while Jesus, at whose word the evil spirits are said to have left them, represents that "spiritual mind" which "is life and peace."—Romans viii, 6.

And when He walked upon the sea and stretched forth His hand and saved Peter, who, because of his little faith, was sinking beneath the waters that he strove to tread, "They that were in the ship came and worshiped Him." Say "of a truth Thou art the Son of God."—Matthew xiv, 33.

Three days before his crucifixion He referred to Himself as Christ, while privately conversing with His disciples on the Mount of Olives, saying to them:

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"Take heed that no man deceive you. For many shall come in My name saying I am Christ, and shall deceive many."—Matthew xxiv, 5.

It is stated in the Jerusalem Talmud, the volume in which the chief priests recorded the most important events in the history of the Jewish nation, that He was by birth a Nazarene, but was educated in Egypt, where He was taken in his boyhood by the rabbi Joshua, an apostle priest of the temple, and that He was known among the common people throughout Judea by the title of "El Hakim," a term which means "The Healer."

Thus even the most authoritative record penned by the Jewish priesthood, attests that in Jesus of Nazareth was fulfilled the prophecy of Malachi: "The Sun of Righteousness shall arise with healing in His wings."—Malachi iv, 2.

It should be stated that Jesus was also spoken of by His desciples as "The Master," meaning the one who governs and guides (Luke vii, 40), and He was so called by Mary Magdalene when she beheld Him near the sepulchre after His resurrection.—John xx, 16.

They also termed Him "The Lord" and "Our Lord," a title which has the same import as Master.

But the highest title applied to Jesus was expressed by the once doubting Apostle Thomas, who, on being convinced that He who stood before him, with the wounds in His side and hands, was indeed Jesus who was crucified and was dead and buried, exclaimed, "My Lord and my God."—John xx, 28.

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"And so beside the silent sea
I wait the muffled oar,
No harm can come from Him to me
On ocean or on shore.

"I know not where His islands lift
Their fronded palms in air,
I only know, I cannot drift
Beyond His love and care."

The test of immortality is the present and immediate sense of oneness with God. That man is akin to God; that he is an immortal and potentially a divine being is so true that no one can fully live in the best expression of existence until he realizes this profound truth and lives from this noble conception of himself.—*Boston Daily Advertiser.*

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THE WAY

Before the priest in reverence I knelt,
And cried the need my yearning spirit felt:
"Teach me the Truth—reveal to me the Way!"
And fervently he whispered—"Pray!"

I sought the sage, who dwelt from men apart,
To ask the question pressing on my heart:
"Where lies the Way? The magic Word pronounce!"
And stern his answer came—"Renounce!"

I found a worker in the streets, who sang;
From dawn to sunset, sweet his laughter rang.
I touched his hand, as him I questioned, too,
And cheerily he counseled—"Do!"

Amid the throng, a form against me pressed:
"Tell me," I begged, "have you the secret guessed?"
He turned and smiled—the smile of God above,
And tenderly he told me—"Love!"

—*Adelaide Wood Guthrie.*

Be wise to-day; 'tis madness to defer;
Next day the faithful precedent will plead;
Thus on till wisdom is pushed out of life.

—*Young.*

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Spiritual Life

THERE is but one life, and that is the Spiritual. All is embraced in the thought of the soul. There can be but one conception of Life, and that is the Spirit, which is God, made manifest in us. We think, we move, we live and have our being in Him. God is Love; it is the only word in all our language that can express the sentiment of Him. There are many ways in which we seek to illustrate this thought, and the pure in heart seek to teach or preach it by their lives. The highest ambition of any one is to be as near like Him as is possible to attain. All there is of gladness and of joy, of pleasure and of happiness comes from the conscious fact that we are aspiring to follow His teachings. When the heart is all-feeling, and the mind all thought, then it is we feel that we are near Our Father.

The Spiritual Life is the only life of which we can conceive, and to it there never can be death. Our worship of God is Spiritual, for He has told us that we must worship Him "in Spirit." I know there are people who tell us there is religion in everything about us, a calm and holy influence in the unbreathing things of nature which man would do well to imitate. That there is a meek and blessed influence stealing in, as it were, unawares upon the heart, that comes quietly without excitement, that has no terror, no gloom in its approach, that does not rouse up the passions, that is untrammeled by creeds and unshadowed by the superstitions of man, that is fresh from the hands of its author, that it glows from innumerable presence of the Great Spirit which prevails and quickens, that it is written on the deep, blue sky, and gleams in every star, glows in the sunlight of heaven, and is in the invisible wind and on the floating clouds, is in the valleys and among the hills of the earth, that is spread out like a legible language on the broad, unsleeping ocean, and that it is this which uplifts the spirit within us until it is strong enough to overlook the shadows of our place of probation, which breaks link after link the chain that binds us to materiality, and which opens to our imagination the world of spiritual beauty and holiness.

We know that we love the voice of Nature, from its softest whisper to its loudest thunders, from its trickling rills to its roaring cataracts. We have listened to her voice both in her Edens and her wilderness, on her mountain thrones and in her ocean caves, on the bosom of her seas and in the depths of her forests, under both her sunlight and moonlight, and asked all manner of questions in these scenes, but all in vain, whenever the question touched upon the immortality and spiritual life in man. On this Nature is as silent as the grave. Her light is darkness and her loveliness proves nothing until we open the blessed Bible. "Books in running brooks, sermons in trees, and good in everything," while the only good they seek or feel the need of is temporal. Sermons from trees and flowers, rocks and stars, may answer their purpose, while the soul cares for nothing but its own amusement and enjoyment and beholding creation. When

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the soul feels its power and responsibility it wishes to speak with God. Accordingly, men soon quit the temple of Nature when they begin to ask, "How can I know Him? Oh, that I may see Him and know Him as He is." Who would think of going to the grove or appealing to the mountain or the surging billow to heal the sick, to open the eyes of the blind, to unstop the ears of the deaf, to cast out the leper?

When Christ sent forth His disciples to preach His Gospel, He commanded them to go in His name and preach His love, to cast out devils, to heal the sick, and they went in His name, and they spoke as with tongues of fire and lips of flame the mighty words that healed the sick, that cast out the devils, that gave peace to those in sorrow, and bound up the broken hearts.

In each of the Gospels the narrative is told how Christ commissioned His disciples to go and preach His word, and in every instance He coupled with the preaching of His word the healing of the sick.

When Christ Himself had been performing acts of mercy and showing His wondrous divine power in healing those that were sick, and the people accused Him of blasphemy, He met their criticism by saying, "Which is easier, to cast out devils or to save lives; Take up thy bed and walk."

The spiritual life is that which brings us into union with the Father. We speak of the angels. We mean those that live the spiritual life. While here on earth, if we claim God's love, we have it. Men are given that which they ask for. One lives to accumulate wealth, and he obtains it; another lives to obtain political distinction, and he achieves it; another seeks literary renown; another seeks gratification in worldly pleasure, so called, but the true man, the spiritual man, seeks distinction in drawing near to God, claiming His love and receiving it; in having faith that God will give him that power that He has ever given His children to conquer evil and overcome error in every form, to be able to cast out devils, and in His name to heal the sick; and the thousands and multiplied thousands of men and women are to-day living witnesses of this spiritual power that God gives those that seek and claim it. No man has that which he does not seek. God does not give power or grace to those who do not ask for it. If you ask not you have not; but if you would become spiritually minded, as He is willing that you should be, then let thy soul claim its kinship with God; lay hold of His truth, and realize that God is Good; that He is your Father; that your life is a spiritual life; that you shall grow wiser and purer, brighter and stronger until you need not the light of the moon nor of the sun, for the Lord God shall give you light, that you shall walk upon "a way and a highway that shall be called the way of holiness, and no unclean thing shall come thereon, no ravenous beast shall be there, but it shall be the way of the Lord, and His countenance shall illumine thy pathway, and it shall grow brighter and brighter unto the perfect day."

What is the past to thee?
Its tasks are done.
What is it to thee—
To-morrow's cloud or sun?
Thou canst but live to-day,
Choose thou the wisest way.
Rest in God's eternal Now—
In Heaven *to-day* art thou.

—*H. Maud Merrill Phelps.*

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One

Thou One! what voice thou hast I care not, and what name concerns me not, for all that it, is thee.

Is there a name? It must be thine. Is there a voice? It is thee who speaks.

The birds sing new songs for my ear, and the beasts of the field are glorified, since I have heard thy voice, O One.

The fish in the sea are exalted, and the worms of the earth uplifted.

The form, the color, the sound can hide thee no more, O One, for all that is is thee.

The power of thy beauty is so great, O One, that my soul is lifted into realms of praise before unknown, while the music of thy voice reveals a word of sound most marvellously rich and sweet.

From the heart of the stone, O One, thy voice calls me, and the trees are no more dumb before me.

The rejoicing of the flowers is borne to my ears, while the voice of the grasses reveals the meaning of praise.

What humility hast thou, O One, to crawl at my feet, to be spurned by me, or stepped upon.

No work is too menial for thee to take upon thyself, nor any office too great, O incomparable One.

What must thou be, O One, that ages lessen not thy life nor wear away thy power?

What canst thou be, O One, that thy Wisdom is never exhausted, and thy Love fails not?

O marvellous One, O glorious One.

To be, yet never to have begun, what a marvel art thou. To be, yet never cease to be. Truly, O One, thou art worthy to be loved and adored.

Only in thee can the soul find food and rest. Only in thee can the soul rejoice.

Only in thee can the soul find itself, in its infinite beauty and greatness. Only in thee can the soul find Love's nature and meaning, O One.

The soul that divides thee, O One, puts the knife into its own heart.

Peace, and joy, and accomplishment fly from it, and sorrow is its food.

It is plunged into unfathomable depths of despair, and darkness envelops it.

It seeks thee, O One, with anguish and longing, until it finds thee in all thy Glory, One, forever One, whole and complete.

Indivisible One, truly art thou the marvel of all marvels, for infinite in number are thy forms and thy sounds.—*Alma Gillen.*

We live in deeds, not years—in thoughts, not breaths—
In feeling, not in figures on a dial.
We count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

—*Bailey.*

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DREAMS

Childhood is the most impressionable, the most suggestible period of life, says H. Addington Bruce in a recent issue of "Success Magazine." It is to experiences of childhood that the greater number of dream-provoked maladies are due. See to it, therefore, that the environment of your child leaves only pleasurable impressions on his plastic mind. Keep the gruesome, the morbid, the depressing out of his life. Choose carefully not only his companions, but the books you read to him, the stories you tell him, and even the pictures you hang on his bedroom wall.

"It is certain," says an excellent authority, "that the impressions which surround the sleeper and precede sleep ought to be of a nature conducive to a cheerful condition of the mind when it lapses into rest as well as when it awakens to full consciousness. Thus greater care should be exercised in the choice of situation and adornment of our sleeping apartments than is usual even among the most thoughtful of us, for it is fair to suppose that the last waking impressions and thoughts often create more lasting impressions than is commonly recognized."

And, when you have taken every precaution, question the child occasionally about his dreams. From their nature and frequency you may gain hints saving him from trouble and you from much unhappiness in later years.

BUT ONCE

I shall pass through this world but once: Any good, therefore, that I can do or any kindness that I can show to any human being, let me do it NOW. Let me not defer it, for I shall not pass this way again.—*John Boyle O'Reilly.*

IF

But to come down from generals to particulars, suppose that each one who reads these words begins right now to say "I can." Let him say it not once, but thousands of times; let him say it whenever an idea that needs to be executed comes into his head—*"I can do it."* Suppose that cowardly, sneaking, cold-water-throwing "If" puts in an appearance, saying, "O! yes, you can do it *if* you can get money to do it with;" or *"if* somebody will help you;" or *"if* you have the brains;" or *if* this and *if* that, until you feel no bigger than your grandmother's old-fashioned pepper-box, what then? Why, simply reiterate the little words, "I can," "I can," keeping your mind fixed on them and not on the "ifs," and you will see your native powers arise and grow like Jack's bean stalk, until every "if" in creation is banished, and you stand in that secure recognition of self-mastery that commands the forces which minister to the "I can;" forces pledged to your success so long as you are pledged to the positive pole of life—the pole so fittingly represented by the words "I can."

WHAT WE LIVE FOR

What live we for but this?
Into the soul to breathe the soul of sweetness;
The stunted growth to rear to fair completeness;
Drown sneers with smiles, kill hatred with a kiss,
And to the sandy waste bequeath the fame,
That the flowers bloomed behind us whence we came.

—*John Stewart Blackie.*

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Love

Love is the best lubricant, the only one that keeps friction from wearing out life's machinery. Love will draw the world toward you and surround you with an atmosphere of success. It will bring you all the good things that make the joy of living. Its opposite will drive them away.

Do you wish to lessen the burden of others, to make light your own, and to increase your power for good? Then you must enlist under love's banner. It will always lead you to victory.

The secret of Christ's power over men lay in his great love for them. As flowers are drawn toward the sun, men are drawn toward him by the love which radiates to the utmost bounds of the earth.

The reservoir of love is inexhaustible. The more you give, the more you will have to give. It multiplies at the fountain and returns to you tenfold. By trying to make others happy, you increase your own happiness. By trying to lift the burden of others, your own grows lighter. You cannot give love without attracting it to yourself. This is a natural law. The power to love is one of the greatest gifts to humanity. It generates the sunshine of the moral universe without which life would be a desert waste.

Use this divine power without stint. Be prodigal of your love. Let it radiate freely. It will brighten the dark places. It will gladden the sorrowing. It will lift you above the petty, grinding cares that so corrode the mind and sap the energies. It is the golden key that will admit you to the palace of the true life.—*Success.*

Optimism

There was never a sunbeam lost, and never a drop of rain;
There was never a carol sweet that was sung, and sung in vain;
There was never a noble thought, but through endless years it lives;
And never a blacksmith's blow, but an endless use it gives.

There was never a child's full laugh, or a woman's cheerful word,
That did not exalt the state where its tones were felt and heard.
Know then that it still holds true from the skies to the humblest soil,
That there is no wasted love and there is no wasted toil.

—Marguerite Ogden Bigelow, in Munsey.

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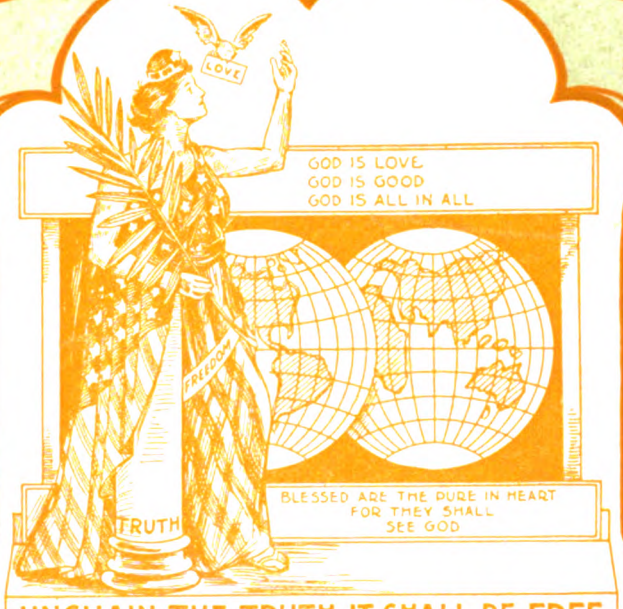

I Am The Vine — Jesus Christ

The Way The Truth and the Life — Our Savior

A MONTHLY MAGAZINE OF DIVINE HEALING

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BISHOP OLIVER C. SABIN.

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WASHINGTON NEWS LETTER

UNCHAIN THE TRUTH, IT SHALL BE FREE.

VOLUME XV. WASHINGTON, D. C., JUNE, 1910. NUMBER 9.

The Realization of All Good Destroys Sin, Sickness and Poverty

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

I SUPPOSE upon no other one point in this so-called new thought and metaphysical world is there as much criticism as upon the very topic that I am going to discuss this morning.

We realize that all is good; therefore the opposite would be false, nothing, and there would be no such thing as evil. There is where we have the controversy; and yet upon the proper realization of this identical subject depends your ability to heal. A person who has mixed in the existence of evil is like a person who is brought to the bar in a criminal court and pleads guilty. There is no such thing thereafter as pleading not guilty. All there is to do to finish the case is to sentence the accused and send him over the road.

I remember when I was being treated about twelve years ago, I was suffering from what carnal mind told me was very excessively bad digestion, so bad that I had been obliged to resign all my active duties in life and was preparing simply to die, to go out. The pains would strike me and it seemed as though they would take the very life out of me. Oftentimes the only way I could get rid of these pains was to take morphine. My healer told me, "When you have those pains strike you simply say that there is no pain there, and that it is a lie, there is no pain there." The idea to me was so ridiculous that I made this remark: "I had a very excellent mother and she raised her boys as best she could, and there is one thing I may say of our fam-

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ily, we are all poor liars. I would feel as though if I denied that existence and that pain that I would be simply making myself lie, because I feel it very sensibly."

I give you this reference to myself to show you that I entertained the same prejudices and the same ignorance that the world did and does yet, the world that does not know better.

There was a member of Congress from Virginia, a very excellent man, who is now dead, with whom I traveled sometimes and made some speeches in his district a few years before I came into this Science. I was on the street car one day, when he got on and sat down beside me. He said, "Colonel, I have been reading one of your books. I enjoyed it very much till I came to that part which said that there is no existence in pain. I knew that was not true, and I laid the book down and I have never looked at it since."

Now I am making these objections as strong against us as possible, because I want, if I am enabled to do so, to so present this that not only my hearers but my readers hereafter may understand that there is no such thing as evil, and that what we mean by saying that there is no such thing as evil is that no manifestation appears. We mean to say that there is no reality; that so-called evil is something transitory and destroys itself and passes out, or else is destroyed by the moral thought.

For example, I have a fire in a grate. There is the wood and there is the fire; they are both burning; to all appearances both are real. I can take a brand of that fire and burn the town with it, or I can take a stick of wood out of that grate and I can knock a horse down with it. It looks very real, does it not? But leave them alone, and one destroys the other, and by and by there is neither fire nor wood, but all has passed on and passed out.

Take a person suffering with fever, or any other disease; I simply say fever for illustration; and if you let it alone it is a match between the so-called physical body and the so-called fever which destroys. The fever either will be destroyed by being overcome, or by the mortal thought of the body, or else it will destroy the body and thereby destroy itself. In other words, the so-called evil, either directly or indirectly is self-destructive.

Now I am not here to say that a man who steals horses, whips his wife, burglarizes a house, neglects to pay his honest debts, or does not act in every way as a square man should—I am not here to say that he does what is right. I am here to say that such deeds are evil, but they are of a transitory character and they will destroy themselves if you let them alone. All the reality there is, the only enduring and perfect reality there is is the allness and perfection of Good, for God Almighty is All, in all and through all, and He does dominate everything that is. The whole world and the fulness thereof is under His domination. The earth in its motions and the planets around their orbits, nature in its minutiae, in its grandeur and in its magnitude, all is the perfect work of God Almighty, the All in all, the All Good.

When God Almighty created the heavens and the earth and all that in them is, He looked over all the creation, and after He had finished His work He pronounced that it was good. It would have been impossible for it to have been anything else. Evil cannot come from good. Darkness cannot be taken from

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a sunbeam. You cannot turn the truth into a lie. There are certain axiomatic principles that come down this philosophical and logical line, as you may term it, that inherently are true and must be true and all the world cannot gainsay them, because they are God Almighty truths. All the learning in the world cannot disprove the fact that two and two make four, and the converse cannot be proved. Truth is truth and all truths must run and do run in parallel lines.

Now, for instance, suppose—I am going to show you how to prove these things—suppose I have a manifestation of disease. Here comes along a tramp thought and says, "I am headache; I am going to settle right down in your cranium." It comes to me and knocks mentally, and the first thing I know it has shot through my head. If I acknowledge it, saying, "Yes, I have the headache," it settles down on me, and I do not get rid of it until I have paid the uttermost farthing. I used to have headaches that would put me to bed for a day or two. I remember one time a doctor lay all night by my side with both his hands on my head, one on my forehead and one on the back of the head, all night, so that he could pull me through to be able to try a lawsuit the next day. I acknowledged the existence of the headache, I acknowledged its reality, I put the beggar on horseback and he was riding me to the devil as he will every time. Now if the headache wants to come into my head what do I say? I say, "Get out, you devil. Go, you belong to nothing; you can't settle in my head; there is no room there for you; you can't stay there; I will not let you, you can't stay there," and I denounce it, and it goes, and it will go every time.

Now, coming back again to my healer —I said to her, "I am a poor liar." "Well," she said finally, "do it for my sake, just because I tell you to and see what effect it will have." It was not long, maybe a day or two, until here came along this terrible pain near this right hip, which felt as though a knife was cutting me in two. I said, "You are a liar, get out of there, you are a liar." It kept on hurting and hurt worse. I said, "You are a liar, you are a liar." Directly it commenced to get easy, and every time I called it a liar it would get a little bit easier, and it was not ten minutes until that pain was gone and I have never had any substantial pain there since. I refused to give it a home.

I remember one time in my early experience I used to have very bad corns. I had a little corn on one of my toes. Those of you who have had experiences with corns have sometimes felt as though an awl was running down through your toe. When those pains struck me one time I said, "You are a liar and you can't hurt me," and it was but a little while until the pains were gone and the corn was well.

I remember one time in Chicago I went into a boot and shoe store and I paid eleven dollars for a pair of shoes, the finest shoes I could get, and I took a knife and run it around wherever there was pressure, and I never put those shoes on again in my life, because they were too hard. My feet were so tender I could not bear them. It was because I surrendered to the belief of evil. Now I can wear wooden shoes and my feet are as tough as horse's hoofs so far as corns are concerned.

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There is nothing of that kind, I will not have it. If they come to me I deny their existence, I affirm that God Almighty Good is all. I realize in my consciousness that God is All in all and through all, and that being true there can be no opposite.

You have to learn what God is. You have to learn this in order to get this point. God is Life. Now that does not mean that God *has* life like you or me, because if that were so, God would be dependent upon life, and if life should be taken from Him God Almighty would be dead, He would be a dead God just as we are dead when we pass out as we say. But God *is* Life. Now if you can realize what Life is, and what Love is, and what Good is, and what Intelligence is, you know what God is. We know that He is omnipresent. We know that there is but one Life, and that that Life animates all that is everywhere. The same life that propels the blood through your veins propels it through mine; the same life that makes the roses blossom and bloom in America makes them likewise blossom and bloom in Africa, Australia, or anywhere else. The same Life that fills the currents and the rivers and the oceans, and moves the heavenly bodies around their spheres and in their orbits is the one great God Almighty Life, is All in all, through all. There is no opposite and there can be none. Therefore all is good and nothing but good can exist. God when he made man gave him the power of self-selection, that is, the power to do. The churches call it free moral agency. Any one of us has the power to go out in the street and do wrong. We have the power, if we so desire, to go out and cheat and steal, or do anything else that is not right. But as we sow we reap, and the very seed that we sow comes up and settles down in us and through us, and we reap the crop, and the crop destroys us unless we avoid it by repenting and coming in under this shield of Jesus Christ forgiveness.

If we do that we avoid it. But we can't avoid these things by forgiving them as did the old Baptist deacon who had a neighbor. The neighbor was sort of horse jockey, a horse racer, a gambler, and a very poor specimen of a man, according to the orthodox idea. They had a protracted meeting and this fellow got religion. I guess it was good enough to be called religion. He went up to the deacon and said, "I have repented. The lawsuit that I have against you about this line fence I have dismissed it and have paid the costs." The old fellow looked at him over his spectacles with a kind of grim visage, and said: "I want you to understand, my friend, that I am just as good a Crhistian as you are; I will forgive you, but, mind you, I will not forget." That kind of forgiveness is not the kind of forgiveness that you must get. You have to come with an open heart to get rid of these things.

I got a letter regarding one of my patients a few days ago, in which I was informed that for some unaccountable reason she showed no symptoms of improvement. It was so unusual that I commenced to look around in my experience for the cause. I wrote the person in charge to know the condition of her mind. Is she given to passions? Is she angry; does she get angry easily? Does she hate anybody? I got a letter in due course of mail, which said, "Yes, she is full of malice and will not forgive people who abuse her. Sometimes when she is aroused she gets her finger and

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almost bites it off." Now all the world could no more heal a person with that kind of a disposition than it could grow a fresh piece of healthy skin over a sore.

There is a principle of law which appertains in courts of equity, which says that if you claim equity you must do equity. In other words when you come into court you must come with clean hands, and ask for nothing which is not righteously due. When you ask for that which is your right due the law permits you to receive it. It is just so here. Jesus Christ told them when he taught them to pray that if they remembered that their brother had aught against them, to go and be reconciled, go and do right, and bring themselves in harmony with perfect square dealing, and then when they returned, returned as the pure children of God Almighty, and asked, "whatever you ask in my name you shall receive."

Now this is the plan upon which we have to come to God Almighty, with this perfect realization of perfect good, and knowing that there can be no opposite.

Now I will take the last phase, regarding the destruction of poverty. You keep these same thoughts that I have given you this morning in consideration, and take a step further and realize that you are the heir of God Almighty and joint heir with Jesus Christ. That means then that you have all, that you were created with power and with dominion; that in fact, you had it before your creation. God said, "Let us make man and give him power and dominion," and He did give him power and He did give him dominion. Before man was created it was laid out that he should have everything. You have everything now. The fellow that is so poor, always looking out for breakers, what does he reap? He reaps just what he sows. A very prolific class of cases is like this. Parents lay up, they lay up against the time when they will get old and God Almighty will go back on them.

Now I was not born yesterday. I have seen a lot of those old people, and I tell you that I am not going to get old, so old that God Almighty will go back on me, and I am going to spend my money just as it comes. When you want a check cashed draw it on the Universal Bank, and you will get your money, and you will get it every time. You nor nobody else ever saw a Scientist who knows his business that ever was a particle in need; I say never. Sometimes they tackle the best of us and make you feel like taking to the woods; but that is the old teaching, and the very minute that you get out of that thraldom and come back to yourself you are on safe ground.

During the last panic our payroll on the last day of the month was a very heavy payroll, and ordinary business cash seemingly was as we term it a scarce article, three or four days or thereabouts before pay day, and the cash in the bank lacked a good deal of being enough to pay off the obligations that never had failed from the time they commenced to be paid promptly when due. I took that matter to God Almighty after I found out I was getting sort of panicky and fearful, and I put myself under treatment. I realized that everything that was was mine, and I kept pounding away until I pounded every bit of fear out of my consciousness. Then I went on and enjoyed myself. Pay day came around and we had enough to pay everything we owed. It did not fail. But if I had become

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fearful and doubting, the money would have failed and the bills would not have been paid.

If you trust God Almighty in the allness and perfection of Good, and realize that you are the heir and beneficiary of all that is, and rely upon it, you will always have plenty of money. There is no need for any Scientist to be growling around because he is poor. Poverty is evidence to me of the utter lack of that knowledge which makes one free.

I think one of the most pitiful objects that comes to my view is a man or woman going around asking alms of this fellow and that fellow. You had better starve a thousand times than not trust God Almighty. Trust Him as you should, and you will never starve. Don't be afraid. Drive fear out, rely upon the allness and perfection of Good, cast your anchor there and let it stay there, hang there. The storms may come and shake your boat, but they will never move her. Hang there and you will have plenty; you will have health, and you will have happiness, because you live, move and have your being in this Father God Almighty, that is through all and in all and is All, and these seeming negatives are but the vaporings of mortal mind; are unreal and untrue; self-destructive and cannot last. All that is permanent and Good is God Almighty and God Almighty Truth.

The Higher Self

"Mind, Principle, Infinite Spirit is the Divinity that shapes our destinies, and when we individually and collectively begin to make proper use of this divinity within each and every soul of us, then and only then will we come to the fulfilment of our hopes. When we begin to recognize the fact that we are one and inseparable with the Universal Spirit, and that the will of the Universal Spirit is identical with our Higher will and that our Higher will is one and identical with the Universal Spirit, approach it with awe, superstitious fear and a beating heart if you must like a horse that shies and trembles at the flutter of a piece of paper. When we begin to understand our oneness with that Universal Spirit, then we will begin to gather to ourselves all the riches and honors that are due to us. "Seek ye first the kingdom of heaven (which is within), and all these things shall be added to you." (Seek ye first the knowledge of your being), your power, or oneness with the Omnipresent, which is the light that shineth in the darkness and the darkness comprehendeth not, and all these things shall be added unto you. Our rightful share of the benefits of the universe will come to us through the law of attraction, our understanding of thought substance attracted unto itself life. We will then begin to gather in our share of the world's comforts, while we are here on earth in the body as individual expressions of Infinite Spirit with individualized needs."

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True Religion Is Scientific

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

WHAT is religion? is one of the riddles of the ages. We find that everything almost that human thought can imagine, here or there or somewhere, has been grouped under the universal name of religion. But what we mean by religion is that system whereby the children of the Omnipotent can come to Him and obtain the answer to their prayer or petition, and that religion is purely Scientific.

It would be wonderful if we were to say that God in all of his vast creations had simply left this one thing to be the football of ignorance and superstition. The world turns upon its axis upon a scientific basis. It goes around its orbit, held there as in a vise by scientific laws. So with the systems of worlds throughout all infinity, each world circling in its own orbit, whirling upon its own axis, directed by this universal, unchangeable law, God Almighty Power. Were it not so all would be chaos. Were it not so there would be nothing in reality that we could rely upon. Were it not so existence would be impossible and yet we are met upon the right hand and upon the left hand with the statement that "This is too deep for you, or this means this," and where you pretend to show them the opposite, they will say it is not for you to understand now, but by and by.

One will worship along one line, another, another, but all hoping to get somewhere, all hoping to get somewhere something that has never been promised to the children of men.

One would think that such a universal system of error would be a curse to the world, but it is not wholly so. Wherever a nation teaches that there is but one God, that one thought will give it vitality. The Mahommetan religion is held together by that one vitalizing thought of the unity of the one God; and as we advance in this greater belief of Jesus Christ's teachings, and as the nations have adhered to the principles that Christ taught, they have been raised up above the lower platform of their neighbors, have come up from barbarity into intelligence, civilization and refinement; in the degree that we are enabled to throw off these old prejudices, this moss-covered, time-disgraced thought of the religious heresies that have been taught to the world, in that degree we are great as a people or as persons.

Therefore we must consider when we come to this subject that there is more to it than a bowing down to wood and stone. There is more to it than the question whether you are to be baptized by sprinkling or by immersion. There is more to it than whether or not you believe that God from all eternity created certain ones to damn them forever. There is more to it than that we ourselves hold the keynote, and that only the few that go with us are to be saved.

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I tell you, my friends, that all of these barbaric thoughts are errors, and they are being destroyed. Where there is one believer in them today there were fifty years ago a great many more. The world is going up, people are advancing, their eyes are being opened, and in this latter day they have come to this Scientific religion, where we come to God without a doubt as to whether He will answer us or not, without wondering whether He hears us.

Jesus Christ at the tomb of Lazarus said, "Father, I thank thee that thou hast heard me, and I knew that thou hearest me always." I knew that thou God Almighty Life, Intelligence, Good, hearest all things, and grantest all that is asked for along the line of Scientific thought.

The cause that has tied the world to these religious barbarities, as we might term them, has been the selfishness of mankind. There is something inherent in so-called human nature that wants to control and dictate to somebody else. Men and women love what they term dominion, in the sense of being rulers over other people. In ancient days when a king died his greatest ambition was for people to worship him. Before even nations were thought of and the world went by tribes and families, the elder brother was always the head of the family, and when he died they deified him.

When Jacob went down and saw Laban, and concluded he would leave between two days, because he did not intend to stay there and work any longer, for he had gotten Rachel and had tired of Laban's wages, Rachel didn't do a thing but steal two or three of the family gods, those old family gods, and take them along. They wanted something to worship on their own account. These were all the gods they had in those days. Now the world is becoming manumitted. All that is laid aside.

Now speaking of this idea of a personality. We understand that God is not a person. We understand that God is Life and we understand that Life wherever seen is God manifest. The Life that fills you and me and all the world in these various forms is God manifest. God is within you; you live, move and have your beings in this universal Life; there is no place but that it has God Life in it, not a drop of water. Throughout the vast infinitude God life is there, and we live, move and have our beings in it. This is God, and God is more. He is something more than what we can quite understand yet; but when we come to God affirming a certain line of Scientific truth, and thank God that it is true in the name of Jesus Christ, we have completed the equation, and the Scientific statement is formulated, and the result must be exact along the lines of exact Truth.

Therefore our religion is called a scientific religion. True, this word has been abused, and those have been found who have masqueraded under the name of this word Science, using it for selfish purposes, until they have made it a stench in the nostrils of all decent, God-loving people. That has always been so with religion since the earliest days here and there. But with all of these drawbacks the fact and truth still remain that true religion is Scientific and that Scientific results are producible every time without doubt, without deviation, and without mistake.

If there were no reals you could have no counterfeits. If there were no truths there could be no lies. If there was no light there could be no darkness. The

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opposite in all directions is a false proposition, and the only universal, undeviating Truth remains, the All in All, that Truth is God manifest wherever it is.

I want to give a word of warning or two this morning, for the purpose of assisting my hearers as well as readers in this, that the true scholar who succeeds in any science is the one who hews to the line, and obeys the rules exactly. Take the great warriors of the world; take Alexander, Julius Cæsar, Napoleon, General Grant; put them upon the sentry line to guard the camp, and if they should be seen to sleep upon their beat, the result would be with the greatest of them that the enemy could walk past them; they could not protect the camp, because they would go to sleep. That is just the case in this Science. It does not make any difference how strong we are. If the musket is placed in our hands, which it is, so to speak, and we are required to keep the enemy out of the camp, if we go to sleep, and become negligent of our duty, catastrophe overcomes us and we are overwhelmed.

I will relate a little personal incident. The last few days I have been, as I am all of the time, very busy. I feel very strong in my Scientific thought, in my fearlessness against error. Error commenced to attack me about four days ago. I paid no attention to it and went on with my work until along last night when I woke up and found that the enemy had gotten inside the picket lines, and something had to be done. I went to work and abused myself very much. I also abused the enemy and we pounded him out of the camp; but we had no right to allow him to get in.

Mrs. Eddy makes one statement in her book which is very truthful. She says you must stand sentry at the door. Hold the door closed against all kinds of error. If you feel that you are being attacked by any of these little devils that run around calling themselves disease, deny them. Curse them if you want to; I have no sweet words to give to any of these devils that come to me. I feel like kicking the daylights out of them when they approach me. Down them; deny them; kick them out; they have no business with you; you have a right to have a righteous indignation, so clean them all out. Follow this line and they can't touch you.

But if you go along saying, "I am strong, I am afraid of nothing," and go on with your work, sometimes they will get hold of you. You have to kick them out or you have a real fight on your hands, and if you allow them to get themselves into your consciousness where you have to acknowledge that you have such and such, then you have to fight for your life, because the devil is in the inside intrenchments.

Now let this go out to students everywhere. Remember that eternal vigilance is the price of liberty. Remember that a soldier who goes to sleep upon his beat should be and almost always is punished with death, and you are a soldier on the picket line. Now watch. That is all I have to say, "Watch, and never surrender."

If you hold along these Scientific lines it is impossible for such and such things to exist. If you declare this with the spirit and with the understanding, you destroy it; it is annihilated.

Confront a lie with the Truth and the lie vanishes, does it not? And when you go to hunt for it there is nothing there, because it was not anything but a lie, and that is nothing. But before you

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confronted it with the Truth it looked big, it was pretentious, and sometimes looked very dangerous. But hit it between the eyes with the truth and it goes out and the paper is clear. It never was, because it was always a falsehood. It never did exist there, because there was nothing. That is so with every kind of a lie.

You are the infinite children of God Almighty; you live, move and have your beings in infinite Spirit; infinite Spirit guides you and sustains you, and infinite Power protects you, and the God Almighty Life animates you; God Almighty Good supplies you, and God Almighty wisdom directs you in all your undertakings.

Stick to the record, never deviate, and victory is yours every time. There is no failure. There can be no failure. But deviate only so much as a hair's breadth, and the devil of error will stick his nose in and the first thing you know, like the cuckoo, he has gotten into the home nest, and routed out the little fellows from their own and has possession. Fight these devil cuckoos wherever they come, fight them with the weapons of Truth and you will stand forever as the adamantine rocks. The waves may dash against you, but all in vain, and you will be strong and vigorous and mighty.

Power of Love

Whenever Love fills us, we radiate kindly feelings as the stars radiate light. It is felt by all forms of life. Plants grow better for the one that gives them love. But for the one who only in a perfunctory way cares for them, they do not flourish well. Animals feel our radiations and when they are of fear and unkindness they are obliged to protect themselves with fang and claw. Many are the cases of children caressing without a sign of danger, vicious animals, because those animals feel no danger from innocence. People who are fearless in love tame wild beasts. Perhaps that is what Paul meant when he said of the Hebrew children: "By faith they stopped the mouths of lions!" But Love does stop those mouths, both human and brute, that would harm us.

A lady friend recently went into a stable for a riding horse. No one being there she walked to the rear where there was a kennel with a collie mother and two puppies. Fearlessly in her love for them she took up one of the puppies and was caressing it, when the proprietor came in. He was startled and said: "How did you dare to touch it? She will not allow even me to so caress them." "Why, she never even growled at me, but looked so kindly out of those eyes as if she wanted me to fondle them.

Yes! That is the Law.—*Henry H. Brown.*

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Love, the Panacea for All Ills

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THIS day is set apart as commemorative of the resurrection of Jesus Christ, and it is a proper thing that we should talk about Love, the Panacea for all Human Wants.

Our Saviour was the first one in all the ages that taught this philosophy of love in its simplicity and in its purity. There was a class of philosophers known as the Essenes, that lived among the Hebrews, who taught more or less of this same doctrine, but they are the only even partial exception that I know of in all history in every clime and in every nation.

Christ came teaching the doctrine that you should love, love your enemies, do good unto those who would despitefully use you; heap coals of fire upon the heads of your enemies; and thus by this doctrine of love you conquer; if a man strike you on one cheek turn to him the other. In other words, it was a complete revolution, a turning over from this doctrine of the Mosaic law. Moses taught that he that sheddeth man's blood, by man shall his blood be shed. The doctrine taught by Jesus Christ is "Vengeance is mine and I will repay, saith the Lord." The doctrine as taught by Moses was an eye for an eye and a tooth for a tooth. The doctrine of love gives good to those who give you evil.

The doctrine of Moses has very largely been adopted by the world's people, and to it and similar doctrines, taught by other philosophers, we owe all rules of divisions and acrimonious divisions among the human family. It is the father and the mother of almost all the ills that flesh is said to be heir to. It turns the earth, and heaven, into hell. Instead of teaching the doctrine of love, spending our money, broadcasting it, for the uplifting and upbuilding of our brothers, we spend it in the building of warships, in the accoutrement and maintenance of large armies. Take the standing armies of the world today, and they compose a very large percentage of the able-bodied men of the world. And it has always been so, because of this false teaching of hatred, this false teaching of reprisal, this doctrine that might makes right; and the result is always unsatisfactory.

The real victories of the world are gained by love, and they bring satisfaction and happiness. You can conquer your enemy, if you have one, by loving him. You can hold the thought in your own consciousness that your brother who thinks he hates you, does not hate you at all. What he thinks in his consciousness is hate is nothing more nor less than carnal mind. It is a lie and belongs to the old lie of carnal mind, and when it is touched with the Truth it is annihilated. Love alone remains.

You are created in the image and in the likeness of God, infinite Good, infinite Power, infinite Wisdom, infinite

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Love; you can only image God as you are filled with love, and when you step outside of the pale of love you step into what we term a wilderness of the world's mires, and you will be buffeted and whipped, and your head will be covered with a crown of thorns until you come back into this garden of love.

Now you take this doctrine of love and make it practical. Our religion is not worth anything if it is not practical, neither is anybody else's. There is no mystery connected with this so-called religion of ours; it is entirely and thoroughly practical. Let an animal be ever so vicious, a dog or a horse, or anything else, and if instead of pounding it to death, you love it, throw out the vibration, you will find that the love that goes through the animal is the same love that goes through you, and that the creature is amenable to control by the same law. Then throw this life, love into that mind, so-called mind, this life that is manifest in whatever it is, throw the love into it and the result is that the animal becomes as peaceful and as susceptible to good, kind treatment as if it had been used to it all its life.

A few years ago myself with some other citizens of Washington were selected to be the escort at a Grand Army reunion. I had not been on a horse for some fifteen years. I told the liveryman I wanted him to give me a horse that looked well, but that would be kind and clever. He gave me a horse and I started out. I have had some experience with horses, for I was raised in a western state, and have ridden almost everything that had hoofs or horns, and I have been thrown from almost everything and in almost every way that can be imagined; but in all my experience I never had as mean a horse as that. It was one constant treatment. I had to keep treating that horse and hold him under almost constant treatment to make him go right. He wanted to go backward instead of forward, to go on two legs instead of four. I would hold the thought, "You have nothing but love; you have to go straight," and he would quiet down, and in a minute or two up he would go, and I would have to give him another quietus, but love did conquer him. Love will conquer anything.

Take a vicious dog, a bull dog at that —I have had one or two experiences of that kind—and hold the thought of love, love it and it will come and lick your hand, whereas a moment before it might have wanted to bite you.

You can control the minutiae of the animal world. You have read a story in one of my books about a mouse. I have another mouse story. There was a little fellow a few months ago made his appearance in my wife's bed room. I had been feeding the mouse for a month or so, had not said anything about him, but I saw to it that he had plenty to eat left him at night. One morning my wife awoke to the fact that there was a mouse there, and something had to be done. I told the mouse that I loved him, was very sorry to part with him, but he must go, that the enemy was on his track, and the mouse has never been heard of or seen since.

Give them the vibrations of love, tell them to go and they will go.

There was a woman in California who had a very large orchard. The trees in that region were being destroyed by some kind of a scaly bug. She treated them with love and the scaly bugs never got on her trees. So with another woman down in Texas with the army worm

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that kills the cotton. She just simply loved them away. That was all.

You can control anything that has life in it by love. Take a person and make a healer out of him, for instance. Do you suppose that any person can heal the sick that is not filled with love? I would not give a turn of my hand for choice whether I was to meet a mad dog or a healer filled with hate. A healer who hates is simply a monstrosity. I have seen one or two, but they are scarce. They can't heal.

Jesus in teaching his disciples how to pray told them when you come to the altar and there remember that your brother hath aught against you, lay down your gift, go and be reconciled to your brother by doing the square thing and then come back and offer your sacrifice, and your sacrifice will be accepted.

When he came to sum up all the duties of mankind he gave two broad planks. One was to love God with all your mind, might and strength, and the second was like unto it, love your brother as yourself. Now these are difficult things to understand, and more difficult to practice after our long years along the lines of selfishness.

Now we do not know what God is. When we come to talk about God we cannot quite understand Him. We know that God is Love; that God is Good; that God is wisdom; that God is Power, and that God is Life; and yet He is something beyond and more than all these. There is something there that we love, and we love intensely, yet that is not true in the sense that He is a person, for then He could not be omnipresent. He could not be everywhere in the vast, endless universe if He had metes and bounds, or if He was a person.

The apostle tells us it will be difficult for us to understand. We cannot understand now, but by and by we will understand it, and we will see Him as He is because we will be like Him. Sometimes I have figured it out in my mind something like this, that love or thought goes wherever you are. Suppose we are spiritualized; suppose we are like our Saviour was after the resurrection. He would be going along with his disciples and they would not know him at all. He would discuss this question or that with them; they would not know Him until such time as He saw proper to unveil himself and reveal himself unto them. They might be in a room discussing a matter and He would come right into the midst of them, "Thomas, come here; feel my hands and my side."

Now Jesus Christ is the pattern that we have set forth for us and we will be like Him. I believe that in this spiritual life we will have the power, that thought has the power to create a covering for the conditions. Now we can think instantaneously of the North Star. If I were to wait until the light could reach there emanating from a sun here just established this morning, it would take over one hundred thousand years for the light to pierce that space between here and the North Star, traveling at the velocity of 186,000 miles a second. Thought goes instantaneously. When we go to the North Star thought will create for us that kind of a body, and that kind of covering which would be suitable for us for the circumstances of our mission there. In my Father's house are many mansions. I believe it will be possible for us to go everywhere and that this infinite Life, Creative pow-

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er of thought will clothe us, and we will be what we want to be.

Now in our transactions through life, to make our religion practical we have to become broad enough so that we bring this doctrine of love down not only to ourselves but to our brother. If this religion means anything, and if we are to have anything from it we sooner or later will come to that position where we will love our brother as we love ourselves, and if there is any preference we will give it to him, because we will prefer one another. When we become strong enough and brave enough to carry this doctrine of universal love into the practical affairs of life then we will be strong in the Truth that makes us free; then we will be mighty; then we will be the image and likeness of God Almighty; then we will follow the pattern that Jesus Christ has laid out for us.

Now this beautiful morning let us make a resolution from now till next Easter. Let each of us resolve in our heart that we are going to love our brothers absolutely as well as we love ourselves, and as we make this rule, let us make it in this way, to do unto our brothers as we would do unto ourselves under like conditions. The Saviour's rule was to do unto your brother as you would have him do unto you. Conditions are different now. For instance, suppose that I wanted any help financially, or in any other way, there is not a human being on the face of the earth that I would ever go to for any assistance in any case, because I have a better place to go. Therefore if you are stronger than your brother and your brother should need any assistance then you have a right to go further in that direction than you would have it done unto yourself. Don't you see you must be strong enough to do unto your brother as you would do unto yourself in like circumstances? If I were in necessitous circumstances what would I do? I would help myself by going to God Almighty. Then help that brother or that sister, whoever they may be. Lead them along, throw them the lifeline.

Now there is one class of cases I never take for treatment except in very exceptional cases, and then I refuse absolutely to take any compensation for it; that is, those who wish to be treated for financial success. I send them a book and tell them to study and treat themselves along that line, that I will not give my time to that class of business. It is just as necessary for people to have homes and clothes as it is to have breath and sunshine and air, but I do not have to carry any one on my back, neither does anybody else. You are not doing any person a kindness when you carry him on your back, but you are making him weak. Throw him the lifeline, teach him, tell him to study, and if he will not study let him go down. That is all you can do.

I do not doubt that we receive in the course of a year hundreds of letters telling of the wonderful blessings coming from following out this Divine law of Love. It brings forth blessings of all that is needed.

Now, my dears, in conclusion, let me say this, that we do love God with all our minds, might and strength, and that we do love our brothers as ourselves. Let us be brave enough and strong enough to carry this beautiful doctrine into the practical affairs of life. If we do this we will do well; we will have the means; there will be nothing that can withstand us, because God Almighty Power will be behind us.

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Religion In Politics

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IT was said of one of Iowa's most distinguished statesmen that he was so careful of public sentiment that he could dance across a room filled with eggs and never crack a shell. If I had the ability this morning to handle my subject that it is said he had, there would be those who would complain of me either because I was a republican or because I was a democrat.

Some five or six years ago I conceived the idea that I would write an article monthly on current historical events, absolutely non-partisan, but looking at the events as history will give them later on. I wrote I think two articles, and my mail became burdened with complaints. The democrats complained that I was a republican, and the republicans complained that I was a democrat, and each complained because, as they thought, I was trying to help the other party.

The trouble with all of us in discussing these great national questions is that we are not broad enough to look at them from the standpoint of a just judge, or an impartial historian. Yet I deem it my privilege as well as my duty, in making the record complete before the readers who have my works, that my views be known upon these subjects as well as upon others.

The right of self-government is the acme, the greatest desire of every well regulated man or woman, and along the lines of civilization and constitutional governments this can only be accomplished by what we term parties. Parties are as essential to an honest administration as is air to the filling of the lungs. Let one party have an overwhelming majority, and I do not care how pure it is at first, in a little while you will find it burdened with rascality and scoundrelism standing in the way of a proper administration of the finances of the government. But if the parties are properly divided, one is a check upon the other; and if the party in power does wrong and is dishonest, the minority, as we term it, will bring it up at the next election, and the fellow that is trying to do wrong will find himself on the outside.

It cannot be said because you are a good man that you have no business to meddle with politics. I tell you the better man you are, the purer you make your political work. While I have not given any of my time whatever for ten years or more to politics, yet I am giving to all the principles that should rule, which is that there is no man too good, too pure, too honest and upright, to be a good legislator, and be at the front in the formation of our laws and at the helm in the guidance of the ship of state. Therefore, wherever the necessity is, throw yourself in the balance where right dictates.

Now it is a difficult question to decide always which is right. Take the Great

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Southern Rebellion. I was a Northern man and was raised to believe, as most Northern people believed, that human slavery was a sin and a crime against humanity. I never knew the time that I did not believe that way when I had any feeling on the subject; and yet the South had its money invested in slave property, the constitution recognized it, and the law gave the proper way in which it should be handled, and notwithstanding they had the Bible and plenty of Scripture to hold the negro right down to the block, and they had plenty of preaching, it will not do for you or me or anybody else that is honest and fair to intimate that the Southern people were not equally as honest, and equally as sincere, and believed as truly that their rights were being imposed upon, as much as did the North that the South was wrong. History concedes that, and all great minds are broad enough to concede it to be true. And if the South has remained quiet and in the union, as any of their statesmen that lived contemporaneous with my day would have told you, had they stayed in the union and fought for their rights as they termed it, they would have been successful, but this great principle of the higher law, that there is a law that stands for civilization and stands for human rights, and stands for human progression, controlled the people of the South and caused them to commit the overt acts which brought on the war. There was no help for it and it became necessary to fight. And after the war had been on for a few years, at a conference over in Virginia, the so-called Peace Commissioners were told this: "You can take blank paper and write your terms if you will, but giving to us the freedom of the Negro, as our people will not now stand for anything else." They refused, and the result was that they lost all their property, including their slaves. They continued fighting until they were conquered, and I say it in shame that they were thereafter infested by a hoard of carpet-baggers of whom the world never saw the like, who destroyed and impoverished the South more than the four years of war.

But it was this impelling great principle of retribution. This retribution was brought not only upon the South, but it was brought upon the North. The nation was punished. The vacant chairs, the emblems of mourning, the vast national, municipal and state debts everywhere, the burden upon the people of the North and upon the South, were but the punishment brought upon this country for its adherence to a principle of wrong. God Almighty law destroyed it.

But the wheels of time roll on, the South is blossoming in prosperity as she never did before, and the Southern people are bound to be one of the richest and greatest peoples in the world. The Northern heart responds in love, and our nation today is going on under the two great parties, one watching the other, each trying to do that which is best for the great people at large.

You may be a democrat or you may be a republican, but if you are an honest man you have but one desire, and that is that those principles may appertain and those laws be passed which will bring the greatest prosperity and the greatest happiness and contentment to the vast body of the nation.

And in my political choice, rather than to decide upon party lines, I desire to decide upon the principles of right as I am led to see the right. It will not do for me to say that republicans are always honest and the democrats are always dis-

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honest. That time has passed away. Each of the parties is honest, and all should desire the greatest good for the greatest number, and that would be the only rule which would lead me.

It is said, and especially so during the war in certain localities, that certain preachers were always preaching upon the lines of this or that political party. I never had very much respect in those days for a political preacher unless he preached on my side. Then I could endure him. But why should he not? Now I ask in all fairness and candor, why should not an honest divine give his honest opinion of a public question the same as one of any other class of men? Why should he be muzzled because he happens to be expounding a doctrine that teaches morality? There is no reason, unless we concede that all political questions are what we would call "off color." And that is not right. If they are off color they should right them, and let the one rule of honesty, square honesty prevail. There never will be any trouble if all the people are honest. They may look at questions from different standpoints, but they will not be governed by dishonest motives.

This scramble for the Almighty dollar which we see everywhere is eliminated. We scramble for nothing. We commit our ways to God Almighty and trust, and He brings things to pass. Follow along the lines as you are led, and you do not have to scramble. Our jails are hardly big enough today in our great cities to hold our bankers that are going to the penitentiaries, or should go, judging from what the grand juries say. You have either got to build better morals, or build stronger and bigger jails. You have either got to reform along these lines of municipal, state and national legislation, and bring yourself back to the lines of right, or you have to lapse back into barbarism, and the great republic will go as the Roman Republic went.

The cause which destroyed the Roman Republic was engendered by the large accumulation of capital. Now anybody that will read my magazine for the last month will see that I am not an enemy to capital, properly handled. But the great money barons of Rome congested the money and they had labor troubles. For three hundred years prior to the downfall or destruction of the Roman empire there was almost open warfare between labor and capital, and finally when the great hordes from the east overran the country, as many of these few that were left as could get their money into ships went around and established that city in the sea on stilts, so that the Northern hordes could not come over on to them, and that is why we have this beautiful Venice, the city in the sea, whose vehicles are gondolas, and whose streets are the open tideways, built in the sea, so that they could not be attacked by horse and by foot soldiers.

They were driven out because of the lack of patriotism of the common people. Where you destroy in the heart of man that feeling of love of his country, of a desire to see it great, or a desire to see its people prosperous, when you destroy that, and denude him of these great principles, you make him an enemy not only of mankind, but of his country, and soon he will be parading under the red flag of piracy and kindred deviltries, a curse to the family of man wherever they are.

There is only one rule for all these great systems of government, the rule of love. Let love go out to all the world,

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and you will never have any more wars. You may have your armies and your navies if you have to have them, and as long as you have to have them, but they will pass away, and that day is coming when this universal rule of love is going to take possession of the earth. Then the Scripture will be fulfilled which says that nations shall learn war no more. The time seems to be far off, but it is coming closer. It is a work not only of today, but for centuries. With God a day is as a thousand years and a thousand years is as a day. There is no time in Infinity. But all we have to do is to hew to the line, and not to shirk our responsibilities as citizens, as honest, upright, perfect citizens, while we are mixing with the affairs of life, as we have to more or less.

Ho! For Atlantic City

Free lecture course by Bishop Oliver C. Sabin, July 5th to 25th, inclusive, in the Greek Temple, Young's Million Dollar Pier, Atlantic City, N. J. All will be welcome. These lectures are absolutely free and are given for the purpose of teaching all how to heal. Students who pass a satisfactory examination may receive a diploma, the same as if they had been taught in Washington.

LIVE WIRES

You never get near to God by running away from men.

He who knows no God outside his church knows none therein.

Love for God takes in everybody else.

Folks who hope are generally folks who help.

Give love the power and it will always help.

It is hard to tire the man whom Christ has rested.

The widow who gave the two mites did not starve to death.

Make pure thoughts welcome in your mind, and God will not fail to come into your life.

The man who never speaks his religion in public is not getting much enjoyment out of it in private.

THE SILENT HELPER

A good thought in time of storm. "Be still and know that I am God."

A good thought in time of sickness. My body is God's temple. He will not allow me to suffer.

A good thought when poverty seems near. "The Lord is my shepherd, I shall not want."

A good thought for the children. "Remember thy Creator in the days of thy youth."

A good thought for the old. "I have fought the good fight, I have kept the faith."

The sinner says: "The way of the transgressor is hard." Let him say: "Seek ye first the kingdom of heaven and its righteousness shall be added unto you."—*Practical Christianity.*

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Inspiration

H. E. BUTLER In "Bible Review"

In John xvi. 15 Jesus is recorded as saying, "All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you." The adversary in the human consciousness has worked most diligently for centuries trying to destroy the vitality of the words of Christ, and has succeeded in taking away from the people that which belongs to them and setting it up, as it were, upon a shelf, as something beyond their reach. This is especially true of the foregoing quotation—"All things whatsoever the Father hath are mine."

The Apostle emphatically declared, "Now are we the sons of God," and how can the Christ be more than a son of God? The son is an heir in common with the other sons, and Christ's teachings all the way through are, that, as he is, so are we.

This thought, "All things whatsoever the Father hath are mine," is a very important one, can we but realize that everything that the Father has, all that he has created, all the physical and spiritual conditions with which we are surrounded and which have brought us into being, are ours to use and to handle as the needs of the occasion may demand—and what is there even in the spirit-world beyond mind?

We may say that the holy life of God which illuminates, animates, and makes the Holy Ones in the heavens bright and shining is greater, but it is not, for even that is mind, and that holy, glorified condition is obtainable only through mind.

We presume that there is no one question that is puzzling the majority of the people more than how to take of the things of the Father and become one with him. We answer, it is through mind, but this is not satisfactory. A real, genuine, thinking man has learned to take of the things of the Father. We do not consider a man a thinking man who simply reads books, tries to memorize what he finds therein and then tries to put it together to form something out of what he has read. This is simply mental gymnastics, but with the real thinker, while he may get suggestions from books, yet those suggestions are the beginning of thought.

It is because of this fact that we so often have said that what we write in this magazine should be accepted only as suggestions out of which to build your own selfhood, for the selfhood is made by the mind.

Therefore in order to take of the things of the Father, if from the inner consciousness you get a feeling that a certain thought or line of thought is important, centralize your mind upon that thought with an earnest desire to know and with a strong, practical effort to think about it, to find out and to know for yourself all that is contained therein. Thus in place of your mind being centered upon what some other mind has thought out and expressed, your mind will necessarily be centered upon the Universal Mind, upon the foun-

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tain of all knowledge; and, being centered upon the fountain of all knowledge, the more you think and the more intensely you centralize your thought to know the great truths of Universal Mind, the more perfectly will that Universal Mind flow in and fill you until your whole being vibrates to the thought you are thinking; to such a mind no knowledge is impossible.

No man can thus desire knowledge and earnestly think, who at the same time has a selfish motive behind it; he must, in order to think, give himself to truth and to the God of Truth, and he must unselfishly desire to know the truth for truth's sake, for the Lord Christ well said, "And ye shall know the truth, and the truth shall make you free." It is a wonderful fact that no man who is shut up within himself can enter the realm of mind, for selfishness obscures all real thought and excludes all inspiration. Unless the mind of man is free, pure, childlike, with the earnestness of a child desiring to know, he cannot enter the realm of mind, but when this condition exists, the mind at once begins to take of the things of the Father.

These things that the mind has a right to and partakes of are mind, the mind of the Father; for that mental state produces the realization that "All things that the Father hath are mine." Every thought that has been suggested by the adversary of souls, even though clothed in clerical garb, such as, "there are things you have no right to know," must be banished; for it is a great truth that you should lay hold upon, that "All things whatsoever the Father hath are mine." They are yours for the taking, but in order to take them you must be in harmony with divine law.

We know how thoroughly the people throughout the world are immersed in chaotic mental conditions and perverse magnetisms; and many are crying out with sorrow, feeling oppressed and a great desire to get away; but this will all be changed if you can centralize your mind on the things of God and try to work out the great problems of spiritual truth. For as you think spiritual thought and inspire from the spirit-world, you are also inspiring, drawing in, and infilling yourself with the spirit of God, and surely there is no power on earth or in heaven but the power of God. Therefore you can make your own little center wherever you are, a center of divine light, life, and power.

The Christian Science idea that you must affirm that you have this, that, and all that you need, embodies a truth; for if you sit down and bemoan your conditions and surroundings you then give yourself, so to speak, into the hands and control of evil influences, and you become weak and impotent, this state of mind enables the adverse conditions to destroy you, whereas, if you centralize your mind upon God and the things of the Spirit and ignore the adverse conditions, you may thus rise above them, and create in and around yourself whatever conditions you most desire.

When the Lord said, "All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you," he saw clearly and knew full well that neither time nor space affects the conditions of Spirit, that the things of the Father, the Spirit of God, fill all space. As the Apostle said, "Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it?

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The word is nigh thee, in thy mouth, and in thy heart." Yes, the Christ-spirit is near you and you have only to reach out in mind to take hold upon it.

This wonderful faculty of mind is so far beyond all comprehension of man that it causes us to lose faith and just as soon as we begin to question and try to prove to ourselves something relative to the wonders of mind, we simply begin to doubt, which causes limitations. But remember there are no limitations except in your capacity and even there there are no limitations, for all life is from God, and are there any limitations in God, the Spirit that formed the world and all worlds? We think not.

Therefore whatever you desire to know you may know by letting go of everything else, and centralizing your thought upon it, your earnest, childlike desire, and at the same time putting the energies to work to think, and every added thought you get try to put it in order, for remember always that you are seeking that which is of use. The more diligent you are in your effort to think and to know, the more fully can you draw in the knowledge that belongs to the sphere of your desire and thought. But without that effort on your part, your mind will be taken possession of by the psychic forces around you, and you will be made a part of the body of humanity that is now in a perverted state, and in a condition rapidly approaching self-destruction.

This is what you want to be saved from. God's salvation is the lifting of man out of his self-destroying condition and placing him in the currents of immortal life. Do you not remember how constantly the Lord in all his teachings referred to life, to immortality, to an endless life?

The things of this world are the things of death, but the things of the Spirit are immortal, and so far as you can transfer your consciousness, which is your thinking, from this world to the world of spirit, so far have you gained immortality, for immortality comes by a return to the Cause that produced you, which Cause we are told is mind. "By the word of God the worlds were made," and it is that word that "liveth and abideth forever." And so far as you can by the power of the will rise above the thought, desires and habits of the world, and mentally live in the thought of the Spirit, so far you enter into life, and the life of the Father entereth into you, yes, into your body, actually producing changes in the physical structure, changes in the senses, in all that pertains to your physical existence. For your physical existence is only the reflex of your mental state, and as you change the mental state, the physical state is sure to follow.

Therefore whatever you feel the need of, that you may obtain by entering into the mental state governing it; that is to say, whatever you feel the need of, that reach out for into the cause world and think about it. Do not think about your needs and the inability or improbability of your attaining them; these thoughts must be banished from the mind. On the contrary, keep ever active in your mind the thought, "Whatsoever things the Father hath are mine," and, "My own shall come to me."

There is another point that is quite essential; while it is true that every mental state is governed by an underlying principle and the inspirations are in accordance with these underlying principles, therefore we must bear in mind that hate brings hate and poison, and love

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brings love and life. These are the two great underlying principles that govern all human life.

It is said that "God is love," and whatever from your inner consciousness, freed from every selfish desire, freed from every opposing desire, you centralize the mind upon and continue to dwell in, that you will draw to you, for "God is love," and the word "God" means "almighty power," and all power in heaven and in earth is responsive to the true, pure, childlike love; not that gross passion that the world calls love, but it is the love that animates the pure child spirit.

Analyze yourself and see what you love. You can do this by sitting down in your own room alone, perhaps at night, and then make real in your consciousness the supposition that you may leave the body, cut loose from this world and from every bondage and go out into the spirit-world. Then answer to yourself the questions clearly and definitely: Where would I rather go? What conditions and what quality of associates do I wish to seek? By thus analyzing all that pertains to your choice under such conditions you will discover what is your own real self. It will also show you what your future state will be, whether in the body or out of the body, for you will draw to you and inspire, draw in, any and all qualities that you most desire.

But right here is another point. The Lord had a purpose in saying, "If thine eye be single, thy whole body shall be full of light." When you come to analyze your own mind, you find therein adverse conditions. One desire is for one thing, and another desire is for something that is quite the opposite, and when you centralize your mind to gather that which you desire, you find that there is something in you that scatters as fast as you gather, for "a house divided against itself cannot stand." Do you find upon analyzing your own mentality and desires that you are divided against yourself? Very few there are who will not find such a condition within them, and this is the reason they cannot obtain the things they desire. Therefore cleanse your mind from this state, rid yourself of it, hunt it out, so that the eye of your mind will be single, and you have one central desire, then you will realize that your whole body will be filled with the light derived from the Cause of your being, from God's spirit.

These are suggestions that can be made very valuable to you if you follow them out with great care and persistence, for these are the very central thoughts that the Lord Christ came to teach you.

I have unfailing trust in the omnipresent reality of all things spiritual, perfect, and eternal, and as I trustingly lean upon them, I receive grace for grace, wisdom for wisdom, strength for strength, and power for power.—*Hannah More Kohaus.*

Fear depresses the vital energies of the muscles, and slackens the motions of life. It causes the mind to shrink back on itself and to render the system negative to surrounding impressions and thus engenders disease.—*Dr. Mason Good.*

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If All Who Hate Would Love Us

If all who hate would love us,
And all our loves were true,
The stars that swing above us
Would brighten in the blue;
If the cruel words were kisses,
And every scowl a smile,
A better world than this is
Would hardly be worth while;
If purses would not tighten
To meet a brother's need,
The load we bear would brighten
Above the grave of greed.

If those who whine would whistle,
And those who languish laugh,
The rose would rout the thistle,
The grain outrun the chaff;
If hearts were only jolly,
If grieving were forgot,
And tears of melancholy
Were things that now are not;
Then love would kneel to duty,
And all the world would seem
A bridal bower of beauty,
A dream within a dream.

If men would cease to worry,
And women cease to sigh,
And all be glad to bury
Whatever has to die;
If neighbor spake to neighbor,
As love demands of all,
The rust would eat the sabre,
The spear stay on the wall.
Then every day would glisten,
And every eye would shine,
And God would pause to listen,
And life would be divine.

—*James Newton Matthews.*

Divine Love awakens a pure love for the Christ. You feel His love and you realize a new kinship and a new love for all souls.

The indwelling Christ in you will be your wisdom. The Light of His Love illumines all your conceptions of truth. His higher knowledge is spread before your soul and in His light you see light. This inner light or wisdom is guiding you with the Christ intuitive power, leading you into the ways of good and holding you from the ways of darkness.—*Walter De Von.*

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The Invisible Resource

And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and broke the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat and were filled.—*Mark* 6:41, 42.

Man never had a desire that could not somewhere in the providence of God be fulfilled. Creation would be weak in its most vital part if this were not true. Desire is recognized as the onward impetus of the ever evolving soul as it builds from the within out, and it carries with it fulfillment as a necessary corrollary.

All is Mind, and the things that appear must be statements of Mind. Thus Mind *is,* and it also appears to be. The *is-ness* of Mind is but the one side of it. Being is not limited to the level of *is-ness* —it has all possibilities which includes the breaking faith of its inherences into the realm of appearance.

Thus Mind has two sides, the invisible and the visible. Neither can be left out of a true philosophy. To say that Mind is all, and at the same time deny that the things do appear have any part in that allness is to give place to but one-half of the Great Truth.

Every mental problem has its statement. That statement is made in response to the desire to know experimentally whether the ideal concept is capable of proof. A variety of factors are involved in every statement of a mental concept. These factors are not an integral part of the statement itself, but it is through them it is worked out. Thus in the simplest problem in mathematics enter processes which are not preserved after the solution has been arrived at, yet were necessary to that solution. These processes are made up of a combination of factors, and the exact outcome of each step is a matter of experiment. The ultimate must be the fulfillment of the idea, but the intermediate steps may be diverged or retraced many times.

If this be true in the simplest problem of mathematics, it must be true in the creation of the universe. "As it is above, so it is below." Here is where he who has caught sight of the perfectness of the ideal realm falls to denying the appearance because it does not express that perfectness in its wholeness.

With like judgment the student in the depths of a mathematical problem would suddenly erase all his work because the answer was not at once apparent, though he may have completed but a portion of the process leading up to that answer. We would not consider a farmer of sound judgment who cut down his corn in the tassel because it did not show the ripened ears.

Don't jump at conclusions. Study the situation carefully before you decide. Look upon all sides, the visible and the invisible, the within and the without.

The fact that you have an ideal world carries with it the possibility of fulfillment in expression. In Being you cannot shirk expression. To think is to express, and you are doing that without cessation. You may deny that these things of the world have existence, yet so long as you live in contact with them

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you are recognizing their place. A wholesale denial of their existence keeps you even as a house divided against itself. A reconciliation must take place before you can demonstrate the power of the Christ-man over death. Jesus did not say that his body was nothing, but he did say that he had power to take it up or lay it down. He laid it down in corruption, and raised it in incorruption. He found that his ideal was not being expressed in the body which was subject to decay, so he let the corruptible be crossed out, and from the ruins raised the body of light, which appeared and disappeared at will. This was the fulfillment of his ministry, and the demonstration of the power Spirit to overcome that last enemy, death.

All men desire to overcome disease and death. The fulfillment of this desire would be perpetuation of existence in form; so in its last analysis we see that we all want to continue our chain of expression unbroken in duration indefinitely extended. This has always been the desire of mankind, and the whole world is today and ever has been, fighting this monster, death. Oceans of medicine are swallowed daily, millions of doctors are exerting all their energies, and prayers unnumbered are uttered in a blind struggle to vanquish this dreaded enemy of mankind. This indicates a most powerful desire to be fulfilled. Jesus showed how it might be done, and gave the recipe. He said, "Verily, verily, I say unto you, If a man keep my sayings, he shall never see death." He also said, "The word which ye hear is not mine, but the Father's which sent me," and, "The words that I speak unto you they are Spirit and they are life."

Here is a chain of actions connecting cause and effect. This chain is forged by man, and its links are thoughts, words. Jesus laid great stress upon the power of the *word*. Yet he was wise in the injunction that his words should be kept; that is, men were to keep before them the ideal which he had. This ideal is the realm from which the word draws its substance, and its character determines the result.

The "sayings" of Jesus were tremendous. They raised the ideal of man and God far above what had ever before been conceived. They so far transcended the thought plane of the people that even his followers could not accept them, and many "walked no more with him." And until the last decade men have not grasped the lesson of the power of the Word expressed from his high ideal. Who in past has taken Jesus literally, and sought to overcome death by keeping his sayings? Many have believed absolutely in his doctrine, and a great industry has been built upon it as a foundation, but who has taken in full faith the very words of Jesus and made them flesh of his flesh and bone of his bone, by not only believing them but by saturating his mind with them until they reincarnated themselves in his very body? Yet this is the secret of every spiritual demonstration, not only a concept of what is true of Being, but a carrying out in thought, word, and act, that concept.

If I can conceive a truth, it follows that there is a way by which I can make it apparent. If I can conceive of inexhaustible supplies existing in the omnipresent ethers, there is a way by which I can make those supplies manifest. When once the mind has accepted this as an axiomatic truth, it has then arrived at a point where the question of processes begin. No one ever fully sees

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the step he is to take in reaching a certain end. He may see in a general way that he is to go on from one point to another, but the details are not definitely clear to him unless he has gone over the ground before. The architect tells the builder to follow the plans. So in this demonstration of the spiritual powers ready to express through man, he must be willing to follow the directions of one who has proved his efficiency by demonstration.

We all intuitively know that there is something wrong in a world where poverty prevails. It brings sorrow and suffering. We would not, any of us, create a world where it exists. We all want to see it blotted out. This is the index pointing the way to the possibility of doing so. Whatever we see as wrong, it is for us to right. Lack of any kind is not prevalent in God's universe, and if there is such an appearance anywhere among men, it is our duty to do away with it.

There is a way—the "highway of the Lord." Will you take that way? It is a broad way, and there is room for everybody. Jesus said it was the kingdom of heaven, and that all these things should be added to those who sought it. This implies that you do not have to fully enter this kingdom to have the things added, but you have to *seek;* you must turn your attention in that direction—then they commence to come to you.

This is being proven by many thousands in this age who have accepted the promises of Scripture literally, and are looking to God for every need. They may not in the beginning of the seeking have a single thing to encourage them to expect that they would be provided for in particular. They just accepted the promise, and proceeded to carry it out in faith; they acted just as if it were true, and there gradually came to them new ways of getting a living. There were avenues opened up along lines to which they were strangers, but which they found by experience to be pleasant. This encouraged them to go on still further in seeking this kingdom of God; and many of them are now rejoicing in its bounties.

These are they who have wisely used their one talent. They may not have caught sight of the Holy of the Holies in that inner sanctuary, but they are gradually getting closer and closer to it. This is the step that everybody is commanded to take. Trust God in all things, and see the result made apparent by the mental currents which you set going all about you. You may not be able to point out just how each separate word of allegiance to the Father took effect, but as the months go by you will gradually observe the various changes that are taking place in your mind, body and affairs. You will find that your ideas have broadened immensely to begin with. The little world has been transformed into a big world. You have begun to think about realities instead of appearances. Your mind is more alert and you can discern when before you were in doubt. You are not so fearful. The consciousness that there is a Divine Hand guiding the universe and you, has given you a feeling of security. This has extended to your body and to your affairs. There is an absence of prejudice and fault-finding in you. You do not judge so harshly. You are more generous, and other people appreciate you by returning the compliment. Things are coming your way now where you thought they were stranded.

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This is not only true of your own particular affairs, but if you are observing you will note its effect in a measure upon those with whom you come in contact. They are getting more substantially prosperous and happy. They may not in the remotest way connect it with you or your thoughts, but that does not affect the truth about it. All things have their cause, and every cause is mental. Whoever come in daily contact with a high order of thinking cannot help but take on some of it. His mind takes it on unconsciously just as his lungs breathe the air of the room. Ideas are catching, and no man can live where true ideas are being held without becoming more or less infected with them. "No man liveth unto himself alone."

Now these are some of the *tangible* steps along the way to that larger realization which you desire. These steps are necessary, too, because no one is introduced into the storehouse of the Father, and given the keys and authority to fully pass out the goods, until he has proven his efficiency and reliability. Suppose that men of the world, with their present ideas of mine and thine, were given without mental cleansing the power to produce at will whatsoever they desired? Would not the same ambitions and selfishness lead to still greater oppressions? Would there be any improvement over existing conditions? Verily not! So it is wise that we are to seek first the kingdom of God in His *righteousness* before these things are in their fullness added.

But there is such a kingdom, and it may be found in that supreme fullness by those who are willing to come to its admission terms. Jesus said that the rich man's entrance into the kingdom must be like the camel going through the eye of a needle. This comparison referred to the little gates in the wall about Jerusalem—so small that the camel had to be unloaded and then get down on its knees to squeeze through. This is an excellent illustration of the way in which every one has to go into the kingdom. Something has to be unloaded. It is not necessarily money, because the poor man gets in no faster than the rich man unless he also unloads. That unloading is your ideas about money; about its use, and who it belongs to.

Men's ideas about money are index to their ideas about all possessions—they believe that the things that come from the earth, the air and the water are theirs to take control of and claim as individual property, to be held in store regardless how needy for those things other men may be. These ideas are today prevalent in both the rich and the poor, and if these two classes were to suddenly change places it would not remedy the inequalities in possessions which these ideas produce.

Men must understand their relation to God, to each other, and the status of the universal resource. They must unload some of their erroneous ideas about their rights in the sight of an all-provident Father. They must understand that they cannot possess and lock up that which belongs to God without suffering the effects themselves of that congestion. It is not the poor man who in the end is the greatest sufferer from this action, because has he not by his concentrated belief in and trust of material things chained his soul to them. Those who are rich in the things of this world are by their dependence upon those things

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and faith in them binding themselves in material darkness, a darkness that will take ages to dissipate.

Before man can get into the realization of the Supply Invisible, he must drop out of mind every idea of personal possession. He cannot possess money, houses or lands as his own. He cannot possess the idea in his mind for which these stand. In fact, he cannot possess any ideas whatever as his own. There are possessions that rust and get moth-eaten besides those on the plane of phenomena.

Men possess as valuable their education, their trade, their ability, their talent in any of the many ways of the intellect. Ministers of the Gospel possess eloquence or scholarship; some are proud of their spiritual possessions. These are burdens that have to be unloaded at the narrow way into the kingdom of heaven. Even the saint who is puffed up with his saintly goodness must unload before he can get in. Whoever is *ambitious* to do good, whoever *strives* to excel in righteousness above his fellowmen—these must unload before they can behold the face of the all-provident Father.

The realm of causes may be compared to steam in a glass boiler. It is perfectly invisible, and if the glass is without flaw the eye might look right at it without seeing anything at all. Touch an escape valve and it rushes out, instantly condenses, and becomes visible. But by this process it has lost its power. Ideas exist in a realm of ideas, and they are powerful only when they are handled by one who is familiar with their characteristics. The ignorant open the valves of the mind and let them flow forth into a thought realm in which they have nothing in common. They are condensed into the bondage of time and space which ignorance conceives as necessary for their fruition. Their power is thus lost, and a weary round of seed time and harvest is inaugurated to fulfill the demands of that world.

It is the mind that believes in personal possessions that is responsible for this limitation of the full idea. God does not have it that way. His world is a world of results following demands simultaneously. This is the world where man finds his true home. Labor, as we understand it, has ceased for the man who has found this inner kingdom. The Divine Supply is brought forth without laborious struggle—to desire is to see fulfilled. This is the second step in demonstration for everyone who has dedicated himself to the Divine Guidance. He immediately enters into easier lines and more happiness than the world affords when he has covenanted to follow the Good only, but this is an advanced degree along the same line of initiation into the mysteries of the Divine Magic. Before this step may be taken a deeper and more thorough mental cleansing has to be undergone by the devotee. He awakens the actions of a higher set of faculties within his own body, and there are opened to him fresh avenues of expression for his powers, or the powers of the Spirit manifesting through him. As he proceeds in the exercise of the inner faculties, he may find them clogged by the crystals of thought which some selfish idea has deposited, and he must go through a fresh cleansing. If he is obedient and willing to meekly follow the leading the Spirit without cavil or protest, the way is easy. If, however, like Job, he finds fault, questions and argues, he will meet with many obstructions, and his journey will be tedious.

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Again, he who seeks the kingdom of God for the loaves and fishes he may get out of it, will surely be disappointed in the end. He may get the loaves and fishes--this is possible, but if there remains in the soul that which would use them to selfish ends, the ultimate will be disastrous.

We see many people in this day seeking the aid of the Spirit to cure them of their physical ills. They do not approach it with that true desire for the higher life which should inspire them. They find indulgence of their lusts and passions curtailed by some infirmity, which they want restored in order that they may continue in the fleshly way. The Spirit does not judge motives. It is Principle, and applies to principles; so he that is in sin may be healed and again go forth and repeat his folly. Jesus said, "Go and sin no more lest a worse thing come upon thee."

It is the experience of those who have dealt with the Spirit that it is a vigorous stimulant. It restores the vitality of every organ, and they become even more acute to pain or pleasure than before the treatment. This super-sensitiveness renders them liable to more rapid waste, and when the fleshly indulgence is gratified they are quickly burned out, and the collapse is even more complete than before the healing. This is why those who receive Spiritual healing should be instructed in the Truth of Being. They should be shown that they are sinning against the law of their existence when they indulge their appetites and passions for mere sensations. Retribution always follows this, and the ignorant suffer equally with the wise.

Dedicate yourself to God and His work. Lay at the feet of the Spirit all your desires and passions and appetites. Make a definite and detailed covenant with the Father and agree to use in the most exalted way all your substance. Turn resolutely away from the old habits that have robbed you of your vitality and sunk your body into the depths of inanition.

Humanity is today in the grasp of bodily death through the indulgence of false appetites. They can never put on the immortal robe of purity until they covenant with God to sacrifice upon His altar of spiritual fires all their energies. They must lift up the old serpent that they are now crawling in the dust with. No one can do this without Spiritual aid. Jesus Christ saw this, and through Him was provided a helper, "Even the Holy Spirit whom the Father will send in my name."

Whoever silently calls upon this Spirit, and in its abiding place in his own soul agrees to follow it and do its will, shall be helped to overcome all the habits and indulgences that are keeping him out of the kingdom of Heaven.

"Seek and ye shall find, knock and it shall be opened unto you.—*Georgiana Nason, in Unity.*

Every man is valued in this world as he shows by his conduct that he wishes to be valued.—*La Bruyere.*

"One thing accomplished is of more value than a thousand but half accomplished."

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Washington News Letter

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Unchain The Truth

THIS will be the last number of the magazine which will have time to reach our readers throughout the United States before the Atlantic City lecture course begins in July.

This lecture course is to be delivered in the Greek Temple on Young's New Million Dollar Pier, and those who come to Atlantic City to attend these lectures will do well to remember the name as given, as there are other piers, and one that is called under the name of Captain Young. This is Young's New Million Dollar Pier.

The lecture course will commence on the afternoon of July Fifth at three o'clock P. M. in the Greek Temple. This is a half to three-fourths of a mile out over the ocean, which will insure us fresh air and cool surroundings, so that the heat of summer will not affect us.

The lecture course is absolutely free, no collections to be taken, or anything of that kind. Capt. Young donates the Temple and I donate my time, and will be pleased to see thousands there. The temple will comfortably seat about one thousand people, and I hope to see every seat filled. Ten cents is charged for all who go on the Pier, but this gives admission to the other entertainments.

This is an opportunity which this country has never had before, giving the Science plain and simple, free of cost. Every person who will attend these twenty lectures and pay close attention to them ought to go away with the knowledge which will enable him to heal the sick and overcome the adversities of this so-called life.

Our Saviour says you shall know the Truth and the Truth shall make you free. The first requisite, as you will notice, is that you shall know the Truth. You can't know the Truth without being

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taught, and the object of these lectures is to teach that Truth.

I wish to say to my correspondents throughout the whole world wherever they may be, who wish to write to me during the lecture course, to send their letters direct to Washington, as though I were here. Those letters which appertain to the buying of books, subscriptions to the News Letter, etc., will be attended to at the Washington office; and where persons ask for treatment their cases will be sent out immediately to our corps of healers here in Washington, who will remain here, and my private secretary will then send to me every letter which needs my personal attention; and every case which needs treatment will be sent to me at Atlantic City without delay. I will answer my letters there, and I will do my work of treating the sick at Atlantic City, the same as if I were in Washington.

In sending money do not send money to me payable at Atlantic City. Send your money to Washington the same as you have heretofore, as though I were in Washington. I do not want money sent to me at Atlantic City at all, but send your remittances direct to Washington. This will prevent a great deal of annoyance and save time, and save me the trouble of having to go to the post-office and banks to collect.

I will stop at the Hotel Pierrepont, where my private rooms will be during the lecture course. Persons may visit me there in the afternoons after the lectures. The forenoons will probably be occupied in dictating letters to my secretary and in treating the sick, but I will be at liberty after the six o'clock dinner and will be pleased to see any person or persons who may desire to see me.

The business at Washington will go on the same as if I were here, and all of our patients will be cared for with as much regularity as if I were here. All difficult cases will be immediately telegraphed to me at Atlantic City, and all other cases will come to me by the first mail. Please bear these instructions in mind.

I shall be pleased to see as many as possible during the lecture course, and shall hope that the lectures will be the means of doing a great deal of good.

Lovingly yours,

Oliver C. Sabin

Bishop.

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A Hunt for a Young Antelope

LIEUTENANT FREDERICK SCHWATKA

THE antelope is found almost everywhere on the great Western plains, except along the sparsely wooded streams.

While stationed as an army officer at North Platte Barracks, near the junction of the two great forks of the Platte River, in the early spring of 1874, I lost an elk calf from my collection of pets, through a hole in a fence. Next day, hearing of him, I had my horse saddled, and with a couple of men started out to look for him. Nothing whatever was seen of him. When we were farthest away from the post, however, a doe antelope started up, and as she left the place reluctantly, watching carefully over the tops of the farthest ridges—a very unusual thing for an antelope to do—we rode over to the spot that she had left, half suspecting that a "kid" or "fawn" might be found not very far away.

We had scattered out many yards apart to make the search more effective, but after carefully scanning the ground for some time we decided to give up the task as hopeless, and two of us were waiting for the third to rejoin us and return home. This one was about a hundred yards away, and riding slowly along the bank of a timberless stream, when from one of the many little broken, dry ravines that put back from the bed of the stream, up jumped a little antelope and sped away in the direction its mother had taken. Digging his spurs into his horse, the soldier (a sergeant) went tearing after it at full speed, the swift little rascal drawing rapidly away from the horseman at this part of the race.

We had thought that if we found a little one it must be quite young, or else it would have trusted itself to follow the fortunes of its mother instead of pro-

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tecting itself by hiding, but this little fellow that we had just stirred up seemed to be at least a couple of months old, and with the endurance and running powers of an animal twice that age. I saw that it was going to be a good long run, if he was to be caught at all, and I determined to have some system about the chase, to save exhausting my horses, for the day was intolerably warm. I told the other man with me to join the sergeant in the chase, and as soon as they had run the antelope so as to be able to turn it to the right or left to do so, and chase it back to where I was. I would then take up the pursuit, giving their horses a chance to rest. This alternation could be kept up until the little fellow was caught, and none of the horses need be run to exhaustion.

The two horsemen and the little antelope disappeared to the westward, and I followed after at a slow walk, trying to keep them in sight. It must have been fifteen or twenty minutes after—although my young readers may know that a few minutes of suspense or excitement seem more like hours in time—when I noticed the horsemen a mile or more to my right, and I started on a slow trot toward them to relieve their tired horses with my own. They had had but one lasso with them, and this they had lost in throwing it, so the pursuit was reduced to a chase of endurance. As I got near them the sergeant was after the kid full tilt, the other resting near by, carrying out my own plan on a smaller scale.

As I have said, it was a warm day, and the sergeant was wearing a broad-brimmed straw hat to protect him from the sun's rays. Running alongside the little fellow, he would lean down and strike him over the head with his hat, and this would turn him away from the horse and his straight-line course, and in this manner at intervals he could turn him back, and run him near the other man, who would take up the chase. I was within a couple of hundred yards of them, when I saw the sergeant making frantic efforts to turn the little beast with his straw hat, which I was afraid he would wear out over the antelope. As the sergeant was making an extraordinary effort, leaning well over his horse, his hat went over the little fellow's head, the top of it came out, and it all slipped down over the animal's neck in a ludicrous manner. It did not impede Mr. Antelope junior very much so long as he kept running with the wind, which he was doing when the hat passed over his head, but the minute the sergeant turned him against it, the great broad brim fitted tight over him, and in one or two jumps he stuck his legs through the edge of it, and it stopped him as suddenly and effectually as if he had been tied with a rope. The sergeant had lassoed him with his straw hat.

The animal was now so effectually trapped that the man had no trouble in jumping off his horse and running up to him and taking him in his arms. We carried him home to the garrison, and as we set the little fellow down in the yard, some wag of a soldier remarked that he never saw an animal dwindle so in a single day for want of food as this elk calf; for it must be remembered that it was a missing little elk that we had started out for.

The antelope kid at once became a favorite with all. He delighted in staying about the stables, and I was always afraid he would be trampled on or kicked by some irritable horse, for he walked around their heels in the most reckless and careless way, but in some way or

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other the cavalry horses seemed to have adopted the little fellow as much as the soldiers had, and none of them ever intentionally offered him any harm.

His favorite food was corn, while oats he would not touch. If the two were mixed in a pan, he would upset it on the ground and carefully pick out the kernels of corn from the scattered mass.

One of his favorite pastimes was to walk up and down the post with the sentinel on duty in front of the guardhouse, near the stables. He seemed to think that the sentinel was simply walking for exercise, and he would join him for a short tramp for the same purpose. As the antelope has a very short, choppy, mincing walk, this promenade seemed very ludicrous. Another favorite occupation was walking up and down behind the horses while the soldiers were grooming them, getting from each on the sly a few grains of corn.

Master Antelope had a great desire to make visits—sometimes being gone for a couple of days—at the house of a person living in the village, where the children made friends with him by petting him, and feeding him something that he greatly liked—bread and milk, I think. Of the dogs of the town he seemed to have no fear at all, knowing a half-dozen places of refuge where he would be welcome, and to which he could fly for safety. Whenever he saw a young soldier going by, and he was tired of his visit, he would accompany him home, or to the next place on the way where he desired to stop for a while.

Another amusement of his, and of the soldiers, too, was a way he had of butting or pressing on their knees. If a soldier bent his knee slightly forward, the little fellow would put his head against it, and then they would press as hard as they could to see which could budge the other. From this he got the name of Butter. And Butter was not always beaten, either, in these trials of strength; for it was only the stronggest and most active men that would want to compete with him, so terribly hard could he press his little head. Two or three times I have seen men try a bout with little Butter, and after struggling around in the dust for some time, he would successfully make a lunge, carry the man's leg out from under him, lay him sprawling in the dust, and with malicious little sniffs to clear his nostrils from the dust, would walk backward and forward in a most proud way to receive the plaudits and shouts of the spectators, while the man could pick himself up as best he might, and with a sheepish look walk away and brush the dust off his clothes. There was one soldier who took especial delight in these tussels with the little antelope, and as he allowed the pet to vanquish him quite often, he was a great favorite of Butter's, who would pick a contest with him wherever he met him and especially at the guard-house when it was his turn to be on guard.

Early one forenoon he was on the parade-ground, and "guard mounting," as it is called in the army, was taking place. It is really the inspection of the new guard by an officer—the adjutant—before it relieves the old guard for the next twenty-four hours; but so much "fuss and feathers" and form and stiff ceremony is performed in such an ostentatious way, besides the inspection, that this explanation would not be needed to a person not understanding it. It is as grand a ceremony as can be made with the number of troops on hand, and it is carried on with a dignity that would make a spectator think that something

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awful must happen—a great civil war or an earthquake—if verything did not go just as it was ordered. If an officer were to even smile, he would be harshly reprimanded, and if a soldier were to do so, he would be put in the guard-house for days, so important is it considered.

On this occasion Butter was on hand, and I was the adjutant. He spied the soldier whom he liked in the ranks, just as we were in the most solemn part of the ceremony, and walking down to him, put his head against his knee, and butted him out of the ranks. I was just beginning to inspect the arms of the guard when this took place, and when I reached Butter's place I tried to shove him away with my foot, amid the laughter of officers on their porches and soldiers not on duty, while the men that were in the ranks tried very hard to suppress a grin. Butter took this thrust as a direct challenge, and turned his attention to me. All the way down the ranks he kept butting me with all his might, and it was the hardest work in the world to keep on my feet. I then had to march to the front of the guard, about twenty paces, and during nearly all this time he kept after me, punching me in the calves of my legs and the bend of my knees with his busy little head. Just as I was going to come "about face," or turn around in the stiff and ceremonious way you may have seen in soldiers on duty, he butted my sabre scabbard between my legs, and so nearly upset me that he considered his victory complete, and walked away with a proud and haughty shaking of his head that would have made the pickets on the fence laugh. The officers and soldiers just roared with merriment at the ludicrous sight.—*From Harper's Young People, February, 1887.*

The Happy Day

EMILIE PAMELA BRIGGS

Oh! dilly, Oh! dolly,
The world is so jolly,
And all is as gay as can be;
The birds are a'singing,
The butterflies winging,
And the little fish leap in the sea.

The clouds are a'chasing,
The dragon-flies racing,
And the clover nods greeting to me.
The rabbits are hurrying,
The chipmunks are scurrying,
Their little hearts throbbing with glee.

While the happy trees bend,
And their loving shade lend,
As they whisper, "I've secrets for thee,"
The poppies are showing
Their faces a-glowing,
And swinging so gaily and free.

Then the mocking-bird trills,
And the sweet little rills
Are babbling their way to the sea;
While the gentle winds sigh
As they blow softly by,
"Oh! why not be happy as we?"

—*Wee Wisdom.*

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Your House In Order

PAUL F. CASE

Humanity is ever subject to fads, and when we investigate, we discover that new thought writers are just about as human as any other class of people. So I have not been surprised that a new prescription for making the best of life, guaranteed to be a sure specific against all the evils that beset us, has been going the rounds of the magazines that teach the power of ideas. This remedy, for which so much has been claimed, may be stated in the sentence, "Live in the upper story of your mind." The words are a quick stimulant for laggard aspiration, but I am inclined to believe that, in common with most stimulants, there is a reaction to this mental nostrum that makes it more dangerous than useful. It seems to me that its advocates have discovered, not the University of Panacea, but something akin to a mental Aqua Vitae which may cause the liveliest regret to those who test it.

Before I give you my reasons for this belief, I shall ask you to consider the specifications of the mental house. If there be an upper story to the mind, we may logically assume that there must also be a lower story, and, perhaps, a basement. Logic, in this instance, agrees with facts, for psychology recognizes three divisions, or planes, of mind to which these architectural distinctions are clearly analogous.

The basement is the subconscious. In it the "standing orders" of consciousness are displayed for the guidance of the hundreds of workers who attend to the functional processes of the body. Long years ago, so long that nobody knows the exact time, the "involuntary" activities were produced by conscious desire and will; but in the course of evolution, nature—true to her well-known fondness for labor-saving devices—announced, "It's a waste of time to send desire and will to give directions every time there's a piece of routine work to be done. Hereafter, standing orders will be posted in the basement. Workers will follow them until further notice. Desire and will have more important work to attend to than the mere supervision of physical functions." This decision of Nature is what psychologists call the Law of Habit. All actions that you don't have to "think about," whether they be functions like respiration, or semi-involuntary actions like putting on your clothes, are the result of standing orders posted in the subconscious. If you'll take time to look them over, you may find some that are manifestly foolish, and others that are no longer necessary. They'll be obeyed by the workers, however, until you replace them with new ones. It pays to create as many standing orders as possible—if they are of the right sort—because by leaving the direction of routine duties to the subconscious you save in expenditure of desire-force and will-power.

Wherever jellies and preserves have not been supplanted by the concoctions of glucose and anilin that please our eyes and ruin our "innards," house-

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wives delight in filling many jars with good things to be stored in the cellar, and brought forth to please the "menfolks" in the winter months. "Canning time" is one of the definite seasons of the housekeeping year. Even a blind man walking down the village street can tell the day of its arrival by the homely, yet alluring perfumes borne by the passing breezes from each wide open kitchen door. Most of us admire this kind of housewifely skill; but if we should walk into Mrs. Jones' kitchen and find her pickling snakes, preserving spiders and pouring thick syrup over fat toads, we'd probably beat a hasty retreat, and we would be certain that she was crazy. Your mental life is a never ending season of "putting up preserves" to be stored away in the subconscious. Are you as particular in the selection of your materials as you would be in deciding upon things to be preserved for eating?

A housekeeper is to be judged by the condition of the basement. If the corners were filled with rubbish, you wouldn't think much of the ability of the mistress. If a lot of decaying vegetables or fruit were mixed in with the rubbish, you'd probably report the state of things to the Board of Health. This bit of scandal that you heard today is a bit of rubbish. That suggestive story that you read yesterday is a bit of decaying matter that you'd better get rid of right away. Clear all erotic memories from your mind as you would clear your cellar of putrefaction. Either is dangerous to health and life.

Not long ago I read of an American who found three picture frames in the lumber room of an old German castle. They had once gleamed bravely with gold-leaf, laid on heavily, as was the custom a century or so ago, but in some period of financial stress, the family had been forced to strip the precious metal from the wood. Thus denuded of their glory, the frames were put away, and lay forgotten until the coming of the American, who bought them for a song. On his return to this country, he sold them for a good price to a designer of frames, for they were richly carved in a style that just then happened to be in great vogue. The designer, in turn, reaped big profits from his investment. Most of us know very little about the contents of our subconscious lumber rooms. In this pile of old furniture, or in that box we haven't looked into for Lord knows how long, may be concealed a priceless treasure. Better look them over. Many an idea is now lying in your mental cellar, waiting for you to discover that it has a real value far in advance of the superficial worth you now attach to it. You'd better look around in the corners to see what you really own.

There'll be quite a lot of rubbish to destroy. Perhaps you'll see a few jars of preserved snakes of hate, or pickled spiders of envy. Maybe you'll discover a bottle or two labeled, "Fear! Poison! ! !" containing nothing but an almost invisible vapor, but deadly enough to paralyze a whole community. Hadn't you better throw them out, and fill their places with a jar of useful knowledge, or a memory-preserve of joy?

Begin to store the subconscious with good things. Replace the fool "standing orders" with sensible ones. Keep the corners clean, and don't let mold, rust and dust play havoc with the goods you have in storage.

The main floor of the mind is the

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"conscious plane" of psychology. On this floor are the office, the library, the parlor and the lecture hall.

In the office you receive, along the electric wires of the cerebro-spinal nerves, all the messages of the senses. Along these same wires you send the directions that result in conscious physical action. From the office you send the "standing orders" governing function and habit. If you discover that some of your old orders are foolish or out of date, here is the place to formulate new ones. At first you'll have to send along desire and will to see that the workers obey your commands, but after a while the conscious action will become subconscious, and you won't need to supervise it at all. You see, don't you, that there is no necessity for telling the workers to stop following the old instructions? Just send down the new rules and *enforce* them, and your servants will have no time to do anything else. On the principle that idleness breeds crime, you should see to it that your subconscious activities are given plenty of work.

In the library of the conscious mind you read the news of the world about you, and work up the messages of the senses into ideas, the combination of which we call thought. Some of these ideas result from sense-impressions brought down from the floor above. Many of them come from contemplating something from the storehouse of the subconscious. Indeed, you cannot use a new idea for making thought until you have combined it with something familiar with subconscious. Your conscious thinking is one of the most important influences upon your life. It will cause you to grow—or deteriorate—according to your discrimination in selecting material.

In the parlor you receive your friends, and their character is a prime factor in the problem of your success or failure. If good will, love, harmony and optimism are your mental intimates, the gifts they bring will beautify your home, and make it attractive to all that is desirable. If sour-faced pessimism and grasping selfishness with their companions, discord and distrust, sit daily in your parlor, they will bring all sorts of evil vermin into the house. Shut the door in their faces, but be quick to open it in answer to the knock of a real friend. There's no joy in solitude long kept up, and mirth is ghastly in an empty house.

In the lecture hall you tell the world what you think and what you are doing. A sort of continuous moving picture show goes on there unknown to most of us. The admission is, however, free to all who know the way in. The various forms of character reading, followed carefully, make up this way. The subject of the picture is your life; and it may be, and is, "known and read of all men" who have learned to get in sight of it. If we take time to study ourselves we very often discover that because in addressing our lecture to the world before us, we are obliged to turn our backs on the screen, we forget all about the picture. So we have the familiar spectacle of a man delivering a lecture, while the record of his actions gives the lie to his fine phrases. What kind of a picture are you making?

The mysteries of life are enacted in the upper story of the mind. The studio, which none but ourselves can enter, is on the superconscious plane. Here we cast "mind-stuff" in the molds of imag-

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ination, and evolve those fine ideas we call ideals. Specimens of our work may be shown in parlor or lecture hall, but we alone may penetrate the privacy of these upper rooms. The subconscious and conscious planes of thought may, under certain circumstances, be explored by strangers, but the upper story is forever inviolate. The observatory of the mind, where of a night we study the stars to learn opportunities and perils of the morrow, is here. Here, too, is repeated the mystery of miraculous conception, when intuition gives birth to the child of God, who, full-grown, becomes our Saviour. In the superconscious is the chapel where the God in us speaks out of the silence with the "still, small voice" of wisdom, to give us counsel and comfort in every moment of perplexity. Truly we must spend part of our time in the upper story, but shall we *live* there?

The chief servants of every individual, whose obedience insures the good conduct of all the others, are desire and will. They stand at the door of your mental dwelling when not on duty elsewhere. Desire calls to the passing throng for the things you have told her you want. Will keeps away intruders and sees to it that desire follows your instructions. Nothing comes into the house that desire does not call and will admit. Are your chief servants well trained?

The house of mind stands in the great outdoors of self. I am reminding you of this because many people get so absorbed with the cares of housekeeping that they forget all about the wonders of their environment. On every side of you the universe stretches away into the infinite reaches of the unknown. The people you know are there, living in dwellings of their own. Out there, ready to come from the dim haze of uncertainty the moment your desire sets up her call, is every good thing you need to make your life perfect. They are all yours now, but you must call them to you as a shepherd calls his sheep. If a shepherd had no faith in the power of his voice, or if he used a call that the flock did not know, what good would his possession do him? Use the voice of desire to make the right call, and you can gather your sheep.

Now does it seem necessary for me to give my reasons for disagreeing with those who are prescribing life "in the upper story" as the remedy for our ills? Isn't it more sensible to keep the whole house in order, and give a part of your time to training the servants? Doesn't the idea of a daily walk outdoors, of an excursion outside the limits of mere personality—seem worth trying?

The new thought stands for broad thought. Let us not narrow ourselves down to the limits of any single plane of existence, whether it be in the upper story, main floor, or basement of our mental dwelling. You and I need to live big, useful lives, filled to the brim with joy. Wisdom, power and happiness are the birthright of everyone. They are not to be realized by limiting, but by broadening the scope of our activities. And the time to begin is now.—*Nautilus.*

"According to his nature, man loves truth with a pure and disinterested love, the strongest intellectual affection. The healthy eye does not more naturally turn to the light than the honest mind turns toward the truth."

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The Renewing of the Mind

WILLIAM E. TOWNE In "Nautilus"

It is self-evident that bodily renewal and regeneration follow a renewing of the mind.

A man has allowed his mind to become clogged with discouraged, pessimistic thoughts. His digestion is affected He sees everything through blue glasses. Work is an effort. Now transport him into entirely new scenes. Let him meet new people. Let him become interested in observing new things. Immediate benefit to his health will result. Elimination will increase. His appetite improve. He may be eating exactly the same kind of food, drinking the same water, and yet the change is wrought.

It is a purely mental change at first. Then it works out in the atoms of the body, and *they reform themselves* according to his changed consciousness.

Just now I was reading of the great benefit to health which comes from flying. A writer in The World's Work says:

"The influence of even sporadic flight on the physical health is remarkable. * * * Once I made a voyage almost an invalid from rheumatism. I could scarcely raise my arms on a level with my head. My blood was black. * * * Within a few hours every drop of blood in my body had become a bright red liquid, looking like flame, and I seemed unable to appease my appetite for strong animal food."

The same writer tells of a friend who was cured of consumption by a balloon trip from St. Louis to the Atlantic Coast. Another man, injured by inhaling iron and copper dust was healed by a few balloon trips.

The main cause of cure in all these cases was the arousing of the mind through a new and novel experience.

These instances show results obtained by unconscious obedience to the great laws of Life.

The same results, and far greater results have often been obtained where the mind has been renewed through coming into a knowledge of Divine Truth.

The Truth is always practical. It always works out in results, even though at times it is difficult to trace the process.

There is one source of all health, and that is the Divine Principle of Being.

To consciously recognize this Principle as the Reality in every life is to open the door to all health and harmony.

We then see that what we call disease is but the error of the finite mind regarding the real or divine man.

To let go of disease thoughts and come into the consciousness of the Divine Mind is to see health as the one eternal reality and disease but temporary error.

We do not thus affirm or try to realize what is not *already* true.

The real man has his being in Divine Principle in which there can be no inharmony. Hence disease has no connection with what is real and enduring

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in man, and when he seeks to realize health within himself he but seeks to acquaint himself with the truth of his own being.

So the body of man is renewed when he conceives himself as he really is.

When the consciousness is turned to Divine Mind the body is harmonized.

To gain permanent health and happiness we need something more than medicine, change of food and change of environment. These are but negative and transient means of alleviating the symptoms of disease. To gain permanent health and happiness we need to renew the finite mind by turning to the One Principle, the Divine Mind, and becoming at-one with Truth. We need to fill our consciousness with the knowledge that there is no sin, disease or death possible in the One Principle of Life.

Ho! For Atlantic City

Free lecture course by Bishop Oliver C. Sabin, July 5th to 25th, inclusive, in the Greek Temple, Young's Million Dollar Pier, Atlantic City, N. J. All will be welcome. These lectures are absolutely free and are given for the purpose of teaching all how to heal. Students who pass a satisfactory examination may receive a diploma, the same as if they had been taught in Washington.

How blessed is contentment; how it beautifies the lives of men and women, throwing a halo around them and making their presence a charm to all; their very words seems to flow calmly and peacefully, betokening the calm and peace within; and even their features are peaceful to look upon; they do not gesticulate wildly, nor talk hurriedly and excitedly; neither do they bore one with a long list of imaginary grievances and dark forebodings; but they are a blessing and inspiration to all who know them.—*A. H. Hassell, in The Light of Reason.*

There are three times, especially, when we should not worry—past, present and future.

Do not worry over what happened in the past; for, if only yesterday, it is as far gone as if a hundred years ago. You could not bring it back if you should try. Do not worry over what is going to happen to-morrow; for you will by so doing unfit yourself to meet what must be met. Do not worry about what is happening right now. Do something to prevent its happening if it does not suit you.

Do not worry at all.

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New Thought—What It Teaches

OLIVE A KILLIN In "The Balance"

New Thought is religion shorn of superstition.

New Thought teaches that God is Omnipotent, Omniscient and Omnipresent; that He is the heart, the center of things seen and unseen; that He controls and directs all things; that He is Spirit, Life, Mind, Power, Wisdom, Law, the Intelligence, the Father-Mother, God of all that is. "I the Lord as one God, and besides Me there is none else." New Thought teaches that God is bigger and greater than in the theory of the great big man up in the skies. God is "All in All," the essence of all forms and the substance of all that is. All things come from God.

New Thought teaches that on this plane of consciousness the revelation is to the individual soul, and that the revelations from alleged inspired sources are of value only as they conform to growing experience which becomes their final interpreter.

New Thought re-expresses and gives higher statement to the fundamental truths that underlie and vitalize all religion. It is tolerant, recognizing that the gradation of religion, from its lowest to its highest aspect, represents the sincere struggle of the soul truthward. It perceives that any religion, widespread and persistent, is a response to a human need on that plane of unfoldment, to be laid away when the soul has become receptive to higher forms of truth.

New Thought teaches the allness of God and that His realm is a universe in which every person and thing is a needful part.

New Thought teaches that man as God made him, a manifestation of God Himself, is good and not evil; not a worm of the dust totally depraved, and a child of the devil; and there is no curse from God resting upon him requiring atonement and redemption. Man is the son of God, bearing in his soul the Father's image, and this assumption of a false expression and a false consciousness is this Adam man against which the Bible preaches and which it exhorts us to put off and leave behind, because it is written, "He shall gather the wheat into his garner and burn up the chaff with unquenchable fire."

New Thought believes and teaches that all men should assert their divinity and live in the consciousness of the eternal.

New Thought teaches that God's salvation is a present salvation and is to be experienced here and now and that the deliverance which is promised and expected need not and will not wait until we reach another world far away, but will come just as rapidly as we unfold to truth. "Ye shall know the truth and the truth shall make you free."

New Thought teaches that God's kingdom shall come and His will be done on earth, even as it is in heaven. The limitations are all in ourselves, because of our unbelief; and when we get ready to believe and do actually believe the truth about ourselves, we may do the works that Jesus did, and greater.

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New Thought teaches that mind and matter are not antagonistic forces, but are in reality one. All is spirit in essence mind and matter are the opposite poles of the same substance in different states and different rates of vibration. God is spirit; God is substance. Substance is composed of atoms. Man is composed of atoms of the highest form, and by his thoughts he may create his own atomic manifestation.

New Thought teaches that man may master his environment, his health, his wealth or lack of health or wealth, and instead of being a creature of circumstances he may be the creator of the circumstances which surround him. Shakespeare said, "There's nothing either good or bad, but thinking makes it so."

New Thought teaches that the son of God is anyone. He may not be aware of the fact that he is a spark of the divinity joined to the Father by ties which cannot be broken, but whether he understands his natural divinity or not, we know that every expression of life is infinitely significant of God. No matter how it may look to you or how it may look to me, it is life expressing God according to its own unfoldment and its cognizance of the truth as truth is revealed to it.

New Thought teaches harmony and it teaches that the universe is composed of harmonious chords and melodies (not discords) and as we unfold and come into tune with the infinite we shall be able to realize and rejoice in these harmonies and shall be able to eliminate and be free from the discordant notes heretofore recognizable in our own lives.

New Thought teaches that all life is one and that man is the highest manifestation of that life.

New Thought teaches the unfoldment of the individual and believes with Emerson that the human soul is so wonderful in its nature that it is capable of becoming the inlet and outlet to all there is in God.

New Thought teaches that we need not die to go to heaven, but that the kingdom of heaven is within you, and finally, New Thought teaches the sovreignty of Love, the omnipotence of Truth and the integrity of the Universe.

To Conserve Energy

The best way to conserve energy is to use it. Energy is only another name for the power and need to create. We are creating ceaselessly, and can never stop creating for one moment of time.

There is only one thing to attend to, which is this, to see that we create what we want to create. To do this, we must, first of all, create the convictions which will produce the conditions we want to have. Because there can be no condition whatever, good or bad, but has first had its preceding mental father conviction.

When we use our thinking to create true convictions, we find that we have all the energy we desire.—*Alma Gillen.*

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The Will

Since time immemorial much has been said about "giving up the will," or, "yielding the will," so that the very phrase often frightens or disgusts people. Yet in the words a great meaning is contained—a great truth—and an eternal principle, also, an individual and universal necessity.

No one person can be the universe, nor yet any number of people, nor does any one person wish to be the universe.

Each person must stand among many people, and each will must stand among many wills. When all wills are of equal value, why should any one give up his will to other's wills?

It cannot be possible that this is a fundamental idea or principle in the intelligence which could bring forth the stupendous wonder of this universe. Yet it is also very evident, if harmony is to be maintained, that all these wills cannot work against one another.

Does it not at once appear that, as all wills are of equal value to the universe, there must be some method by which harmony can be preserved between them? Does it not, at once, present itself as a fact that all these wills must fit into one another?

This necessity of fitting in is observed in all our practical arrangements.

For example: all drivers know that they must keep to the right of the road (or to the left in some countries). In some cities they have an up and down side for pedestrians on the great thoroughfares. All people going down the street are one side of the road, while the ones going up are on the other pavement.

In private houses the meals of the servants and the meals of the household are made to fit into each other. In a family where the children are attending school the meals of the family are made to fit in with the school hours. When men go to business the meals are arranged to fit in with their hours of work.

In many ways we see this fitting in of wills going on. Were it not so what would life be like? Imagine the confusion which would result were this fitting in policy ignored.

I have been in a country where two towns had a grudge against each other. Whatever could be done by one town to annoy the other was sure to be done.

This was carried into their railroad arrangements, with the effect that the last express train at night of one town did not connect with that of the other, and by only three minutes! The result for everyone was confusion and inconvenience inconceivable. To have had these two trains fit into each other would have been the easiest thing in the world.

I once stopped in a town where they swept the streets very late in the morning. I asked why it was so, and found that when done earlier it interfered with the children going to school. They had to pass through dust or water, and the effect upon their health was such that the town had been asked if it could change the hour of street cleaning. The council took the question into consideration and chose an hour which would interfere least with the comfort of the children and their elders. This was not an easy task, as each hour had its dis-

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advantage, but it was done. It was done because the town wished to fit into the needs of its children. It was not a question of the will of the town giving up to the will of the children, it was fitting into one another's needs.

In a large city where there was much to be seen was a very good *pension.*

This *pension* was kept by an old couple who had had it for many years. The food was most excellent and the house well kept. But despite the fact that, owing to the hours for sight-seeing, six o'clock was an inconvenient hour for dinner, nothing would induce the old people to change the dinner hour.

The result can be imagined. Had the food been less good the people would soon have failed; as it was, the proprietors merely made a bare living when they could have made money and become independent.

They would not fit themselves into the needs and wishes of others, and the result was, as always, inconvenience, loss of money, and inharmony.

Nation will not fit itself into the needs of nation, then there is war.

Family will not fit itself into family, then there is dissension or separation.

Wherever there is harmony in nation, city, or family, it is because this fitting in process is observed and followed.

We have always fitted into one another's needs in ways so obviously necessary that we have never questioned the matter.

But we have always set limits to the fitting in necessary.

Now, however, we desire more harmony. To obtain this greater harmony we must do more fitting in.

We must extend the limit of necessity. We must fit into one another's needs in more things and in more ways. As we do this we will find our relations with one another adjusting themselves harmoniously.

We must learn that we belong to all the universe and its peoples, as all belongs to us. We must learn to take our place therein, and to fit into all, with ease and gladness.

To learn this lesson is to learn all other lessons of Life.

Then inharmony must cease, for where two are agreed everything becomes possible.—*Expression.*

When you live in communion with Christ and His Spirit radiates from your soul you can say with truth "the life which I now live in the flesh, I live by the faith of the son of God."

You will become conscious of a wonderful faith. You do not try to have faith, for Christ is the living faith of your heart.

Your faith is enlivened with the life-giving power of His Love.

What are years to the one who knows that endless time is at the soul's disposal?

When one thinks of the unknown centuries that the soul has believed in its weakness and depravity, is it to be wondered that it takes soul some years to accept or to realize that this falsehood is a falsehood? Is it wonderful that the story of freedom and Love sounds like a fairy story and unfit for everyday people and practical life?

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Courage

Courage is one of the most admirable of all human characteristics. "The courage," as Samuel Smiles says, "that displays itself in silent effort and endeavor, that dares to endure all and suffer all for truth and duty, is more truly heroic than the achievements of physical valor, which are rewarded by honors and titles, or by laurels sometimes steeped in blood." And the Bible teaches us that "He who conquers himself is mightier than he who taketh a city." Martin Luther, one of the bravest of the brave, when urged by his friends not to go to Worms, when he felt it his duty to go, replied, "I will go to Worms though I should find there thrice as many devils as there are tiles upon the housetops," and when told that Duke George would strive to injure him, he said, "I will go, though for nine whole days running it rained Duke Georges!"

Sir John Eliot, just before he was put to death exclaimed, "Ten thousand deaths rather than defile my conscience, the chasity and purity of which I value beyond all this world!"

Courage in great things is fine, but it is no less fine to have the courage that will compel us to do our duty faithfully in the little things. Many a child has been laughed into wrongdoing. It often requires the highest sort of moral courage to be true to the right when our friends and playmates are persuading or taunting us to do the wrong. The life of many a child has been blasted forever because in some moment of temptation he was afraid of being laughed at.

Let it be our high aim to cultivate the courage that will make us as steadfast to the right as was Martin Luther, when he was called upon to face danger; let us be obedient to those who have the rule over us; let us strive to perform faithfully each day's duty. In this way we will build up a character that will make us true and noble in after years, when temptation may come to us. Do not forget Wellington's pregnant words, "Waterloo was won at Eton." Had he been faithless at Eton he would have failed at Waterloo.—*Washington Star.*

The Shining Countenance

Brighter than the most brilliant of gems electrifying with a radiance that does not dazzle so much as it calls forth a reflection of brightness, is the Shining Countenance.

The soul of each man is a sun of infinite energy and glorious light; but how few allow themselves to shine; how few faces are lit up with their possible divine Life.

Take your thoughts away from the swamps of fear and evil; centre them on

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the ideals of faith and love, on good intentions for others, and your countenance is at once illuminated.

Look in a mirror and you shall see that my words are true.

Absolve yourself of all troubles; be peaceful; be still; cease all your repining; then your countenance will shine.

That such an instantaneous physical change can take place by a change of thought suggests what power there is in a renewed habit of thought; a habit created by repeated conscious reposeful efforts of calm, concentrated thinking in the line with the Ideal.

Not only is the countenance changed by a bright thought, but the whole body. The atoms are so many vortices of either, and the central force of each is the mind.

A shining countenance is a smiling countenance. Look on life rightly and you cannot but be pleased. Then you will smile; you will laugh with joy, because of life's possibilities.

You have perhaps desired to reach greater heights of power; you will reach them easier if you will but smile as you go.

There is every reason why the heart should be glad; and your love for others will show this so; this love is the sunshine that expresses itself in your countenance. The mere fact of loving drives away fear and darkness; all false conceptions of duty, the conclusions of a biased reasoning, vanish at the appearance of Love.

Everyone loves the sunshiny days, and everyone loves the man whose soul or individual sun shines through his face.

Such a man will be trusted, wherever he is; he is an intrepreter of life; he will intuitively grasp the meaning of things; he will be welcomed everywhere; he will recognize all, and he will be recognized by all. He will be received as the Son of Man, a true exempler of his race, a leader in the evolution of humanity. He will be an encouragement and an incentive to all.

A shining countenance is first of all an immediate phenomenon expressive of the proof of right thinking. And the same source of this illustration contains the potency of completely changing character's body, surroundings—of influencing the person, the community, the race —of issuing forth from its infinite, solar center great stream of life, giving out more vigor, raising the whole realm of existence to the higher plane.

If one looks upon the bright side,
It is sure to be the right side.
At least that's how I've found it
As I've journeyed through each day.
And it's queer how shadows vanish
And how easy 'tis to banish
From a bright side sort of nature
Every doleful thing away.

—*M. D. Brine.*

There is no gift or grace like true, unselfish love. Love is God, and God is love. Nothing pleases God like true love. And now abideth, of the blessings of God among men, faith, hope, love, these three; and the greatest of these is love. Why should any of us fail of having and showing the best of gifts in God's sight and in the sight of man?

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Optimism vs. Pessimism

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE man who looks for success in his efforts in life is the man who is successful. The man who plays the game that he is a loser always loses, Every one of the great financiers who have figured in the history of the United States was a firm believer in himself.

Astor, who left to his posterity the most magnificent fortune perhaps the world has ever known, was a fur trader. He believed in his own ability. He went to the mountains and the wilds of the west and there obtained a little nucleus of money which he invested. He believed in the ultimate greatness of New York, and it is said that never has a foot of land been sold by that family from the time their ancestors bought the first piece of it. The family fortune is simply fabulous, and the income is being constantly invested in realty; by no expenditure can they make an impression upon their income.

Take the Vanderbilt fortune and consider how it was started. Carry it along the same way and you will find the original Vanderbilt, the old commodore, was a strong believer in himself. With his indomitable will he believed that certain things would succeed, and the result is the great ramification of the New York Central which through its related lines pierces the continent from the Atlantic to the Pacific Ocean.

I might take the history of every one of the great financiers, and trace them from the start. They almost all started from nothing, but by their own indomitable will, their firmness of belief in themselves, they made themselves successes.

Rockefeller had absolutely nothing to commence with. He was a poor boy, a clerk in a store. He gained a few dollars, and he had that indomitable belief in his own opinion, and he backed that opinion with his money. Today he is at the bottom of the great Standard Oil financial success, which could almost destroy the finances of the world, or make them, if its managers saw proper to go in certain directions.

The person who believes that he is entitled to good health, who believes that he is the image and likeness of God Almighty Love, and that health goes down through him, and has that for his heritage, he is never sick and can't be sick.

There are certain axiomatic laws. If you release water it flows down hill; in other words, it seeks the level. The power and law of gravitation make it go. The law of gravitation makes the earth whirl upon its axis, makes it travel in its orbit; controls all of the fixtures, so-called, of the firmaments. You can't make them vary.

Persons who go around blackballing themselves, saying, "Oh, you can do that, but I can't; everything you touch turns to money, but for me nothing. I can't do a thing;" buttonholing their friends, trying to borrow anywhere from

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five cents to five dollars and up, are nuisances on the face of the earth to themselves and everybody they come in contact with; and it all comes from their own thought.

Now mark you, all that is is controlled by thought. Take the boy who dreams of success in his boyhood and in his youth, and in his younger manhood, who thoroughly believes in himself and the schemes that go flitting through his head, who has dreams of the future. In 999 cases out of 1,000, or a greater percentage, those dreams come true. I can prove it.

When I was perhaps twelve or fourteen years old my father had met with financial reverses. I was a boy on the farm, but in those days when following the plow I had dreams of the future and of what was to come. Some of the happiest days of my life were spent dreaming my youthful dreams that afterwards came true.

The power of thought creates. Take the person who says, "I cannot do, it is not for me." His thought is destroying his power to do. It is the one who thinks that he can, who knows that he can, that is invincible.

Once during the rebellion, soon after the battle of Pittsburg Landing, I happened to be sent to Gen. Grant's headquarters for something. While there I got in conversation with Fred. Grant, then nothing but "a chunk of a boy," twelve or fourteen or fifteen years old, smart and bright. At that particular time Grant had been laid on the shelf by Halleck. Halleck was digging up all the woods in Tennessee in long ditches anywhere from fifteen to twenty-five miles long, trying to rout the rebels out of Corinth, and when he got the woods all dug up, the Confederates got on their trains and went out, and left Halleck and his ditches there. Then they reinstated Grant to his lost place. What I was referring to in this instance was what young Fred said to me. It was this: "My father has never been defeated; they can't beat him." And they never did.

When Grant was making his celebrated march to Richmond, after severe fighting in the Wilderness, he used the expression, "I am going to fight it out on this line if it takes all summer." If it took constant fighting all summer he was going to Richmond. He had indomitable faith. I tell you such men always win.

Look at Napoleon with his magnificent military successes. Never for one moment did the thought pass through Napoleon's brain that he was to be defeated until the afternoon of the battle of Waterloo when his own generals got lost in the mazes and the allies came in with Blucher and destroyed him.

Take Alexander the Great, with his Macedonian phalanxes. It mattered not that the army ahead of him was a million or two millions, or whatever the danger they were in, the Macedonians fought, and they won. It was because they believed in themselves.

Review all science, and all the history of every scientific man, and you will find them derided by opposition. Columbus was a notable example. He was almost kicked out of the courts of Europe, but never did he have any doubt that there was a way open, that the world was round and that one could go from Europe to India by going west. Of course the sequel proved that he was right.

Edison is perhaps one of the most notable examples the world has ever known. The successes that have come

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to him are phenomenal, beyond the imagination of the most artistic fiction writers to conceive, and yet his dreams and plans came true.

In our Science it is the fellow that believes in himself that wins; never the one that says, "Oh, you, Col. Sabin, can do so and so, but I can't." It is one who does not look to see whether it is a wet day or a dry day to go to church that wins. I never knew a Scientist in my life worth a baubee that allowed the weather to affect him, and I have known lots of them. There is absolutely nothing that can stand between you and your advancement but your own dilatory selves. Of course my students understand that I am not talking about anybody here or anywhere else in particular, but my writings go out to all the world, and I want my students everywhere to understand that there is but one road to success, and that is to do; to believe in their success; to believe in their own ability; to believe in the power and dominion that God Almighty has given to them; to believe that all that is belongs to them, and that all they have to do is to reach out and possess. If they do this they are winners; otherwise they are failures.

If you have doubts, treat them out. They are nothing but the works of so-called carnal minds that are being dovetailed into your consciousness. Treat them out. If you have thoughts of disease denounce them. Don't run for a paregoric bottle; just denounce them; declare who you are and what you are, and that you are invincible, and see the devils take to the woods. They go every time.

It is only the sunshine life, the beautiful God Almighty Love that leads from the one great Center down into our hearts and beliefs that makes us strong, makes us mighty, makes us conscious of our own greatness. I tell you that the image and likeness of God is a mighty individual.

I was amused somewhat by what a lady told me the other day of one of our ministers in this city. He took for his subject the greatness of man, and he denounced this worm-of-the-dust-theology by name. It is evident to me that he had been reading along the lines of what we term the New Thought. While we can't teach all in the one church, and do not care to, we can throw out the lifeline, and the thought will permeate the pulpits. A man came to me this morning whose son was just convalescing from typhoid fever. They had a doctor and the doctor kept saying all the time that he was a very sick young man, and that he was going to have a long siege of illness. But the young fellow came jumping up by metes and bounds, until at the end of the second week the fever is all gone substantially. The doctor and the nurse had been declaring all the time that it had to run its course, but now the fever is gone, and the doctor is utterly at a loss to know the cause. He said to the parent last night that he believed that God Almighty had raised that child up. He knows nothing of our treatments, not at all. We never tell anybody anything, but the thought is permeating everywhere.

A doctor in this city had advised a parent to take a little girl to the Garfield Hospital and have an operation performed. The operation was had, what they term "unsuccessful." The doctor said that by no known means was it possible to save that child's life, except through God. I had given the doctor

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perhaps a year before that a copy of my book Christology, in which treatments are given as samples. He said he took that book and read those treatments to the child regularly and she got well.

These things show that the Truth is going out, and that the belief in God Almighty Good is being strengthened, and the sunshine is broadening and covering the whole human family; and let us thank God for it. I know that we are adding water to the wheel, as we term it, and we know that we are doing good, all of us that are working in this vineyard; we know that there is no fake in connection with our beliefs, because we prove to the contrary all the time. And this indomitable faith, as you may call it—we call it understanding,—makes the Truth invincible when applied in the proper way and with the proper understanding.

As Peter said to the man, as was read in your hearing, when he and John were going up to the Temple: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk;" and he did so. That some power to command, that same power to speak the word, that was exercised by Peter, belongs to you and to every one of God Almighty's children, and it is for you and for me to say whether we will have it or whether we will not.

Let us be strong and make this proper choice, and never under any conditions go back on ourselves. Always believe in your own power; believe in the power that is given you by God Almighty. Give out the power of love and of life and the sunshine of happiness will bless us all, and we will enjoy it, and we will transmit it to all those who are fortunate enough to come in contact with us in our missionary work. May God Almighty bless us all.

Salvation

Before the science of New Thought appeared the majority of people believed that they could think what they liked and it did not matter.

New Thought was brought before the people, proving that it matters very much what we think and how we think.

It proves that the world can be saved from its present sorrowful conditions. But it proves this can only be done by each man in the world curing himself of his sorrows.

It proves that as every man must breathe for himself and eat for himself, so must every man save himself from what burdens him or causes him misery.

It proves that as each man has his own body, so has he his own thinking process. And that this thinking process has its own peculiar and particular set of ideas and convictions. This set of ideas and convictions differs as much from his neighbor's as does his face.

The one who accepts the science of New Thought must be ready to use the principles of the science if he wishes to have satisfactory results from his thinking.—*Alma Gillen.*

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Desire

Desire is essentially spiritual and esoteric. It is the Divine energy seeking expression. It is essentially beneficent, and is inseparable from all expression and manifestation of life. Fundamentally, there is but one desire—that of Self-completion or Happiness. Desire is interpreted as spiritual development dictates, and methods of attainment are determined by one's conception of principle and its application to environment.

Expression is life, and repression is death. Desire, *per se*, is detrimental to no one, while its ignorant interpretation and consequent inharmonious methods of fulfilment are responsible for all the harm that has ever been inflicted. It is not desire, but ignorance that should be outgrown. Desire, wisely interpreted and directed, ever leads to a life of expression, of love, and of happiness.

Freedom is inherent in every soul. The dominant desire expresses itself as the will, and when one becomes fully conscious of this self-direction, he is free. It is consciousness of the fact of freedom that constitutes its vitality. One is bound by his own conceptions, and by nothing else.—From *Common Sense Advocate.*

Bringing Things to Pass

Do we dwell on what we consider our deprivations in life, or upon our actual blessings? It is a fact fully demonstrated in Divine Science, that what we habitually claim for ourselves we actualize and bring forth in our experience and environments. To illustrate, I have known persons who had comfortable homes, who had but little work to do, and nearly all their time was spent with doing whatever they fancied would be a pleasure or benefit to themselves. They constantly complained of their environment, of their hard lines, and that nothing was done for them. As they continued to affirm in their thought and word along this line, they brought things to pass for themselves so that they actually had the hard lines they affirmed, and they were compelled to do for themselves just what they affirmed they were doing and had to do; at the time they indulged these affirmations they were not literally true, but they brought them to pass in their lives in connection with other inclinations which they had erroneously indulged.

I know other persons who have been so situated that without any sense of limitation or complaint have given these people homes, and have practically carried out the making of the living for them from day to day without murmur; and their conditions have grown better;

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they have demonstrated opulence in health, happiness and business. Their lives were a living demonstration of the truth that there is a heart, there is a hand we feel and always see, that makes them know they are provided for, and shall always be.

Let us cease all murmurings; if we do not wish to actualize the things that we affirm are ours now, let us change our affirmation and affirm what we desire to actualize.

Declare for yourselves daily I am whole, I am happy, I am manifesting health, I am manifesting life and power, I am manifesting success.

A short time ago a man came to us, who thought he had consumption; he felt sure of his conviction and sourced it in, "The doctors say I have." As I explained truth to him, and he came to understand that to free himself of the belief of disease was to strike the axe at the root of the tree, and to thoroughly dissipate it, he believed and commenced his work understandingly, and in about two weeks' time he was perfectly well.

The belief in disease of any kind is no more an essential part of the body than is the sense of disease; we can give up both and maintain a whole body; we can surrender both and contain the whole spirit; then we would ask of what heavenly or earthly use is the belief of disease to us?

Your health will spring forth speedily when you have given up the race belief in sin, sickness and death. He who overcomes must know that the infinite good is his inheritance, and that he is now the Son of God.

Ho! For Atlantic City

Free lecture course by Bishop Oliver C. Sabin, July 5th to 25th, inclusive, in the Greek Temple, Young's Million Dollar Pier, Atlantic City, N. J. All will be welcome. These lectures are absolutely free and are given for the purpose of teaching all how to heal. Students who pass a satisfactory examination may receive a diploma, the same as if they had been taught in Washington.

If sometimes a thought, across the space dividing,
Comes to you to pray for me, oh, pause and pray indeed.
Should we meet, you'd spare the time for cheerful greeting;
Fail me not then, to pray. Be sure there's need, there's need!

—*Grace Cornett Ramsey.*

A transformation of thought shall bring about a transformation of body as well as a change in all outward conditions. As understanding of Life and our relation to it becomes clearer, all things will be correspondingly clearer. Let us train our thought to look at the Perfection that made and keeps us whole.

—*Science Quarterly.*

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GOOD MANNERS

"Be not deceived: evil communications corrupt good manners." Since evil means a missing of the mark of Truth, we can justly conclude that St. Paul must have meant that evil communications consisted in conversations that fall short of Truth—such as conversing upon what is called sickness and its probable outcome, or poverty and what might result, and of fears and anxieties. Good manners embody Truth in conversation, and the communications are to the point. So he said: "Awake to righteousness, and sin not." Be awake to what is right, and let the conversation be based on the right —in Truth itself, and not mis-Truth, in what is spoken, and thus our *good* manners will ever be prominent and naturally active.

In all thy ways acknowledge Being, and illumination will light thy paths.

Cease to lament for that thou canst not help,
And study help for that which thou lament'st.
Time is the nurse and breeder of all good.
Here if thou stay, thou canst see thy love.
Besides, thy staying will abridge thy life.
Hope is a lover's staff; walk hence with that,
And manage it against despairing thoughts.

—*William Shakespeare.*

Kind words do not cost much. They never blister the tongue or lips. Though they do not cost much, yet they accomplish much. They make other people good-natured. They also produce their own image on men's souls, and a beautiful image it is.—*Pascal.*

INDIVIDUAL COURAGE

Look about you with candid eye and you shall find that the malady of the age is lack of individual courage, lack of individual integrity and action. Imitation is not for the strong, but for the weak; not for the individual, but for the mass. A democratic country, more than any other, needs for its enrichment, for its growth, for that variation which is life, men by the score, the hundred, the thousand, who have indomitable intellectual and moral initiative. You have sold your birthright when you have sold your independence of moral judgment.—*President Woodrow Wilson, Princeton University.*

NEW THOUGHT MAXIMS

Ida Gotling Pentecost

Your thoughts are the sculptors of your face and body.

Plant happy thoughts in your mind instead of small annoyances.

Open your eyes and your nightmare will vanish.

Watch the trees "letting go" of their leaves and learn what to do with your old thoughts.

The good that comes to us is oftener hidden than seen.

Listen to Confidence, never to Fear.

We underestimate our victories, and exaggerate our failures.

If you are at rest in your mind you rest others.

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Consider the Lilies

WILDIE THAYER In "Mystic Magazine"

Consider the lilies, how sweetly they grow,
Their heavenly fragrance they freely bestow,
With glorious sunshine their lives overflow,
Consider the lilies; they grow.

Consider the lilies, they peacefully grow,
No care-full expressions their sweet faces show,
No restlessness, worry or sadness they know,
Consider the lilies; they grow.

Consider the lilies, how humbly they grow,
In the spot where God placed them they live sweet and low,
Their influence gently about them they throw,
Consider the lilies; they grow.

Consider the lilies, they patiently grow,
Through the dark prison soil they rise sure and slow,
Contentment and faith in their growing they show,
Consider the lilies; they grow.

Consider the lilies, how brightly they grow,
With health and with gladness their dear faces glow,
With smiles for the sunshine the rain or the snow,
Consider the lilies; they grow.

Consider the lilies, they trustfully grow.
The God who has made them will clothe them they know,
Serenely they blossom, to sleep fearless go,
Consider the lilies; they grow.

Consider the lilies, how calmly they grow.
Dancing gaily to breezes though roughly they blow,
Courageous and cheerful they swing to and fro,
Consider the lilies; they grow.

Consider the lilies, how wisely they grow,
Adorning the earth in their beauty they glow,
The richest of kings ne'er such glory could show,
Consider the lilies; they grow.

Consider the lilies, how lovely they grow,
Ne'er elated by joy, never burdened by woe,
They toil not, they spin not, no anxious thoughts know,
Consider the lilies; they grow.

Consider the lilies, how perfect they grow,
With heavenly blessings their lives overflow,
All glorious, harmonious, they blossom below,
Consider the lilies AND grow.

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BOOK NOTICES

We are in receipt of the seventh edition, revised and enlarged, of Charles Brodie Patterson's book, "Dominion and Power; or the Science of Life and Living," published by Funk & Wagnalls Co., New York.

The price of the book net is $1.20, or postpaid $1.32. The book is well bound in cloth, and adorned with gold lettering.

Mr. Patterson is a writer who is well known in the New Thought world, and his books are doing a great deal of good. This book is considered his masterpiece.

"Illuminated Lessons and Treatments in the Science of Life," by Anna V. Harper Rutherford. A new book filled with Life and Love and Healing.

Bound in cloth, gold stamped, $1.00; paper cover, 50c.

Send orders direct to the Author, 112 West 8th Street, Pueblo, Colo.

We are in receipt of volume 1, No. 3, of the Emmanuelist Episcopal Herald, 51 Purdy Street, Buffalo, N. Y., and gladly place the little paper on our exchange list. The price of the paper is twenty-five cents a year, and from what we have seen of it it is richly worth the money.

Buffalo, N. Y., May 14, 1910.

Bishop O. C. Sabin.

Dear Brother: "Yours in love and truth" is very convincing when it is expressed in your generous gift. The gift of writing was well bestowed when it was given to you, for it is like the little loaves and fishes offered by the boy to Christ. He took the small offering and multiplied it to feed thousands.

The Truth in your books is spiritual food for many hungering ones. Bishop MacNeill gave me a News Letter and after I read it I sent it to Minnesota to my sister. She passed it around to other boarders. Among them was a man who was very unhappy and discouraged, and after sitting up a good part of the night to read the book, he appeared in the morning a different man. It had brought him strength and courage to make a new start. She gave him more books to read on the train. It takes a very little push to send a man up or down and your book pushed him up.

You have the true spirit of the Master in your desire to spread the Truth and leave the result to God. The ground is ready, you are sowing the seed, the plants grow and produce more seed for others. Who can see the harvest? The Sower may grow weary and long to see the harvest, but he will see and know when the Master wills. After all every right action brings its own blessing and the good you cast upon the waters will return to you. May the Christ mind be in you and be demonstrated in you with power to heal and bless many.

Yours in Love and Truth,

MARTHA E. BINGHAM.

Nothing so much weakens you in every way as descending in thought and talk to illnatured and ferreting gossip. You descend then to the world of failure and illhealth.—*Prentice Mulford.*

One man who assimilates the thought of God does more to uplift the race than a thousand negative thinkers do to weaken it.—*M. Brown.*

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I Am The Vine

Jesus Christ

The Way The Truth and the Life

Our Savior

A MONTHLY MAGAZINE OF DIVINE HEALING

Vol. XV. JULY, 1910 No. 10.

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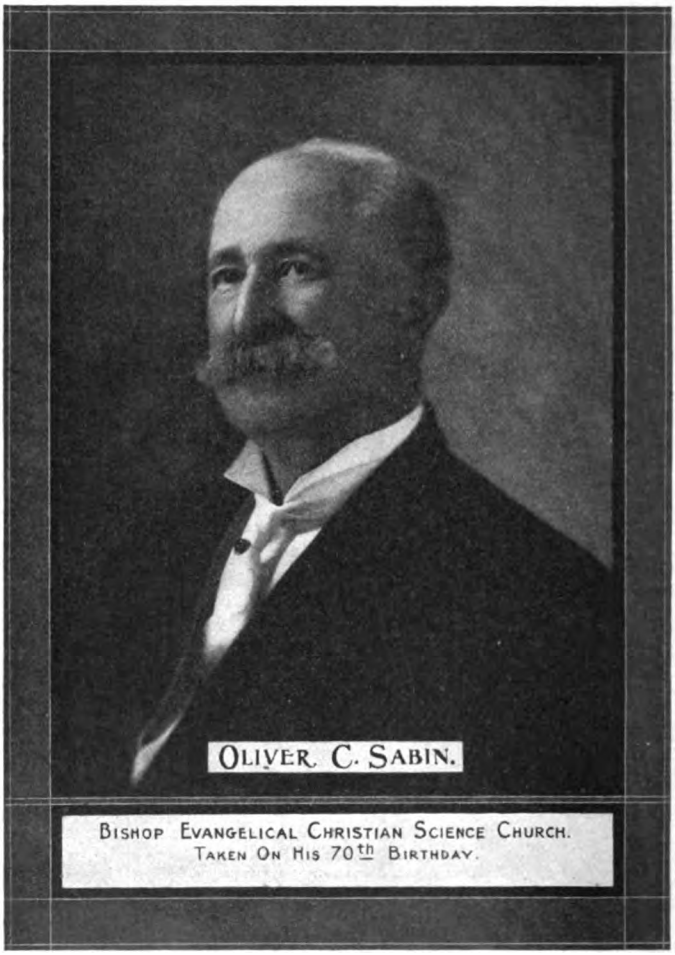

OLIVER C. SABIN.

BISHOP EVANGELICAL CHRISTIAN SCIENCE CHURCH.
TAKEN ON HIS 70th BIRTHDAY.

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WASHINGTON NEWS LETTER

UNCHAIN THE TRUTH, IT SHALL BE FREE.

VOLUME XV. WASHINGTON, D. C., JULY, 1910. NUMBER 10

Science and the Lawyers

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

I HAVE concluded to deliver a series of three lectures, which are to be very largely published, first to the lawyers, second to the physicians, and third to the ministry. Also two supplemental lectures; "How to Pray" and "How to Learn the Truth."

Ranking the professions as I do, the legal profession being first, I being a lawyer, I give my first lecture along the lines that I hope will be effective in proving to the lawyers, and in connection with them, to all who are reasonable and understand evidence, the truthfulness of this Science.

The law teaches honesty; it teaches fairness; it teaches the square deal; it teaches that evidence controls; that suspicion and hearsay are no good; that one fact is worth all the theories in the universe unsupported by facts. Therefore, in speaking to that class of men, and to the women lawyers, who are becoming quite numerous, I speak to those of my own class, and I shall endeavor to marshal such principles as will convince those minds that are fair, that are potent, and that are susceptible to the conviction of Truth.

In the practice and control of lawsuits, we all, especially the lawyers, understand that there are no two persons who look at the same thing identically alike. Of the myriads of millions of leaves upon the trees or blades of grass upon the earth, there are no two exactly alike; and of all the children that the world ever knew, or that ever were, there never were any two exactly alike. So

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in the conclusions which will be formed from the facts that I shall array, each one will look at these facts from his own standpoint, and put them through the crucible of his own thought, and will draw his conclusions therefrom. You remember the old saying, "All roads lead to Rome." When the Romans had control of the whole world they made great thoroughfares, immense military roads, but these highways led to Rome. They might start in France, or in Spain, or in Asia, or in Asia Minor, or they might originate in the German forests, but they all lead toward Rome. And so with these facts that I shall give; they all will lead toward the demonstration and ultimate proof of the Truth.

Now if an altercation arose across the street, and this audience would go and look at it, they would all see that there was a contention going on there, but one would see it from his standpoint, and another from a different standpoint—one would see one thing, and another, another. Take this audience and let each of you testify separately, without having heard any other testimony, and there are no two of you who would state the facts exactly alike. But you would all state them with sufficient clearness to show that there had been an altercation and that this man was the aggressor, and that man was the one that was being abused.

In arraying these facts I am going to give what we term evidence. To the lawyer I am going to talk plain facts—facts that are susceptible of being proven by what in the law we term evidence. There is no reason why a person who believes in this Truth should be esteemed as one who is untruthful, but I can remember the time when I would not have believed any one who would have asserted these things that I am now going to talk about, because I was too pig-headed and my mind was deeply incrusted with prejudice. But the lawyer, of all men in the world, can rid himself of this prejudice by facts, and facts alone. One would be foolish who would go to the legal profession of these United States and of the world and array before it a set of false statements, because it would not stand a minute. But I challenge them, and I challenge the world, that I will prove everything that I shall say. We have proofs, and we have them in abundance, which will be adduced, and we have very many more of them, which time will not enable us even to mention; and after it is all over and you have heard the testimony, there is one ultimate test that never fails, and will convince all. That is, the study of this Truth; getting it engrounded in your own consciousness; bringing to it a fair consideration, an honest mind, and a desire to let facts lead. If they do this everybody can demonstrate these facts the same as I or any other person who is guided by the sincere desire that the Truth shall control.

Now I am going to give you a list of a few—only a few—cases, but I will give such as can be proven. I will give such as we have evidence to prove. Let any one with an honest desire come to me and convince me of his integrity, and he shall have the clear proof.

The first case that I shall mention is that of a person in this city—I will give no names—who was suffering from what the doctors call cancer. This person had had that cancer cut away twice by the members of the medical profession, and at the last operation she had spent seven weeks in one of the great hospitals in this city before she was discharged cured.

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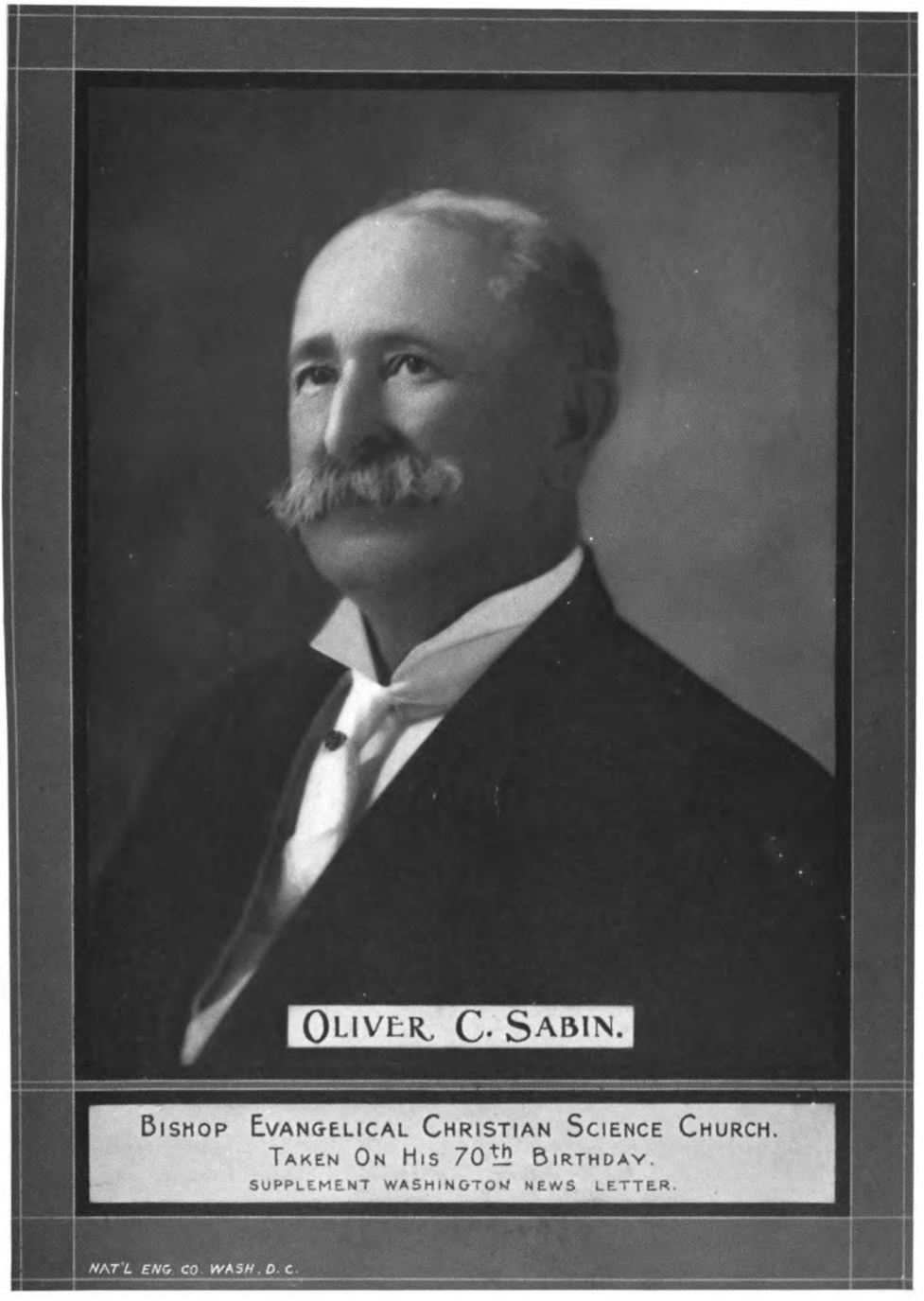

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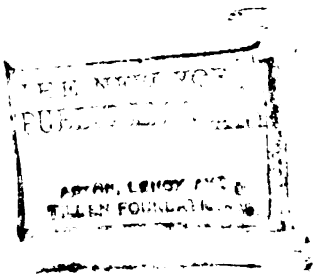
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Some two years after that the ailment came back. She came to listen to one of our lectures, and, her mind being impressed, she thought she would come and test the Truth of this Science. The doctors told her that every day that she remained away from the operating table she was committing suicide. She told them that she would die before she would submit to another operation. She came to see me and was treated perhaps ten minutes; the cancer was killed, and within two weeks was substantially out of her body, and she has never had another symptom of it since. That was some years ago, and she never had a pain or an ache after she received the first treatment.

Now, mark you, always remember that what was done in the case of that woman can be done by any person, because this Science, like every other Science, can be used by every person who has sufficient intelligence. There is no such thing in existence as God Almighty favoring one man or one woman to the exclusion of his class. God is universal Law, universal Life, universal Love, and God is unchangeable, and is Infinite; and what I can do each one can do if he follows the intelligence that God Almighty gives him. Therefore, in giving the details of a few cases I want to disillusion the hearer of the thought that it is a personal gift of the speaker, for it it not true that I have it to the exclusion of anybody else. All are entitled to it; all have the power to use it, if they become sufficiently intelligent and educated along the lines. If I send a hundred boys to the blackboard and give them a problem to solve in mathematics, and ninety-nine of them fail, and yet the one-hundredth boy solves the problem, he demonstrates the rule; he proves that the rule is true; and the fact that the world is full of shysters, so-called healers, and so-called "ologies" on these lines, is no evidence against the real that is demonstrable by God Almighty Law. This is a Science and it is as exact a Science as any other positive Science, and no Science can be demonstrated except through the rules that govern.

There was an old lady near this city—if my memory serves me right she was over eighty years old—who was stricken with paralysis. Her daughter had been cured a short time before by a month's treatment through this Science of what was termed consumption. The old lady could scarcely speak or move—was utterly prostrate. The first thing they did was to telephone me and ask me to come and see her. They lived in the country, about twelve miles, I think. I could not go, but I sent one of my healer students; and we put our force of healers to work on the case in Washington. That night the old lady got up and went to the mantelpiece, and stood up at the mantel above the fire and ate her dinner at twelve o'clock that night, and she could talk and was well, and never has had the disease since.

Now there was Science demonstrated again; that is self-proving. I have not heard from that family for two or three years, but I think if there had been anything the matter with them I would have been likely to have heard of it. I give the facts as I know them. She was cured by the power of Science.

Another case. A little boy, five or six years old, was being attended by two physicians, who were both in the house, and who both declared that the child was dying. They telephoned for treatment. I telephoned in return and told them to let me know at the end of one hour how

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the child was. I put a lot of people to work on the case—this was in the night, but we had telephone communication with the healers. We all went to work, and at the end of an hour the father telephoned that about thirty minutes after the treatment commenced the child's alarming symptoms had disappeared, he went to sleep, and the doctors both left the house, pronouncing the case convalescent, and the child was well the next morning.

There was a man down on the lower Potomac River who had boils on his arm, commencing about halfway below the elbow, and ending just above the knuckles. Surrounding each one of his arms was a succession of boils. Both arms were alike affected.

I employed the man to pilot my yacht up a river, where we could get some supplies for our people, and after we had gotten back into the river and were ready to discharge him, I wanted to pay him. He would not take anything. I had heard him and the man who was going to sell the supplies talking about his arms. He said he had had the boils about six months, and they were constantly hurting him. When he refused to take any compensation for his labor I said: "Hold out your hands and I will cure your boils." I gave each hand and arm a treatment of perhaps five minutes. The stinging, smarting and burning sensation was all instantly killed. I was back in the harbor some ten days afterwards, and brought him on board and had him show his hands to the ladies. He was well. There were some scabs remaining, but the boils and the burning, itching and stinging sensation never returned.

Now, mind you, all the persons that I have told about having been cured were not members of our church, and there is only one of them a member at this time.

Now here are facts susceptible of proof by evidence strong enough to establish any kind of a complaint against a defendant in the world. If a man were being tried for murder, and he had arrayed against him facts such as we are enabled to bring in these cases there would be no hope for the defense.

Now, I say to the lawyers: "What are you going to do? Are you going to close your intellects like a set of clams and say you do not believe and refuse to study?" If you do, I say you are a disgrace to your profession, and I do not care if you are a lawyer that is holding down a seat in the Senate of the United States, or are on the bench of one of our highest judiciaries, you are a clam in the world of intelligence, because you shut your eyes to positive facts.

You would think it singular, and I say to you that it is singular, that men, strong, broad-minded men, that know of this Science, have heard of it and have talked with me, will say, "I believe you are honest, and I believe really that there is a great deal in it," and yet will get sick to prejudice and die, and not even testing it.

There was a judge whom I had known for forty years, who used to make speeches in his Congressional district before he came to Congress. He came here and held a great position of trust for a number of years. He had been to my house and talked with me time and again about this Science. He did not live two blocks from where I live. He was taken sick and died before I ever heard that he was sick. He could have been saved. It sometimes seems as though men prefer to die in the old way than to be saved by the Truth.

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A very prominent man from Ohio was at the head of one of the great departments in Washington. He was taken sick when down in North Carolina. He had talked with me and I thought believed in this Science; but, like so many others when they get sick, took to the woods, got scared, and died.

I want to say to the Scientists by way of precaution that here is a danger that a great many of us run. You get sick, and the first thing you know you lapse into barbarism, so to speak, and the first thing you do run for the doctor. It was but a little while ago that I was taken with something, and I was advised to go to a certain renowned physician in this city. I said I would not do it, and I was well inside of twelve hours.

Here is a Science that is maligned by one of the greatest professions in the world. I met one of my friends from Illinois, a well-known politician, who had a cancer. It had been cut out twice from his neck. I said to him, "Jim, I know what will cure you." "What is that?" "Christian Science," and he looked at me. "Ol. Sabin, is it possible that you have got to be such a fool as that? I would not have anything to do with that Mrs. Eddy crowd under any circumstances." The cancer killed him within a year.

Now I want to say to the lawyers and to all that this Science does not belong to Mary Baker Eddy, and that it does not belong to any other individual. It belongs to all of God's children. It is as much ours to utilize as any other natural law, and if any person or personage has appropriated or attempted to appropriate it to his own little self, we have no objections; we make no fight on that person. As men sow so shall they reap. I know that it belongs to all. I know that when any person asserts that he or she discovered it that they are telling what is not true, which I can prove from books in my library.

What Mrs. Eddy says is the foundation principle of the Science was published in 1710 by Bishop Berkeley, of Coyne, Ireland. He was the master mind that first developed it in its purity to the world, although from the time of Jesus Christ on down to now there has never been a time when somebody somewhere has been in this Truth, was not giving it to the world in more or less of its perfect purity.

When any person thinks that he has found it, and when any person tries to tell the world that he knows it and claims it as a personal asset, you may know that person is a false coin. There is no truth in him. God Almighty Good belongs to us all, and it does not belong to you any more than it does to your brother or to me. God loves us all alike. So don't charge the true coin, the true Science, with the mistakes others make, or have made, whether they be mistakes of malice or otherwise. Remember that universal, infinite Love covers us, that infinite wisdom guides us, and that the same God Love that runs through all runs through us, and that it all belongs to us, each and every one.

Now I say to my brothers of the land, read and study; be honest with yourselves, and the Truth will dawn upon your consciousness, and you can heal the sick, and you can demonstrate the Science along all the lines; you can and will be masters, the same as others who are now practicing the Science, and instead of being the creatures of Circumstance, subject to its control, you will take Circumstance by the foretop and say,

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"Come, I am master; I will control; you will follow me," for God Almighty when He created you gave you power and dominion and made you in his image and after His likeness. If you fail, the fault will be your own.

Answering Prayers

The only difference between the new thought attitude in regard to prayer and the old orthodox one, is that new thought puts the responsibility for answering prayers *on the individual himself,* not on a God outside of himself.

Why quarrel with the *fact* that some prayers are answered and some are not? It is either ignorance or wickedness that makes one throw the blame for his unanswered prayers onto an innocent God, or a devil. Man answers or inhibits the answering of his own prayers.

For example, every human being desires to love and be loved. This is a strong desire that will persist, one that will surely be answered in *every* individual case in the course of time or eternity. It is a desire that is bound to answer itself, because it is a righteous desire.

But suppose I decide that I want to hate some one person, and suppose I nurse my hate and continually generate venomous thoughts and speeches about that one person; don't you know that I would get myself into such an ugly and unpleasant state of mind that my deeper desire to love and be loved would be entirely inhibited? Of course.

And not until I wiped out the hate and worked with this great desire for love, would I ever connect myself with the source that answers prayer.

Viewed in truth, every man answers his own prayers, every man is responsible for the not answering of some of his prayers.

If God is not a principle, at least He acts *exactly* like a principle, like the principle of gravitation, for instance.

If you make the connection, you get the thing you ask for.

If you insulate your desire in a bed of hate you stand the consequences.

And the world stands some of the consequences, too, for the world is robbed of the love radiance which you are made to shed abroad.

It is exactly the same way in all matters of human desire. If your prayer is not answered, believe in it, be worthy, and the time will surely come. If you don't believe in it, and if you continually reiterate to yourself that it can't come, and won't come, and the world is against you, the world will stay against you.

Not because it wants to be against you, but because you insulate yourself from the world by denying the power which makes the world and remakes it, the power of the One Spirit of Life.

Put your dependence in the infinite power, and there is no limit to the answering-power of your own desire. This is a beautiful world, a growing world, and a prayer-answering world to the one who becomes as a child, believes and receives.—*Nautilus.*

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Science and the Doctors*

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IN this, the second of a series of three lectures, which are to be published and will be widely circulated, I necessarily have to confine myself to facts, plain and simple, so that all may understand exactly what has been said or written.

One of the great mistakes of this recent reawakening of this thought has been that it has been handled in such a way that the great majority of the people, not only of this country but of all other civilized countries, are very much opposed to and prejudiced against it. No one thing has been more productive of this evil feeling existing against this so-called Science than that which has been caused by the prejudice created against the practice of medicine and the profession of the physicians.

As I remarked, this is the second lecture. The first lecture, I will state for the benefit of the reader and hearer, had for its subject, "Science and the Lawyers." The next after this will be "Science and the Ministry."

There is no reason in the world why the physician should be prejudiced against this Science because of itself. But where you find that a rapidly increasing proportion of the community are being taught that the profession that you have selected for a livelihood and your life's labor, is being worked against, talked against and preached against, you naturally become antagonistic to that kind of teaching. It is natural, and I think it is right. It is absolutely wrong for us as Scientists to condemn the practice of medicine as it is to-day. Now, on the other hand, there is every reason why every physician in the United States should thoroughly know this Science and become a master in his profession. Instead of the doctors having a list of ailments almost as long as your hand, diseases which they tell you are incurable, when you try to get into one of their insurance companies, there will be no incurable diseases that God Almighty power, working through this Science, cannot heal, and instead of us as Scientists bowing down to the mortal mind dictum, as is being done by the so-called Emmanuel Movement in Boston and elsewhere under the leadership of Dr. Worcester, of the Episcopal Church, we should know that there will be none that can't be healed. We denounce all power to injure of any so-called disease. There are no diseases that are more difficult to heal than others, except as this thing we call carnal mind makes it so by centering on that thought.

Take a patient who has typhoid fever, or some other disease that is liable to cause death. If it is typhoid fever and they have a doctor ahead of you, and he has laid it down that there has to be a so many weeks' run of the disease, in nine times out of ten the fever will run that time, even if they employ all

* See prior lecture.

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the healers we have. We have had a great many cases of typhoid fever, and never have lost any, as I remember, but the rule is that the law that the doctor and the nurses make before we are employed holds, and the disease does run along that line. It is because of this force and effect of so-called carnal mind. But, on the other hand, take cases like cancer and consumption. I think consumption yields quicker than cancer. Cancer is considered incurable by all physicians; consequently, every time we touch one of these cases, we have a hard fight until it is cured. Consumption very often yields, sometimes in a week, sometimes in a month; almost always is cured. But it is the holding down of these so-called incurable diseases that works the healer and makes the healing more difficult, because of this impression that has been created by those surrounding the patient.

If the physicians were educated in this thought they would not make any such laws. When a disease comes to me, a Scientist, if I say, "Yes, I have you," let it be typhoid fever, headache, or what it may be, "I have you, or you have me," I acknowledge the thing; I suffer for that acknowledgment.

A man told me this morning about an incident which proves the effect of Scientific thought. He woke up one morning with his foot very much swollen and painful, with what is called inflammatory rheumatism. Instead of wrapping it up and rubbing it with liniment and howling over it, he got on his sock and put on a big shoe—he could not put the ordinary one on—and he then went to his work, and told that so-called inflammatory rheumatism to go, to get out. By night he was well. But if he had said to the disease, "Yes, you have me," and put on his liniment and sent for his doctor he might have been sick for a month.

Now, should you educate your physicians along these lines, what would be the result? Why the physician lifts the patient right up. The physicians of to-day, many of them, are practicing along this line. When one such comes into a sick room he is bright; he is full of smiles and happiness; there is sunshine around him, and everybody that comes in contact with him is helped by the belief in the good. Such a man as that is a blessing in any room that he goes into.

I remember one time when I went into the presence of one of the merchants in this city who was said to be dying with consumption. They had had physicians and physicians, and the physicians they had then pronounced his case hopeless. I went into the house; the wife looked as though she had been shedding tears, and the old mother was sitting in her chair bowed down with grief, and it looked as though the skeleton of despair was not only in the closet, but was in the entire room. I was told by one of my healers who was a friend of the family, that they told her that my presence in the room was like a streak of sunshine. I was not in despair; I acknowledged no despair; I threw in the light; I threw in the germ of hope; I told him that he was going to get well; that God Almighty power is omnipotent, and he could not be sick; that there was no reality in sickness, and could not be; that God was all and in all. The result was that when I left the house everybody was in smiles, and in happiness, and in three or four days from that time the man went down into the city and had his measure taken for a suit of clothes to travel in, and went to the Rocky Mountains and California on a

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trip. That shows the benefit of scattering the sunshine.

In the eastern part of this city there was a young man who had been pulled through a term of typhoid fever of some six or seven weeks, and had been back to the War Department, where he was employed, only a few days, and when he went home one evening and told his physician there was something the matter with him the physician told him, "Go right straight home and go to bed, because you are more liable to die of this relapse than you were to die of the fever." The young man believed him and went back to bed and was there for weeks.

A very funny incident was published in one of the New York papers some time ago, not many weeks ago, of two men who went to a physician about their sickness. He examined them and wrote to each of them a letter. In one letter he said: "If you have any business affairs to arrange, you had better arrange them; you have but a short time to live." To the other he said: "There is nothing the matter with you; you need rest. Go to the seashore and stay there three or four weeks, and you will be all right." He did not tell them what was the matter with them at the time he examined them. It so happened that in putting these letters into the envelopes he sent the bad opinion to the one that did not have anything the matter with him, and he sent the good opinion to the man that had but a short time to live. The sick fellow went to the watering place, built up, and came back in a few weeks well. The other fellow went right to bed and sent for the doctor and was suffering terribly. The doctor said, "What is the matter with you?" "Don't you know that awful letter you sent me?" "What letter did I send you?" He showed the doctor the letter. "You got the letter that I sent to another man. I told you there was nothing the matter with you. There is nothing the matter with you; all you have to do is to go to the seashore and stay a while and you will be well." But if he had stuck to it he would have killed him.

I knew a physician once who prided himself on what he termed his power of diagnosing disease by the pulse, and he gave as his proof that he one time just casually put his thumb on a man's pulse, and the doctor said: "I was never more surprised in my life. I told him, 'You have got to quit this work; if you do not you will die; you can't live three months in this store.'" The man died within the time. Of course, he died. The doctor might just as well taken a club and knocked his brains out. He killed his man.

I was going to say—I do not know, but I think it is quite true—that people have more confidence in the statement of a physician than they would have if they read it out of the Bible. Now, mind you, when I am talking of such people as I do, I used to be one of them myself. I felt as though I was very conversant with materia medica. I knew what kind of a doctor to get for my family. The doctor had a good practice in my family all the time. I had a fairly well equipped assortment of drugs. I was a fairly good doctor myself. I hired a physician by the year. I believed in doctors. So does all the world, and you have to take the world as it is, and the physicians. I am talking especially to them, this clientele, and ask them that they post themselves in such a way that they may be enabled to destroy disease and destroy fear.

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Now I understand thoroughly, and so do the physicians, that they know this Science is true. I am not talking to a set of fools when I am talking to the physicians. They understand that this Science is true; they know we are healing the sick, and they do not practice it, because of this prejudice that has been created against them. If they acknowledge Science it is their death knell. This is all wrong. The physician should go hand in hand with this Science.

And I want to tell you another thing. There are a great many people in this world that think they know it all, and I am often led to think of the celebrated trial depicted by Shakespeare, where Dogberry had his first case. After making two or three professional decisions, he addressed the prisoner at the bar, and the prisoner replied, telling Dogberry that he was an ass. Dogberry said: "Master clerk," speaking to his clerk, "write me down an ass." That is the way with these people who know it all. They are a set of Dogberrys.

The priests who, in the mountains of Peru, from drinking the bitter waters that ran from a spring in which was the root of the tree that quinine is made from, conceived the idea that drinking that bitter water cured what is termed malaria. It resulted in their following the spring to its source and an investigation which found the source of the good of quinine, and the result and effect of the remedy from the cinchona tree, is beyond computation.

Now everybody knows that quinine has been one of the great remedial agencies in the world everywhere. Simply because I, a Scientist, do not have the medicine does not make medicine bad.

The plants had their mission from all eternity to heal. I saw a man one time, and the man was my father, shake a rattlesnake off his first finger of the left hand. He had reached down to pull up a weed from a hill of bunch beans, and the rattlesnake was under there. The snake bit him, and he shook it off and killed the snake with his hoe. He then went forty or fifty yards to a fence, where the native plants were yet growing and dug up a root that was called there Corn Snake Root, chewed some of it, and put it on the bitten place, and the finger never swelled. I have seen young animals with heads two or three times their natural size, and we would wrap them up with a great big poultice of this Corn Snake Root, and in a very short time the poison would be killed. It was God Almighty's remedy. God Almighty formed the root, and God Almighty gave it its power.

We are not to condemn others who do not know as much as we. I admit that with me, the idea of taking medicine is abhorrent; I do not have to take it, for the only reason that when I am attacked with anything I deny its possibility to hurt me, the infinite child of God Almighty. But here we have a world before us, who are like lambs among wolves when you confront them with diseases that are floating around through the country. We must not destroy these guardians, called the physicians, but we must take the physician to our confidence, and the physician must come to this Science and learn the truth which makes him a master.

There is a physician in this city, a man of some forty years, of fine practice, to whom I gave one of my books some years ago. He was since telling me an experience he had with a young girl who had been taken to the Garfield Hospital and operated on because of his advice. He

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saw no way out of it except through an operation. For some reason or another the operation was not successful. Now you know just as much about what it is to be successfully operated on as I do. I do not know anything about it. Some of them will brag about being successfully operated on and then later they will die, but the operation itself they are told was a success. But this case of the little girl was not successful, and the doctor said there was no known remedy, no means that he knew of, or the great faculty connected with the hospital, that could save the child's life. He said he then took the book Christology, read over the prayers in it, and applied them the best he could to that child's case, and God Almighty healed her. There is the physician's work. That is what he did. We never have a time when we are not treating physicians, or physicians' families. We are doing it now, and doing it all the time.

Once in coming from New York, myself and wife were seated on one side of the car, and there was a party, a family, as I supposed, occupying chairs on the other side. The old lady, whom I presumed to be the mother got a cinder in her eye, hurting her very much. Finally after listening to her bewailing her sufferings for some time, I said, "If you were a Scientist I do not think you would suffer so long; we do not suffer with these things." "I wish you would help me." "I will, if you want me to." I gave her a thought and the pain ceased immediately, and where the cinder went the doctor could not find out when he came back; she was cured instantaneously. It turned out, when I knew the facts, that she was not the mother. She was an old lady traveling with this young man, who was a physician, his wife, a nurse and child who were with him. He had gone back somewhere to his baggage to get some cocaine, so that he could operate on the eye, open it, and get out the little cinder. She did not have any use for the cocaine when he got back. As they got out at Baltimore, the wife looked at me when she was going out of the car—I do not think she cast any love thoughts with the look—and I do not know that she gritted her teeth, but she said, "You Scientists are spoiling our business." They understand, and fairly well, that this Science does the work.

Now I say to you physicians wherever you are, study this Science, practice it, and you will be a blessing to the world, instead of, as you are oftentimes, an unmitigated curse. You take all the physicians in the country and you will get a mixture of ignoramuses and of wise scientific men. You get a mixture of scoundrels and honest men. There was a Dr. Senn, who said in a great speech at Atlanta, Ga., some few years ago that this system of surgery had become a mania and was carried to such a degree that it was criminal, and it is a fact. A great many men in the medical profession, he stated, are always for an operation, because an operation pays a big fee and takes little work. Dr. Senn said: "What young physician will now plod along in the general practice when he can go to a city and attach himself to some great operator, learn his methods, and go out and also become a great operator; when he can open a person, and in seven minutes remove important organs, and get a fine fee?" I tell you that the physicians and surgeons are doing a great deal of harm in their indiscriminate cutting, and nobody knows better than you, the physicians, to whom I am talking. If you wish to do the wise thing, you will

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learn this Science and become a master.

Now, mark you, when I am condemning this dishonest class of men, I am not condemning the great body of men who are practicing materia medica, who are honest and upright, and most of them a great blessing to the community in which they live. But I am constrained to say in the language of a celebrated physician in Paris, that if all the medicine in the world were discarded and every physician in the world quit practice and let the people have a fair show themselves, more of them would live longer and the world would be happier than it is to-day.

The object of this lecture is not to create prejudice against the physicians, but the contrary. Unlike the members of the Eddy church, we make no difference in our practice, whether a patient has a physician or whether he has not. So far as I am concerned, in all cases that come to me, the question whether they have a physician, or whether they have not, never comes into my mind, or very rarely, unless it be such a case in which the statutes of all the States require that they have a physician. I say to my students and to other Evangelical Christian Scientists, "Never put another man's rope around your own neck. Furthermore, obey the laws of your country." The law says that cases of diphtheria have to be reported. Make them get a physician, or don't touch the case. Have nothing to do with them unless they comply with the law. And to the physicians I say, "Learn this Science; it will be a blessing to you; it will make you a master; it will give you the mastery not only of disease, but of every other condition in life, and it will enable you to heal everything; and then you will practice intelligently, because God will guide you."

Song Without Words

The affections have their language, and no sweeter music is there than kind words and wise counsel. Who has not felt his heart thrill at the touch of friendship's ministrations? True it is, as some writer has said, that there are notes more akin to sounds of paradise than those of earth; but in all the music of the universe, that which reaches farthest into Heaven is the beating of a mother's heart, for nowhere is there a fount of love so pure, so strong, so deathless and so deep. Far and wide it carries its blessed messages of love, and, until the wearied pulse is still, it beats for its own. How striking a figure of God's love for us! that love which orders all things for the peace and happiness of his children. Turn where we will there is music, for God's works are in harmony, and, if we but listen, our hearts must hear a paean to God, and we ourselves must feel and own that the universe is a grand "Song Without Words."

—*H. H. Porter.*

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Science and the Ministry*

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THIS lecture, the third in the series, is directed more particularly to giving the reasons why the ministry cannot heal the sick. I recognize the difficulties when I go before the world as I do in this lecture, and the prejudices that have to be encountered to overcome, not only of the ministry but of the world at large. Were these lectures to the lawyers and the physicians and the ministry to be confined in their scope to the three professions I would not deliver them, because no one of the three, except perhaps it be the lawyer, has independence enough to try to understand along the lines of Truth, until he is forced out. But convince a lawyer, as I said to you in a former lecture, of the truth of any proposition by evidence that he considers good, convince his mind and he is for that truth. But the doctors and the preachers are prejudiced. Of all the great discoveries, so-called, in *materia medica*, I am told by those who know, very few if any have been made by physicians. Laymen discovered them and the physicians decried them, until they tested them through their organized bodies and adopted them. Then the physicians were ready to burn every fellow at the stake that did not believe as they said in regard to the medicines.

The ministry have always been as a rule something that hung back on the wheels of progress. They have always been clinging to old things, crying for the fleshpots of Egypt, we might term it. They have always been a drag upon the wheels of science and progress, and if necessary to accomplish the purposes of their prejudices they have stood ready to burn at the stake or otherwise kill all those who dissented from them.

The doctrine that God Almighty is love, and that Jesus Christ came teaching a doctrine of love, is something that was not known, I was going to say, a century ago. But they confined themselves to the letter of the law, the letter of the Bible. An Irishman in a horse trial, was giving his testimony, and among other things he said was that the horse was seventeen feet high. When they got to cross-examining him, he was asked, "How high did you say the horse was?" He told them seventeen hands high. "No, you didn't, you said seventeen feet." He denied that and they read the record to him. "Well," said he, "if I said seventeen feet I will stick to it." That is the way with theologians.

You may read in one chapter of the Bible where God made man and gave him power and dominion, made him a ruler, made him a master, and you can read in a page or two after that where he was kicked out, created in a different way. Instead of being a master he was kicked out of the garden and told that hereafter he should raise his corn and potatoes among briers, and the woman should have her babies in sorrow and in pain

* See prior lecture.

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and in misery. We are told in one part of the Bible that God is omnipotent, omniscient, and unchangeable, and we are told in another place that God repented himself that he had ever made man and concluded he would kill all mankind, and created a great flood and drowned them all but eight.

We are told that God knows all, and then we find again in another place where he was walking through the garden and calling, "Adam, where art thou?"

Mark you, I am talking to the world, and I am going to challenge the intelligence of the world to controvert the soundness of my position in these lectures.

The great trouble with the ministry, that they cannot heal the sick, is on account of their not knowing how. Now we can't blame them for it. We must look at things as they are. Here are your great orthodox schools, which have taught theology since the discovery of language in its various forms. They know the Bible by heart. I knew this of a godly man in the ministry in St. Louis. You could take the Bible up, as I have tested him, and read an extract and he would tell the chapter and verse. He was a man that would no more think of doing wrong that he would think of taking human life; thoroughly honest, thoroughly sincere; and yet, that good man, if he could have had his way, would have burnt at the stake any person who would teach the heresy that is being taught under what we call the New Thought of to-day. He believed as John Calvin did, when he stood by looking at Servetus in the blazing fagots, that he was serving God and doing what was right.

The ministry say, "I can't heal the sick. Am I not learned in the Bible, and has not God's law been my study ever since my manhood. I can't heal the sick;" and the absurdity of the proposition that I, a lawyer, or somebody else, should attempt to teach them how to heal the sick is so evident that they will not for one moment give it a thought or countenance it in the least degree.

Then there is another thing comes in. This New Thought is a leveler. It brings everybody in conjunction—in tune with the infinite God—infinite Life; and it tears down these barriers of the professional religionist, and brings us all on a dead level before God Almighty, and teaches us that we are all the favorite children of Omniscience and Omnipoence. That is not in accordance with theological theories; that is not in accordance with the select class; that is not in accordance with the creed of a profession who live upon the prejudices and the ignorance of the people; and they raise the cry that had its type, we might term it, in the hue and cry that was brought against the apostles, "Great is Diana of the Ephesians." This cry is being raised because if this doctrine of Jesus Christ that was being taught was to prevail, then the making of idols for Diana would be at an end and their profession and their business would be destroyed.

Now there may be some excuse for the doctors. As I told you in my last lecture, they claim that we are destroying their business. That is true to a certain degree. But there is no reason on God Almighty's earth why any man should stand between one child of God and God Almighty. In one church you go to God, or towards God through a priest; in another it is through a minister, but you must have it doled out to you through creeds and professions of faith, and unless you live up to these professions, they

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will wash their hands of you and will have nothing to do with you, and all who dissent against this long line of opinions that have been foisted upon humanity by socalled religionists for ages past are being and must be destroyed.

God Almighty created us all equal. We all stand before the Great I AM upon the same level, and there should be no profession, no class to stand between us and our own.

Look at India to-day, with her hundreds of millions of people bowed down under a mental slavery, that is more terrible and more destructive and more effective than any system of physical slavery in the world. It has been so for nearly, if not quite, four thousand years. I received a letter day before yesterday, from a gentleman in Bombay telling me of the terrible condition of affairs there, or that would be terrible to us. An ordinary workman receives two cents a day. The writer of the letter, a professional man, and learned, writes very intelligently and brightly an English letter, although an Indian by birth, receives the sum of $9 per month for his labor, upon which he has to raise a family.

That is only one manifestation of the great religious castes that are destroying India. He makes complaint that the religion we send to them teaches that God Almighty is vindictive, that He had to slay his son in order that we might be forgiven. The doctrine of love is eliminated, and is not, he says, what it should be. But he paid the compliment to the writings of the New Thought that I sent him, and said that The Thought had given him a God that he could love, a God that was practical, a God that would lift up humanity, and bless it and make it a success along the avenues of his life and his people's.

We have to break down these barriers. The ministry will hold back as long as they can, but they can't hold back long. Across the horizon is written the words, "You have been weighed in the balance and found wanting." These churches which are throughout the world denouncing this New Thought as neither Christian nor scientific know nothing of that of which they are talking. It is a falsehood and there is none of them dares to apply the test that Jesus Christ gave to his disciples. If you do not believe me believe me for the works' sake alone. Here are the great works being done throughout the great, broad wide world. The sick are being healed; the poor are made affluent; the lame are being restored to perfection; the blind eyes opened; the deaf ears hear—all in the name and through the name of Jesus Christ. We are teaching the doctrines that He taught, along the same lines upon which He taught, and in accordance with the promises that He gave to us.

I will here read a few scriptural authorities upon this subject of why the ministry should believe that God heals the sick:

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians, for I am the Lord that healeth thee.

"And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

"And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee.

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"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God, for I shall yet praise Him, who is the health of my countenance, and my God.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

"The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

"Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall the waters break out, and streams in the desert.

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

"Ye shall know them by their fruit. Every good tree bringeth forth good fruit.

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

"And as ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.

"Now when the sun was setting, all they that had any sick with divers diseases brought them unto him, and he laid his hands on every one of them, and healed them.

"And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him and touched the border of his garment, and immediately her issue of blood stanched.

"And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

"Verily, verily, I say unto you, he that believeth on me the works that I do shall he do also; and greater works than these shall he do.

"And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's greatly wondering.

"And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this, or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk.

"And his (Jesus') name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

"And by the hands of the apostles were many signs and wonders wrought among the people.

"Insomuch that they brought forth the sick into the streets and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

"There came also a multitude out of the cities round about into Jerusalem, bringing sick folks, and them which were

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vexed with unclean spirits, and they were healed every one.

"And Stephen, full of faith and power, did great wonders and miracles among the people.

"Long time therefore abode they, speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

"Who, by faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

"Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

"Faith, if it hath not works, is dead, being alone.

"Yea, a man may say, Thou hast faith and I have works: show me thy faith without thy works, and I will show thee my faith by my works.

"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.

"And the prayer of faith shall save the sick, and the Lord shall raise him up.

"The effectual fervent prayer of a righteous man availeth much.

"And they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

"When the even came, they brought unto him many that were possessed with devils; and He cast out the spirits with his word, and healed all that were sick.

"And He said unto them, Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

"And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues.

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my father."

I wish to call special attention to a few authorities in this enumerated class, which I have read.

"And Jesus said, And as ye go preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the leper, raise the dead, cast out devils: freely ye have received, freely give.

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and *healing every sickness and every disease among the people.*"

Now, mark you, Jesus Christ tells us in another place, "Verily, verily, I say unto you, *He that believeth on me the works that I do shall he do also*; and greater works than these shall he do; because I go unto my Father."

I want to call attention to those moving pictures shown in the writing of the apostles in the chapter giving the particulars of the ascension of Jesus Christ. History says that there were supposed to be about five hundred disciples and followers who went up the mountain with him. All thoughts and all ideas were centered on Christ; He was telling them for the last time what He would have

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them do. He commanded them to go forth into all the world and preach this gospel that I have been teaching to you all these years, and telling them that these signs shall follow those who believe your story. Mark you, it is not that the signs shall follow you alone, but shall follow all those who believe your teachings. In all your pilgrimages throughout the world those who believe your teachings shall receive certain signs that shall follow them. See Mark, Ch. 16, Verses 17 and 18.

You can say as the ministry do in truth, that these signs did follow the early disciples and those whom Jesus sent out, but we affirm it has also followed those who have believed the teachings that Jesus Christ taught ever since. The teachings that His disciples preached where believed have been proven by the signs that have followed, from that day to this; and I challenge the ministry of the world to disprove my assertion when I say that there never has been a time since the days of Jesus Christ, from then until now, that somewhere by somebody, this Divine Healing has been carried on; and I say so because of a broad, wide, world reading, and I know that history sustains me in the assertion.

Furthermore, gentlemen, I challenge the ministry and all those who dare to say that the sick can't be healed, and who claim that these promises were only to those who succeeded Jesus Christ, to find any proof for any such assertion, and I challenge them to find where that promise has ever been taken back, either by Christ or any of His disciples. It was lost only because the ministry became corrupt; because the church bowed the knee to mammon, and under the reign of Constantine became a political machine, thereby denuding itself of all love that God Almighty intended should come from the teachings of Jesus Christ, and from that time on to now, in a more or less aggravated condition, it has been a terrible political machine. It has been destructive of all spiritual advancement, and to all healing of the sick through the divine realization.

The next point in this lecture in giving my reasons why the ministry can't heal the sick is, it is because they do not understand the character of God.

I remember that the first time that statement was ever made to me I treated the thought with contempt. A more or less highly educated metaphysican told me, "I do not think you understand the character of God or what God is." Did not I understand what God is? Had not I seen the pictures in the Bible where God was sitting upon a beautiful throne? Did I not have that beautiful picture of a great Being, sitting there on a great throne, monstrous big man, with Peter and his clerks around, with the books open, sending Tom, Dick, and Harry to one place or the other? Had I not known that ever since I knew anything, and then to say that I did not know what God is! How absurd a thing to tell me! Every time I bowed my knees before the Father, did not I know that I was praying to a real person, a personal God? That is the thought that the world has of God, but there is not a word of Truth in it.

In the first place, we must understand that God is omnipresent. The Bible tells us that. It is true, because it could not be anything else. What does omnipresence mean? It means infinity—everywhere. To the north, south, east, west, infinite space, no ending in any direction, anywhere. You might travel a million times as fast as Halley's comet, and

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travel as long as the enumeration table would give you the power to figure, and then square the result by itself, in every or in any direction, and you would be no nearer the end than you are now. Now if God were a personal being, He might be two or three million miles around Him, but there would be some limit, there would be this great infinity where God was not.

God is not a person, but all is Spirit, pervading all distance. Life, the animating principle of all infinity is God Almighty. This does not mean that God simply has life as you and I have it, but it means that God *is* Life. He *is* IT. Remove Life from you or me, and we are what is termed dead. But you can't remove Life from God because God *is* Life, and He is the Essence, the IT; the First, the Original, the All in All. Therefore, when we come to say that we live, move, and have our being in God, we understand it. We are in this vast world of life, God Life. We breathe life in every breath. Every pulsation of our heart is created by this power, Life. It is Life that gives foliage to the trees, the flowers to the shrub, the song to the birds, the beautiful hues to all nature. It is Life that gives the sweetness, the daintiness, the perfectly harmonious and beautiful nature that is everywhere, God Almighty Life, the All in All.

Now we understand why we are in God and God in us. You must eliminate this idea of a person. That idea of a person comes from the old days of paganism. It must be eliminated from your thoughts before you can heal the sick. When we come before this God thought, this infinite Love, this infinite Good, we see what God is and we realize that we are the image and likeness of infinite God Life. God is imaged in His intelligence; God is imaged in His power; God is imaged in His Love; God is imaged in us. We are the image and likeness of God Almighty created with power and with dominion; and this doctrine that we are worms of the dust; this doctrine that we are abject slaves; this doctrine that we have to debase ourselves in order to be acceptable to God is a relic of barbarism and paganism. It is the same thought that makes the mother give her child to the crocodile, and forces the devotee to throw himself before the car of juggernaut. It is ignorance, it is superstition, it is falsehood, it is the doctrine held by the theological institutions of this world, and it has to be turned down. Man has got to be free and know the Truth, and the Truth alone is what will make him free.

I tell you the time is coming, and coming fast, when these thought barriers will be thrown down; and the pages of history, as we look into the future are ominous. The world is fast advancing to that great time when universal Love is going to settle among the children of men; when people will learn to love one another; when they will not try to beat one another; when they will quit trying to destroy one another; and when they will come to understand that the same life that drives the blood through your veins is what makes my heart pulsate; that same Life of God Almighty covers you and me, and all that is is harmonious, all is sweetness, all is perfection in this universal world of universal good; and when you come to that, gentlemen of the clergy, you will know how to heal the sick, because God Almighty Spirit will be in you and through you, and you will work as Jesus Christ worked, and the signs will follow you and will continue with you.

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May God Almighty open your eyes and destroy your prejudices and teach you to love instead of hate, teach you to love your brother as yourself; throw down the barriers of caste; open up the heart of mankind and let in the millions of the lowly and the poor wherever they are upon the face of the earth, and let in the sunlight of God Almighty and God Almighty Love and God Almighty Life.

In so far as it is in my ability to do, I will continue to send forth and open the eyes of all that I can, and teach all that the mind of God directs and controls all.

Beauty of Harmony

So much depends on the state of the system as affected by the condition of the mind, that if we understood this, all sweet and harmonious things, all words, all thoughts would be guarded and the expression or existence of a word of discord or antagonism would be as steadily and constantly guarded against as poison.

Each individual should remember that the household is dependent upon the spiritual harmony of its members, and that society is made up in its health-giving properties not by mere formal politeness, but by that good feeling that constitutes the brotherhood of man. Anger, envy, pride, all those things that disqualify human beings for association with one another are poisons in the mental atmosphere—vibrations as real as color; you bear them with you in your auras and take them with you as a portion of your atmosphere. If you are angry, it is like a shaft of fire into the heart of your friend or foe. If you have pride, it is like a wall of adamant that surrounds you, preventing the approach of sympathy. If you have envy, it is like a slimy serpent coiling itself at your feet and giving forth its venom in tongues of slander and defamation. If you have any unseemly thoughts, they form absolutely gross atmospheres that surround you and make the home, social circle, or the larger Society with which you come in contact uncomfortable by your presence. On the other hand, the grace of manner, the kindly speech and word, the extension of the hand in token of the sympathy of the heart, the adjustment of the mind to the needs and ways of others, the charity that recognizes the imperfections of others but does not condemn them—these make up the spiritual atmosphere, without which no food that you can eat, no raiment that you can wear, and no habitation that you can occupy, will do you any good whatsoever. Season your food with mirth, geniality and affection, and it does not matter what the viand may be, it is wholesome, and conducive to health. Let it on the other hand be embittered or soured with discord and dissonance, and it contains no property of nourishment, and humanity is starved to death.

The primal condition of health is in the psychic action, that is, the first manifestation of that spirit in the organism.

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How to Pray

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

"HOW to Pray" is our subject this morning, and the discourse is additional to the three prior lectures, and will apply to all three of the classes to whom the last three lectures were delivered.

It would seem to be egotistical in any person to say that the people, the clergy, and the theologians of the present day do not know how to pray, but that is the reason of their failure in not knowing how to heal the sick. They do not know how to pray.

There has been engrafted upon the church from the days of Constantine, the same old thought that God is a person, and that there must be some person to worship. In all heathen religions there was always a person, a great general, a great statesman, or a great whiskey-drinker, as was Alexander the Great, to be deified. People must have distinguished themselves in some particular line in order to be deified. It was one of the great ambitions in the life of all those ancient great men, to have people worship them after they were dead.

When Constantine turned the pagan church into the Christian church and made Christianity the religion of the state, he filled the churches with images like heathenish things, but He deified saints of the church, in order that they might have this something personal, to worship, and their healing and their power of healing, and their spirituality went out with this personal worship.

No person on the face of the earth can pray to God and heal the sick, who does his praying to a person. It can't be done, it is false, it is a false premise. You are praying to something that does not exist. Suppose I would pray to Life, is there any personality in that thought? Suppose I should pray to Love. Is there any personality in that thought? Suppose I should pray to infinite Power. Is there any personality in that thought? Suppose I should pray to Infinite Wisdom. Is there any personality in that? Now God, so-called, is not a person, endowed with these so-called attributes. But God is the real IT, the First Great Cause, Wisdom, Power, Life, Love. God is the IT, the Essence. Therefore, God can't be a personal being. If the person thought is not eliminated, error results.

If God simply has life as you or I and life was taken from God, we would have a dead God. You can see instantaneously the absurdity of such a proposition. God the Great I AM, is the Great First Cause. He is the power that moves the world; He is the Love that covers it; He is the Wisdom that guides it; He is the Life that animates it; and He is not a person; but a Great Spirit that covers all, in whom we live, move and have our beings; that guides us and protects us by wisdom; gives us power; fills us with Love; clothes us with Life.

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This idea of kneeling down to pray! If anybody wants to kneel down it is all right, but what are you kneeling to? Are you kneeling to the sunshine? Are you kneeling to the breath? Every breath that you take in, every breath you draw is filled with infinite Life.

I do not kneel down any more when I pray. I realize the great principle that animates and guides us all, the infinite Power within, directed by this one great Mind, controlled by this one great Power; filled with this one Great Love. The same Power that controls you controls me, and every other person that ever existed; and in the degree that we assimilate these great powers, in that degree are we great.

Take a hundred boys and send them to the blackboard and tell them to solve a problem in mathematics and suppose only one of them obtains the correct result. The other ninety-nine who fail simply prove their ignorance.

How often we receive letters from people saying, "I have tried Christian Science. It is no good, never did me a bit of good." Certainly they have tried it; certainly it did them no good, because the persons who dubbed themselves Scientists did not understand the rule. There is no failure, there can be no failure if the operator understands the rule and the environments are perfect, any more than there can be a failure if you go to a blackboard and add up two and two, making four. This Science is just as exact as any other; results are just as positive, and failure is just as impossible.

But if you inject error into any kind of science, you have error all the way through. If you inject error into a problem in mathematics, you will get wrong results. And so with chemistry, and so with all the sciences where you have to be exact; if you fail in your part the other part fails, and results are always erroneous.

The great power which the ministry wish, or ought to wish, to enjoy to-day is the realization of the Oneness of Infinite Life. Throw out this relic of heathenism which calls God a person, and take Him into the greater, broader and wider scope as the Father of all, and the Controller of all, and realize that He is All and in All and through All, throughout the vast, endless infinity. Then you have a God worthy to worship; you have something which controls the planets and guides everything else—God Almighty Power, God Almighty Love, God Almighty Good. And when you get down to that particular basis, make the realization of that power and dominion within; that you are the image and likeness of all this infinite Power; make this realization, throw that realization into the vibration; declare it and send it forth, as does the pebble thrown into the ocean, which causes the water to vibrate until the vibrations reach the other shore and results will follow. It can not fail.

In order to give the prayer which will be answered, the one who prays has to bring himself within this rule of equity in law which declares that if you would have equity you must do equity. In other words, as our Savior sets forth in His beautiful parables, as you sow you shall reap. If the person praying comes before this infinite Mind, infinite Power, making these declarations as he must in order to be heard, he must have within himself an honest heart, and a pure mind, filled with love. No person can come to God and receive, whose heart is filled with hate toward his brother. The

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apostle says, "If you do not love your brother whom you have seen how can you love God whom you have not seen?"

We have to denude ourselves of this so-called hatred, this so-called malice, this so-called jealousy; we have to stamp them all out; they all belong to this so-called evil, which is nothing and must be stamped out and cast behind. We must radiate that divine, beautiful, Godly Love, the love that takes in not only one of God's children, but takes them all in; a love that takes is not only our friends, but those who call themselves our enemies. No man can be your enemy. You are to blame if you have any enemies. Throw them the vibrations of love as you are commanded to do and they will be your friends; they can't be anything else. As the sacred writer said, heap coals of fire upon the heads of your enemies. In other words, treat them with kindness and with love, and you conquer. To one who smites you on one cheek turn the other in love. If he robs you of your coat, give him your cloak also; and if he forces you to go a mile go with him two.

I am often asked in letters if I would sue a certain person under certain conditions. I write to them like this: With me love is the only conquerer that I invoke; I never sue; I never dun. Everybody that works through or in connection with me or my work, is guided by love, God Almighty Love, honesty. Nothing can be stronger than that, if you apply it in love. I do not believe in lawsuits so far as that is concerned. I know under certain conditions of our laws there are certain things as the laws are fixed that you have to conform to in order to obtain legal results. As to titles to land, etc., you have to file them for record, go through your courts of probate in order to comply with the laws. That is all right so long as the laws are as they are, and so long as society is as it is.

I am one of that class of philosophers that believe that the boy that is born to-day has as much right as the fellow that was born a million years ago. I believe we are all entitled to sunlight; I believe that we are entitled to air; I believe that we are entitled to water; and I believe that the mother earth belongs to the boy that is born to-day as much as it does to anybody else. They are natural gifts, they are not given by any man; they are owned by nobody, but they are what infinite Good has given to the whole community of men.

Well this philosophy is knocked out of the box. You find your land tolerably well occupied where it is worth anything. Everywhere that I know anything of, except in the interior of Africa the land seems to be taken. The water is pretty well hedged in. I do not know many people who get their water free nowadays unless they go down and get it out of the pond. They have not got a cinch on the air yet. If they did we would have to carry around with us our tubes, and we would be required to use so much air and it would be measured out to us. But they have not got a cinch on it yet, and the sunshine is free and belongs to all of us. But the same principle should apply to the earth, and the same principle will apply by and by. The time is coming and coming rapidly, when these false barriers, will be cast aside and mankind will recognize each other as brothers, as they are in reality, and we will all love one another as we love ourselves, "in honor preferring one another to themselves." That is the doctrine that Jesus Christ taught. That time is coming and it is coming pretty fast. You will find millions of

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people to-day on the earth that believe this doctrine. I do not know so many of them that practice it, as believe in it, because it is difficult to practice. If we take into consideration our former education it is hard to put it into practice. But if we can get the power to put it into practice, and dare to do right, we will be absolute masters, and will do just what we want to do. But the trouble is with those who pray that they are filled with selfishness, filled with jealousy; filled with self to the exclusion of others, and consequently, their prayers are not answered.

Now I think it is a proper thing that we should think well of ourselves. I think one of the great sins of orthodoxy of to-day is this misinterpreting the Scriptures where it says you have to be humble in order to be raised. They do not understand it. It simply means to give to God, the Great I AM, the credit, not appropriate the credit to ourselves. Nebuchadnezzar came out on the walls overlooking the city of Babylon, one of the greatest wonders of the world that had ever existed up to that time, a mighty city, sixty miles around, with walls wide enough for four chariots to go abreast, and short distance apart great castles in which enough soldiers could live to conquer everything that was sent against them. Babylon was considered absolutely impregnable to the attacks of all known systems of engineering. Nebuchadnezzar looked it all over ,and he said, "It not this great Babylon that I have builded?" Now that was arrogance; that was selfishness. He should have said, realizing the truth in his heart, "Look at the mighty Babylon that God Almighty has enabled me to bring forth," giving God the glory. Had he done that, he would not have become as a wild beast and been driven from the faces of men till he recognized that the Most High ruled in the kingdom of men.

We come to another point which is this. You must remember that you are not a worm of the dust. God Almighty created you in his image and after his likeness; He gave you power and He gave you dominion. If you decry yourself as a worm of the dust, declare that you have no power, you have none. As a man thinketh so is he. If you lay out a law for yourself, you are going to be confined strictly in your actions and in your powers by that law. If you build up a stone wall in front of you and say "I can't do it," you can't, because you have destroyed your own power. It is the one who knows that he can; it is the one who knows that the Great God when He makes a promise tells the truth; it is the one that knows that when he was created he had power and dominion given to him, and that he has it yet and forever that can do. Be brave; be strong in yourself; give to God Almighty the glory.

Those who pray in this fashion are going to receive results. They can't fail: there is no such thing as failure with them. But as long as you bow down to this false system of theology, and it is rubbed into you from the time you are twenty-one until you are thirty, you going into it a smiling boy and coming out a long faced hypocrite, you have no power and never will have until you have broken that shell and have come out of that egg and stripped yourself of prejudice, ignorance and superstition.

Now these are plain words, but they are true, and I challenge the world to deny them, they are proved by the signs that follow. All over the world the sick

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are being healed by those who adhere to these principles. The signs shall follow those who believe is the promise; not those who preach, but those who hear and believe as well as those who preach.

It is the Truth that does the work, the God Almighty principle of love applied, and the Truth is what makes you free and makes you powerful.

In conclusion I will say to the world, that if these lectures shall be the means of bringing to others the knowledge of this great Truth that belongs to all the children of men, not to the exclusion of any, but all can have it, is all theirs by right, and all can have it who will study and learn the Truth, then I will thank God Almighty and feel as though I had done something of my duty along these lines.

Our Little Faults

A violent storm had raged all night, and because of its severity the keepers of the lighthouse had exercised more than ordinary care to keep the light burning brightly.

In the gray dawn of the morning they were greatly surprised to see a ship being pounded to pieces in the nearby surf. By their timely assistance some of the men were rescued. "How did it happen?" asked the keepers. "There was no light on the shore to guide us," said the men; "so we lost our way and were dashed on the rocks."

"We kept the light burning brightly all night, and it is burning now," replied the keepers. "Come up the stairs and we will show you."

Sure enough, when the top of the tower was reached the light was found to be shining brilliantly. For a time the matter puzzled the men greatly, but a closer examination revealed the fact that the storm had driven myriads of tiny insects against the outside of the glass, and these had shut out the light almost entirely.

This story admirably illustrates our lesson of today. We believe that we are living useful lives, that our spiritual light is burning brightly. In truth, however, our good is often obscured by many petty faults, which others see, and because of them we are lost. Let us examine ourselves very carefully and try, so far as may be, to get rid of the little imperfections that may be in our lives—false pride, temper, selfishness, laziness, disobedience, self-indulgence and many others of like character—which so greatly mar our usefulness.

Indirectly, the little insects wrecked the great ship, and the little faults that others are so quick to see in us may cause others to go astray. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

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How to Learn This Truth

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

MY subject this morning is "How to Learn this Truth," and it is of very much more importance than would at first appear to the general reader. I can look back a few years ago when I was so encrusted with ignorance that I would not read anything in the nature of religious writing, whatever. I had quit going to church, had been in church but once in ten years. I had become disgusted with the actions of so-called religionists.

Take the incident that occurred in this city two or three days ago in connection with this great Sunday School convention; when the local committee here prohibited the colored children from walking in the procession of those who were in attendance at this World's undenominational Christian organization. During the darkest period of slavery, the good people of the South recognized the right of their colored people to worship, and recognized that they had souls and that they had to be saved. People who are conversant with conditions as they are known, will look with horror at the small narrow-minded conduct that occurred here in this city, which will have a tendency to destroy in the mind of the independent thinker all belief in the sincerity of those who pretend to follow in the footsteps of Jesus Christ, whose teachings were love.

We all have souls, black man and yellow, the white and the copper. The color of the skin amounts to nothing when it comes to a question of religion, or the souls of men. All that have the breath of God Almighty in them, have living souls, and those souls are entitled to our consideration.

We are liable to be led by our prejudices in our study of this Truth. Here we have been taught all these years that we have a right to pick those whom we will call our neighbors and those who have a right to our love. Once a very excellent Baptist lady in this city said to me, "You have a right to pick out your neighbors; it is not everybody that is your neighbor. You have a right to say who your neighbors are and whom you are to love."

Now this does not harmonize with the teaching of Jesus Christ when he said that those who loved their friends did not have any special merit, because the publicans did that. But He taught the doctrine of love your enemies, do good unto them that despitefully use you, bring yourself down to the plane where you can take all by the hand and throw out the vibrations of love, and then you are a winner in this strife for spiritual perfection.

In the study especially of this Science—and it is a science as much as mathematics, or chemistry, or any other science—you have to bring to the consideration of it an honest heart; you have simply to understand that you come to

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be taught. You come as a little child. Except ye become as a little child you cannot enter into the kingdom of harmony, the kingdom of heaven. In other words, you have to broaden your minds. As I say to the lawyers, you have to consider the evidence, and I say to all of you that you must do as the lawyers do, study the case, be controlled by the testimony and the facts, and then when you find out, let them control, and upon the facts base your verdict.

And that is what you have to do in the study of this Truth. I remember when I first commenced to study this Truth and talk to my friends here and there as I casually would, they would laugh at me, almost call me a fool. They thought I was one, and when the healing became manifested they believed I was a liar, and that God did not heal the sick. They did not think I was a liar for the purpose of being wilfully untruthful, but they thought that my mentality had become clouded and I was imposed on, and that the things I was putting out here and there as being done to me and others were not true. I would say to them if you will take up this study and bring to it an honest consideration, give to what facts and give what axiomatic truths are presented their proper weight, you will heal the sick and you will be just as big a liar as I am. If you bring to this study an honest desire and an honest purpose and industrious disposition, and industriously study, you can heal the sick, you can demonstrate over the elements, you can do what you choose and you are a master, and all you have to do to understand this to be true, is to do as you are told to do, and let the works speak for themselves. When people were asking and disputing about who Jesus Christ was, some said this and some said that. He finally told them "If you do not believe me from what I have told you believe me for the very works' sake; let the works speak."

When you have the power, given by God Almighty to lay your hands upon a festering cancer and kill it in an instant you know that power is from God Almighty, and let it speak. But instead of that the world at large does not look at it that way. I have offered to go with people and take notary publics to examine witnesses upon the stand and take down everything they say, to prove cases of curing from witnesses who did not believe in this thought, or did not believe in it at the time, all of them, and yet the doubters shut their eyes in their blindness and in their bigotry.

A society was organized in this city, of which one of the justices of the supreme court was a prominent member. Whether it exists to-day or not I do not know, but I gave out a circular and in it I stated some few facts regarding certain cases of healing. I received a letter very soon afterwards from the secretary of the society, who was a prominent minister in this city, calling attention to two or three of the more important statemens, saying that he had a desire to verify the truth, as I had offered in the circular to do. I told him that I was pleased to hear from him, called him by telephone and told him that I would converse with the ladies who were in Washington to get their consent to have him investigate. I called these ladies and they expressed not only their willingness but their desire to give to the world the facts as they were.

I do not think he ever called on any of them, but he may have done so. I went to see him in my carriage and called on him. He had the dyspepsia so badly that

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he could not talk to me; his face was as sour as vinegar, and he got up and left me in about a minute and went into his bed room. I soon after left the city on my summer vacation, and when I came back about the first man that called on me was this minister. He had been reading my books to a certain degree and I gave him some more. He was then on the verge of the grave. I told him then, "I will take your case and God Almighty will heal you; there is no need of your going down to death, and that will prove the Science to you." He said, "I will think about it." He had come to my house on purpose to visit me. He promised then to fix an early date when he could go in connection with a reporter of one of a leading daily papers in this city and take a notary public, and we were going to prove up these cases mentioned by evidence that was sworn to. The next I heard from that gentleman was several months later. I read in the paper that he had died—passed on.

He did not believe. He could not believe, or he would not have permitted himself to die. It is impossible, apparently, to get this Truth into the consideration of certain persons, because they are filled with their own opinions before they commence the study. I remember in one of my classes there was a young lady from Chicago, apparently a very bright woman, who sat at the foot of the class. During the entire time she never said a word, but she sat with her jaws set all the way through. She did not shake her head, but I could see that she was mentally shaking all the time, and did not believe one word she heard, got no good out of that class. The last time I heard from her was through a friend of mine, whom she asked to lend her some money to keep her from committing suicide.

I have had students who took the whole world of New Thought into consideration and study, until their minds became mixed, they became self-opinionated and egotistical, and I have never in all my experience found one particle of good that was done by one of that kind of students. They are honest, and sincere, but they are filled to overflowing with self-esteem and egotism, so that you can't get one more drop of Truth into their consciousness.

Now I never argue with such people because I have no time to throw away, and every minute that one gives to that class of students is worse than time thrown away, because one might be learning something somewhere else.

I advise my students, in their study, to confine themselves to the writings of some one writer who teaches a practical Truth. If you believe in Mrs. Eddy confine yourself to her books, because, whatever errors they may have in that church government, Mrs. Eddy teaches how to heal the sick. But I can tell you of a better class of books to read, which are plainer, that are written by a lawyer, that will tell you how to heal, and you can go where you please in your church affiliations. Those are the books written by myself. They are plainer than any others I have ever known. They are written from the standpoint of a lawyer that makes a point, and they teach how to heal the sick, as shown by thousands and tens of thousands of students throughout the world, who are demonstrating their truth all the time.

I do not say that because I wrote those books. Of course if I did not think they were better than anybody else's I would

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change them till I did. But I am not in a position to be here to advertise myself, because I do not have to. I am thoroughly independent. I look to no man or set of men on the face of the earth for one particle of favor, or favoritism. If I wanted anything to-morrow morning or to-day there is not a human being on the face of the earth that I would ask it from, except for a consideration. I would go to God Almighty and I would get what I wanted. Now that is not because I do not love my brothers and my sisters, for I love them with all my heart, and in my whole life, I am striving to give out to the upbuilding of my brothers and sisters. But there is a principle of law that says when you want evidence get the best. I apply that same principle. When you want anything go to where you are sure to get it, surer than any place on this earth ,and that is to God Almighty. When I want money, when I want anything, I go to God Almighty. If I want prosperity and success at any time I go to God Almighty and there affirm in the dignity of my position and dominion that it belongs to me, and it comes, and my life and my work are a success so long as I hold to the rule. .

I simply give this personal experience, which I want to be the experience of every reader and every hearer I have. There is only one First Great Cause; there is only one First Great Source, and from that cause and from that source you can get all and have all.

In this study use your time and learn the Truth. Our Saviour says, "You shall know the Truth and the Truth shall make you free." I ask how are you going to know anything unless you study? There is a sort of something going around through the churches that is called heart religion. That is the kind that you can't get through your head, you know. In the South it comes down through the cabins of the negroes, through their shanties. They are converted and they get the power and they "holler" and they howl when this power of religion comes "through the heart." I think Dr. Brooks, who was an eminent Presbyterian divine in St. Louis, in his book "Made Plain," —which, by the way, is one of the best books I ever read in my life—discusses this much more plainly than any other person that I ever knew that belonged to the churches. He says you have first to understand, you have to know, and this happiness comes then. He advises to wait till your happiness comes and then rejoice; wait for the knowledge and then rejoice; and that is what we say. When you have the Truth as Jesus Christ says, it is the Truth that does the work. It is not the healer, it is not you, but it is the Great *I Am, Truth.* Here is a great standard Truth, which is that you, the image and likeness of God, have power and dominion. You make that assertion, you throw it into the vibrations and realize its Truth and that Truth goes out and does its work. It is not you, but it is the Truth that does the work.

You have to study. Send a boy to the blackboard and tell him to solve a problem and tell him that he does not need any multiplication table, does not need any of those primary rules of mathematics at all. Say to him, "You will get it from your heart, you will get the answer, you can do anything by the heart; just go there and solve that problem by the heart." Methuselah would be a boy compared to that pupil's age, before he did anything towards solving that problem. He would stay there until Gabriel blew his trumpet, and he would never

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Unchain The Truth

This will be the last edition of the paper which our readers will see before the Atlantic City Lecture course.

I wish to reiterate what was said last month regarding the business connected with this office in Washington. The business here will be run the same as if I were here. Those who wish treatment or want information regarding anything connected with the work, should address me at Washington the same as though I were here. The letters when received will be attended to so far as placing patients under immediate treatment, and other matters connected with the business, and the letters forwarded to me at Atlantic City, where I will read and answer. Telegrams will be repeated to me from here to Atlantic City, for all urgent cases. I will treat my cases there the same as if I were here, and the only difference in the work will be that my work may be delayed in some cases as long as twelve hours, to what it would be if I were in Washington. I have hired some additional workers to help, so that our corps of workers is not weakened, but is stronger now than at any time during the year.

* * * * * *

The new edition of the book Christology is now ready for delivery. It is handsomely bound in red buckram, with gold letters. The price remains the same, although the book costs a little more than the old editions.

We have a lecture leaflet of forty-eight pages, which will be sent to any person desiring to help spread the Truth, at ten cents a pound, which will pay for the wrapping and the postage. In the leaflet is the lecture delivered in reply to Dr. Worcester, of Boston, entitled "Does God Heal the Sick?" Our readers who are friendly to this cause of Truth should spend at least twenty-five cents during

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the month of July in scattering that many of these lectures. It is a good time to give them out around the watering places, etc.

The prospects now look very favorable for the success of the teaching class at Atlantic City, and I shall be pleased to see our friends there by the thousands. I shall stop at the hotel Pierrepont and can be seen almost every evening during the month, possibly at other times if there are special appointments, but the days must be very largely devoted to my regular work.

Lovingly yours,

Olivier C. Sabin

Bishop.

Silence

Never be lost for the word to say; if you doubt, remain silent. Silence is a sublime say. Silence never makes a mistake, never use the wrong word, never has anything to retract, never perpetuates a quarrel but wins the contention, as it punishes your adversary by leaving him guessing at your thought.

"It is more blessed to give than to receive."

One who gives and gives freely is like a stream of clear, running water.

One who retains all he has, becomes like a pool of stagnant water.

But if one does not give wisely, one may become as a raging torrent. Therefore, it is well to learn to give wisely as well as freely.—*Arita.*

Christ strives to lead you in His way of life and blend your actions in conscious harmony with His life.

He leads you to obey the silent inner Word that lies back of mental growth and active inspiration.

An able man shows his spirit by gentle words and resolute actions; he is neither hot nor timid.—*Chesterfield.*

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John Gutenberg, the Inventor of the Printing Press

THE sturdy young German who, with knapsack on back and staff in hand, knocked at old Laurence Coster's door was no ordinary youth. Although scarcely more than twenty, he had seen already a great deal of life, and even some of its rougher aspects.

John Gutenberg belonged to a family of high degree, and had been reared in such luxury as could be enjoyed in the rude mediæval time; but he did not allow luxurious living to make him indolent or unambitious. He was an ardent student, and had received the best training which the learned monks could give him. Often, when a boy, he was found poring over the manuscripts which he found in the monasteries where he was educated. He was also very religious in thought and act. Many a time he would earnestly exclaim, what a pity it was that the Bible was a closed book to the masses of the people; that, as it was written by hand on parchment, it could only be possessed either by the churches and monasteries or by very rich people.

Gutenberg's home was at Strasburg, on the banks of the Rhine. He had often dreamed of foreign countries, and imagined what they and their peoples were like; so one day, being strong of limb and active in exercise, he resolved to pack up his knapsack, attire himself in walking costume, and take a long pedestrian tour. It was while on this jaunt that, by a chance for which all later generations have had reason to be thankful, he heard of old Coster and his discovery, and hastened to present himself at the humble church-warden's door.

You can imagine the eargerness with with Coster led his young guest in, and how delighted he was to show him just how the printing of his letters worked. While with his rude leaden types the old man pressed letter after letter on the parchment, Gutenberg stood by, wrapt in attention. Already he imagined he saw

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dimly to what great uses this discovery might be put.

"And see here!" exclaimed Coster, holding up some pages of parchment awkwardly sewed together, "*here is my first book in print.*"

It was a Latin grammar. Old Coster had slowly printed it, letter by letter, and right proud was he of this first triumph of his patient labor.

"But we can do better than this," said Gutenberg. "Your printing is even slower than the writing of the monks. From this day forth I will work upon this problem, and not rest till I have solved it."

Warmly grasping Coster's hand, and thanking him for showing him his discovery, Gutenberg resumed his knapsack, and trudged out of Haarlem. He had no longer any thought of continuing his tramp into new scenes. His fondness for seeing strange lands had for the while deserted him. His only thought was to get back as soon as possible to Strasburg, where he lived, and to set to work upon the task he had now set to himself.

Gutenberg lived in an age of dense superstition and ignorance. Everything that was new and unfamiliar seemed to the ignorant people of the time to be the work of sorcery; and any one who dared to do things which appeared marvellous in their eyes was persecuted and pursued as if he dealt in evil magic. No one knew this better than the young Strasburg scholar.

So, on his arrival at Strasburg, he gave out that he was at work making jewelry. Meanwhile he locked himself up in his room, and scarcely taking time to eat or sleep, devoted himself to the problem how to make Coster's discovery useful to the world. But he found that he was watched and interrupted, and that his hiding himself so constantly in his room gave rise to dark suspicions among his neighbors. So he repaired to an old ruined monastery, only one or two rooms in which were habitable, which stood a few miles from the town. Here he thought he could work in peace, for the monastery ruin was in a half-deserted place.

In this old monastery of St. Arbogaste was a little cell, hidden in an obscure part of it. This cell Gutenberg secured by a great oaken door with heavy bolts, and here he put the tools and materials needed for his work. At the same time he fitted up a half-ruined room in a more open part of the monastery as a jejwelry shop. He engaged two young men to help him polish precious stones and to repair trinkets. In this way he hoped to be able to work at his types in the hidden cell without discovery.

He now set to work, at such times as he could escape into his cell, in dead earnest. It was not long before he had carved out of some bits of wood with his knife a number of separate types. The happy idea struck him to string these on a piece of wire in the form of words, and at last of sentences. Then, finding that wood was not hard enough, he carved some types, with more difficulty, in lead.

Having made types which satisfied him, Gutenberg used his knowledge of chemistry to make an ink which would leave a distinct imprint, and he soon succeeded in producing such an ink. As he continued to work, the great idea that was absorbing him grew more and more clear. He had his types and his ink, so he made a brush and a roller to put the ink on the types. He had now got as far as printing a whole word or sentence on a piece of parchment; and by changing

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the movable types about, could form at will new words and sentences.

His next task was to construct "chases," so that the types could be held together, and would print in pages. And at last the idea of a *printing-press* was made a reality.

When Gutenberg had completed and gazed with delight on the first printing-press which had ever been constructed, the main difficulties of his task were over. With his types set in their chases, his different colored inks at his elbow, his rollers at hand to apply the ink, and his press ready to press the types down upon the blank pages, he stood ready to complete the first book printed with movable type.

But poor Gutenberg was not destined to get much happiness from the results of his labors and the splendid invention he had made. He worked so hard that the few hours of the night which he took for sleep were disturbed by uneasy dreams. Sometimes he thought that angelic voices warned him not to go on with his printing, for that it would bring untold miseries upon the human race. Then he would rise in the morning, unrefreshed by his slumbers and terrified by the vision, and seizing a mallet, would be on the point of smashing his printing-press all to pieces. But sometimes other spirits would appear to him in dreams, and urge him to go on with his good work, saying that it would be an immense blessing and benefit to all the world in all future ages. This would inspire him with new energy, and he would toil the next day with a light heart.

But after the printing-press had been made, and he had really begun to print books, his assistants in the jewelry shop betrayed him. They told the magistrates of Strasburg about his long absences and mysterious movements. Their story soon spread through the town, and roused the anger of the priests, who did not wish the people to read the Bible for themselves, and the hatred of the writers of manuscript books, who feared lest printing should ruin their occupation.

Gutenberg's enemies soon compelled him to fly from Strasburg. He was stripped of all he had in the world, and even his life was threatened. So he went back to Mayence, his birthplace, and there resumed his printing. He took a rich jeweller, Fust, into partnership. But he was not allowed to work long in peace. Fust turned against him, and he was soon forced to leave Mayence as he had left Strasburg.

He was now wretchedly poor, and for a while roamed aimlessly from place to place. But at last he found a home in Nassau, the ruler of which offered him his protection. In that quiet town Gutenberg set up his press again, and printed many books, and spent the remainder of his days, I am glad to say, in rest, comfort, and content, although he never got rich from his invention. He died in the year 1468 at the ripe age of sixty-nine, and many years after the statue of him, which may be seen standing in Mayence, was erected in his honor by the descendants of those who had driven him forth, a beggar, from his native city.

"Above all, it is when the individual stands face to face with a mistake in judgment, or beholds the results of efforts which have not come to fruition, that he needs the abiding trust in himself and in the possibilities before him which leads him to go forward. 'Persistent people,' says Edward Eggleston, 'begin their success at the point where others end in failure.'"

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Mistaken Identity

To her fair young daughter, a pretty white duck,
A good mother hen called, Cluck, cluck, cluck!

"Keep away from the water,
My little duckie daughter."
"But I'll never learn to swim
If I don't soon begin."

"Come, lie in the dust
And get your feathers clean."
"I'd rather wash them off
In this nice running stream."

"But you'll get your little feet
All dirty and wet,
And there's nothing to scratch
In the water, my pet."

"There are nice juicy things
That I like to eat,
And the water feels cool
On my flat yellow feet."

So the good hen lay down
In the dust to dream,
While the little duck swam
In the clear running stream.

—*W. S. In Wee Wisdom.*

SHINING AWAY

As I was a-walking out today,
Old Sol, he winked at me,
And said, "A jollier face than mine,
Now, where would you wish to see?
I'm shining away on things below,
Making the grass and the daisies grow,—
Now what are you doing, I'd like to know,
A-shining away?

Then I winked right back at Old Man Sol,
And I said to him, "See here!
You needn't think you're the only one
That shines on this green old sphere!
We're shining away down here below—
Making the smiles and the dimples grow—
That's what we're doing, I'd have you know,
Just shining away!"

—*Ethel Ruby Farnham.*

CLOVER

The clovers have no time to play,
They feed the cows and make the hay,
And trim the lawns and help the bees,
Until the sun sinks through the trees.
And then they lay aside their cares,
And fold their hands to say their prayers,
And drop their tired little heads,
And go to sleep in clover beds.
Then when the day dawns clear and blue
They wake and wash their hands in dew;
And as the sun climbs up the sky,
They hold them up and let them dry;
And then to work the livelong day,
For clovers have no time to play.

Our greatest glory consists not in never falling, but in rising every time we fall.—*Goldsmith.*

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solve it. You can have the knowledge, then you can do the work. But you can obtain that knowledge only by study.

What is this thing called reason and brains given to man for but to exercise? And why is it that men have the power to do as they are doing in this most wonderful age from the inventions, as they are termed, of their brains, if brains were not necessary. Is religion the only condition of life in which brains are not necessary? In all of God's intercourse with us, is religion to be the only thing that is to come haphazard, without any science and without any rules? You can see the absurdity.

This religion gives you a perfect rule by which you can approach God, the Father, and be heard and receive an answer. But you have to go according to the rule as you would in any science, and you can't learn except by study, by the exercise of those intellectual powers with which you are endowed.

In conclusion I want to ask the lawyers and the doctors and the preachers, and incidentally all others who may read this course of lectures, whether, if they had offered to them a gift in lands, say in fee simple title, or some other valuable asset, by which they could receive enough to make them free and easy through their entire life, drive out all care and all worry, give them perfect reliance and understanding not only of how to live, but to live on, and how to live forever, would they accept of it, or would they not? I say to all such, if you follow and study this Science, get yourself in tune with God Almighty Love, Life, Wisdom and Power, it all belongs to you. Or you can close your eyes and sit still in your ignorance and in your prejudice, and by and by the waves of time will roll over you, and the waters will become smooth where you sank and the place that knew you will know you no more forever. You will have sunk in the great sea of oblivion, that is devastating the world to-day and has been for thousands of years past. Will you accept of the Truth? Will you study the Truth? Will you accept of the lifeline that we now throw out to you; or will you die? The judgment is for you, and the decision must be yours. May God Almighty give you power to make the right choice and the proper decision.

Love

WILLIAM GREENLEAF WHITTIER

Oh Love! Oh Life! Our faith and sight
  Thy presence maketh one;
As through transfigured clouds of white
  We trace the noon-day sun.

We faintly hear, we dimly see;
  In differing phrase we pray;
But, dim or clear, we owe in thee
  The Light, the Truth, the Way.

To do thy will is more than praise,
  As words are less than deeds;
And simple trust can find the way
  We miss with chart of creeds.

Alone, Oh Love ineffable!
  Thy saving name is given;
To turn aside from thee is hell,
  To walk with thee is heaven.

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Friendship

SOLOMON said, "A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother."

Seneca, the contemporary of Jesus, said, "The real purpose of friendship is to have one dearer to me than myself, and for the saving of whose life I would gladly lay down my own; taking with me the consciousness that only the wise can be friends worthy of the name; others are mere companions. The wise of course are also the virtuous, for there is no such fool as he who knows not enough to be honorable. It requires time to consider such a friendship, but the resolution once taken, entitles him to my very heart."

These ancient aphorisms are as trite to-day as when first voiced, and illustrate the fundamental law of life, which is unity, a coming together for mutual protection; exchanging benefits physically, mentally, morally and spiritually.

True friendship, like that of David and Jonathan, is rare and well worthy of David's enconium, "Very pleasant hath thou been to me; thy love to me was wonderful, passing the love of women." This degree of friendship is expressed by very few; is deeper far than mere esteem, friendliness or common regard; it is nothing less than the *soul-kinship*, and has its root deep down in the cause-realm. It is a chemical attraction of affinitized atoms rightly polarized; therefore can only be consciously enjoyed on the highest altruistic plane.

This exalted friendship unfolds into supra-sublimated love to the degree Jesus attained when he said, "Greater love hath no man than this, that a man lay down his life for his friends."

Friendship, like other ethical subjects, has its many sides and points of vantage, but the main phase we wish here to emphasise, is that of rhythmic law governing; that its rewards are not dependent on mutual reciprocity, and that the kind loving word and deed are never lost in the unappreciative recipient, for the great Law of Compensation is ever as unerring as gravity; shown in the most trifling act done in true brotherly spirit, like as the Master said, "The giving of a cup of cold water in my name (the Christ) shall not lose its reward."

Friendship is not always shown in the highest sense when performing so-called heroic deeds on the battle field, or in an opportune rescue from imminent danger; but rather is it seen at its best in the unconscious words and acts of life's daily routine; when the common little pinpricks follow each other in close succession; whilst the personal master still preserves his unruffled calm and equipoise, daring ever to be firm yet gentle amid the passing storm.

Let us ever relate ourselves with the infinite reservoir of Peace in emergencies; emulating the attitude of Jesus in the storm-tossed boat on the Galilean lake, and the result now, as then, will invariably be a "great calm."

The pseudo friendships of earth are too generally on a selfish basis bearing the same relation to the genuine as paste does to the diamond, showing that we are nearly all on the varying degrees of the

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animal plane; still slaves of the senses, where the question ever is, What can I get from my friend? in place of, What can I say or do for my friend? Thus, real friendship is never gained except through renunciation and true sympathy; reaching even to the degree attained by the legendary Buddha, who freely gave his body to the famishing tiger family, and Jesus who relinquished life to the clamor of the rabble, that he might give the world a permanent lesson on renunciation as a triumphant factor in man's climb Godward.

The non-resistant policy is now and has always been a puzzling problem to the average man; how to be the friend of all, even to the one seemingly slandering or defaming, who might even strike you on the cheek, giving you the golden opportunity to turn the other.

Jesus also said, "Whosoever shall compel thee to go a mile, go with him twain," and again, "Love your enemies, bless them that curse you, do good to them that hate you and persecute you."

The fact of our neighbor's non-compliance with the Golden Rule, is no excuse whatever for *our* default, but really should be an incentive for us to so deluge him with our lovethoughts, and without the utterance of a spoken word he is reclaimed; the outer man transformed by the angelic *SELF*—"The indwelling Christ."

Thus in friendship, as in aught else, is the law of *similia similibus curantur,* proven, and the earnest life-student opens up a rich vein of experience which the whole dross of earth could not buy. Plain simple kindness and consideration for the feelings and needs of others should not only be a daily duty, but our pleasure and delight, and as the tired head is nightly laid to rest, and the kaleidoscope of our several words and actions come before us, may the Father of our highest consciousness (God) ever say, "Thou hast been faithful over a few things; I will make thee ruler over many things, enter thou into the joy of thy Lord."

This law of life, illustrated so beautifully in the harmonious grouping of generic atoms in the elementary kingdoms, acted on by a resistless energy, creating form and color, is the same law that governs regeneration, or compels degeneration of the body tissue. The leading physicists of our day have constructed delicate instruments and processes to prove that every kind, loving, unselfish thought so stimulates the brain cells that there issues to the atomic world of our bodies a vibratory noty of joy, thus rewarded automatically from the great ocean of Life with an increased vital action, and the chemical change of the blood corpuscles is clear and unmistakable; literally verifying Solomon's words, "My son, forget not my law, but let thine heart keep my commandments; for length of days and long life and peace shall they add to thee." The same wise man also notes the natural result of nonconformity, "For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them."

A recent writer in *The Stellar Ray*, very amply says, "Friendship is a most beautiful plant in the garden of life, but to bloom in all its beauty it requires cultivation, the warm sunshine of love, the refreshing breezes of cheerfulness, the showers of kindness, the gentle dew of sympathy must not be lacking. When thus cultivated, then will it bloom in all its beauty, and our lives will be enriched and blessed by its fragrant blossoms. It

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is well to carefully nurture and guard the heaven-born blossoms of friendship which grow so freely for all in the garden of Life."

Thus are all agreed that without complete unity there can be no enduring friendship, and in further confirmation we quote a charming parable of the Hindu Sage, Jelaludin, "One knocked at the beloved's door, and a voice asked from within, 'Who is there?' and he answered, 'It is I,' Then the voice said, 'This house will not hold me and thee,' and the door was not opened. Then went the lover into the desert, and fasted and prayed in solitude; and after a year he returned, and knocked again at the door; and again the voice asked, 'Who is there?' and he said, 'It is thyself,' and the door was at once opened to him.

The Saints Healers of the Sick

Much of history is often crystalized in a single word that has lost its original significance; thus the word lady, which is now quite indiscriminately applied in courtesy to a woman without regard to her social rank or moral qualities, means a "bread-giver," and served to designate a charitable woman who gave to the poor and needy.

In like manner the word saint, which is commonly understood at this day as referring to an extremely holy person, devoted to the service of religion, meant in the early ages of the Christian Church, a giver of health, and is derived from the same root as the word sanitary, which means health.

This is a significant fact as showing that the primitive Christians associated the religious office with the duty of ministering to and healing the sick.

The prophets and priests under the Jewish hierarchy, were all healers of the sick, and the term Hakim, which means in Hebrew, physician, was applied to Jesus by the Roman authorities at Jerusalem, because the people went to Him to be healed, and He was know chiefly as a healer who cleansed the lepers, gave sight to the blind, caused the lame to walk, and raised the dead.

A helpful affirmation suited to any one, any circumstance or condition.

I IN MY REAL SELF am the perfect expression of God Almighty, and as God is Life I AM the perfect expression of life.

As God is health, strength and Peace I AM the full expression of health, strength and peace.

As God is power I AM endowed with power to make life, health, strength and peace manifest in and upon my body, and in all environments.—*J. W. Y.*

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Spirit of God

EVERY one knows that it is the spirit in which anything is done that counts. The good that we would do to others may be rejected. The good that Jesus of Nazareth tried to do was rejected by those in authority. The loving messages from God that the old Hebrew prophets brought to the Israelites and to their kings from time to time were generally rejected. Even so the Message of Life that those who are living the regenerate life may bring to the world is bound to be rejected by many. When this happens it is unwise for us to wish to continue our ministrations to those who will not listen. Yet it is not good for us to allow our faith to be shaken, for the spirit of willing service that we love is a part of the Spirit of God, of his Son Jesus Christ, and it is the only possession that is of any real value to humanity. It is "the pearl of great price." They who possess it may make mistakes (errors of judgment), may and do suffer the reproach of those around them, and experience the malignant efforts of those whose hearts are turned away from God. Yet the spirit that animates the life of the former, is the spirit of the true Christian, and they know for themselves that they please God and do his will. After having lived the regenerate life, they know its inestimable value by experience and that it is the only true life to live.

It is easy to understand how hard it is for any one to keep in touch with the Spirit of God, when one considers that all the world are thinking of themselves, or it may be, which is practically the same thing, of their own particular friends and relatives, or circumstances of life.

It is very hard, as many have learned, to live the regenerate life, surrounded as they are by the lusts of men and women, and subject as they are to the efforts of dark and depraved souls who have "passed out of the body," and who seek to rob them of their life. God loves you very dearly, yet in accordance with his purpose to make you "in his own image and give you the dominion," he would have you strong. It is necessary therefore for you to strive and learn to command the forces of your own body and to overcome the evils that surround you by the power of his OWN name.

* * * * *

While the writer of the preceding article was sitting by the sea one morning during the Easter holidays, he heard the firing of the guns of the English fleet at Spithead. The outward senses or external consciousness would be likely to pass this circumstance by without comment; of the thousands who heard the booming of these big guns, scarcely any probably would form any definite thought or feeling concerning the matter.

Yet these cannon are instruments of destruction to life and property. They are not designed to amuse grown men and women, or to find employment for the sailors who man the ships, but to enable any nation that owns them to attack or to defend itself from its neighbors.

The nation has no confidence in a neighboring nation and expresses plainly the fact that the real feelings and the

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faith of the world are not centered upon God, otherwise it would love his spirit of peace and harmony, and do away with these barbarous methods. It expresses the fact too, that each individual and the world generally, relies solely upon the strength of his own mind or right arm to get him what he wants, or to assist in organizing, by some means or other, these perfect conditions of orderly enjoyment that may and should be obtained here.

While men and women as a whole, do thus betray their slavery to sin and selfishness, the hardness of their hearts, and their lack of faith in God's Spirit and in the teachings of his Son Jesus, they must continue to suffer the penalties of their wrong-doing. We have mentioned one form in which they betray their real natures and the results are "the horrors of war." There are countless ways in which they reveal their real natures and the general results are sorrow, sickness and anxiety, the present disgraceful condition of the world to-day, in every sphere of life from the highest to the lowest.

When man devotes himself to God and lives the regenerate life so that God's Spirit dwells with him, he can no longer countenance these evils, and the presence of the Spirit of God in a number of these, together with the power of the Lord's angels, will scourge these relics of the old order from the earth, and those who cling to them, because their continued existence will be impossible in the new order.—*Bible Review.*

He Healeth Me

He healeth me, O bless His name!
I want to spread abroad His fame;
From dread disease He sets me free,
The Lord, my healer, strong is He.

Cho—He healeth me, He healeth me,
By power divine He healeth me;
He healed the sick in Galilee,
And now by faith He healeth me.

He healeth me, I touch for cure
The border of His garment pure;
And virtue through my being flows,
A healing balm for nature's woes.

He healeth me, as when of yore
Their sins and sicknesses He bore;
Nor has He lost His power and skill,
Our blessed Christ is living still.

He healeth me, O oft I sought
This healing power but found it not;
But now I trust with all my soul,
And now thro' faith He makes me whole.
—*Manie Payne Ferguson, in Hymns of the Christian Life.*

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Potency of Thought

It is very true that "thoughts are things." It lives as a part of the individual. It is discoverable by clairvoyance. If people would realize that no deed or thought could ever be totally extinguished, they would think twice before they undertook to commit a crime of any kind.

By the power of soul-perception and spiritual influence hidden things are revealed, and thoughts are deeds considered unknown are laid bare.

Thought molds the body during growth—from childhood to old age. The cells of the body, to a certain extent, are under the control of thought and are constantly changing. It is not one thought that causes changes in the body, but it is continued and often-repeated thoughts that cause changes to become so pronounced that they are visible to the naked eye.

There is much truth in phrenology and physiognomy. A person of good moral character and beautiful ideals will often present a face which perhaps will not be beautiful as mere physical attraction is concerned, but there will be a sort of holy light radiating from and seemingly shining through the mortal. In other words, the spiritual aura will be, to a certain degree, perceptible to the mortal eye.

How quick some people can tell a learned person from an illiterate person; a good man from a bad man. Every part of an individual is pervaded and permeated with his thought. We see it stamped on the face and hands; in the dress, walk, speech, poise, handwriting, and daily life and actions. A book publisher once remarked that he would rather have pen-written than type-written manuscript submitted to him, as he could form a better idea of the author and whether he had brain or not. In this connection I may remark that a young book seller would predict to his fellow clerks what sort of a book a customer, just entering the store, would buy. He rarely failed, and his successful prognostications were a source of wonder and amusement to his friends. It is probable that he formed an almost instantaneous impression from the dress and general appearance of the customer; and, perhaps, he possessed a certain degree of sensitiveness of which he was unaware.

The power of thought to create health and happiness is highly recommended by many intelligent people, and as thought is at the beck and call of every person, it should be used freely in creating pure and upright characters.

If you have a friend who is in trouble, or if you know any one who is down in the world, send them a good thought. Sit in the silence and send out vibrations of strength and cheerfulness to the suffering in body and soul. By thinking good thoughts of others you increase your own health and happiness.

A sensitive person will feel the vibrations of thought, be it good or bad. By thinking pure thoughts, the sensitive may become positive to evil. When a sensitive person thinks evil thoughts, he attracts and becomes receptive to a low order of astral influences.

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If a person uses bad language and associates with others who are on a low moral plane, he will, perhaps find it a little difficult to change his habits. He should avoid contact with bad companions and seek the purer atmosphere of upright people. Most any person will give a kind word to the one who is struggling to reform. Although the path is difficult, and when the person may think he has full control of his thoughts and words, he will often on the impulse of the moment, utter some bad words, which clings to him as a remnant of his old life. He should not be discouraged at this, but he should determine never, never to use the word again. Any one with perseverance can alter their thought and speech.

Our sub-conscious life or subjective mind is always ready to fall in with our own ideas or suggestions. If we are pure in thought it will, with the still small voice of conscience, warn us against committing evil deeds. If we hold wicked thoughts and ask ourselves if we should do such and such a thing, our subjective mind will present arguments, showing the pleasure and enjoyments to be derived by a gratification of the senses, and the deed is done.

To those who have long entertained bad thoughts, the voice of conscience is stilled by the wild clamorings of the lower animal propensity.

There are many people who delight in being ill and talking of their ailments to others. At the start, and for a long time, there will probably be no result. But with the repetitions of thoughts of sickness, the describing of imaginary symptoms to sympathizing friends, the real conditions of disease at last appear and the patient is truly sick.

Many people worry their lives away by perverted and senseless thought, when they otherwise might have lived useful and happy lives.

Profit by the examples around us. Look at those who have harbored evil thoughts, and then at those who have had pure thoughts. The former often end in madhouses and prisons. The latter pass serenely to spirit life, and their influence lingers like the perfume of a crushed flower.

The four essentials are soul-shine, sunshine, good air and nourishing food.

If you want
Your child
To grow up into a sane, normal man,
A good citizen,
A support of the state,
You must keep him in the sunshine.
Keep him happy.
You cannot do this if you have a sour face yourself.
Smiles and laughter cost nothing.

—*Burbank.*

It is pathetic to see people striving to understand some obscure mystical doctrine when the truth they seek is clearly stated in the New Testament. I once listened to a Buddhist monk laboring to make clear the meaning of "Nirvana" to an admiring throng gathered under the pines at a certain summer school. "Kill out desire," the monk was saying; and other back-handed expressions followed. Yet no one ventured to quote plain Christianity: "He that loseth his life shall find it."

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HEALING AND HEALTH

We have many kinds of healing in the beginning of this twentieth century, but before it advances far there will be but one kind of healing; because the world shall have found the healing power.

All healing is good on its own plane—but when that which is perfect is come these limited healing powers will not be needed.

There is but one kind of healing that is a panacea for all the ills flesh is heir to; viz, Spiritual Healing.

The true spiritual healing includes our whole being; spirit, mind and body are all benefited by it. It could not be otherwise because it is an influx of life—a quickening by spirit power, and this life and power is Light, so it must give light to the mind and bring freedom to the imprisoned spirit.

That soul who is able to impart spiritual healing must have the spirit—must have the life—must know the Truth, and therefore must be a light to all it heals—a saviour delivering the soul. He will heal of sin, of ignorance and of pain; which is the whole of disease; for sin is caused by ignorance, and pain is its effect.

The world has made some progress toward this healing in Mental Therapeutics; but there is a very great difference between that healing that is a mental effort and that that is a spiritual outpouring. Mental healing is the induction of thought—a suggestion from mind to mind. Spiritual healing is the induction of life—a real giving off of virtue from soul to soul.

We shall be sifted till the strength of self-conceit be changed at length to meekness.—*Longfellow.*

FORGET IT

Did you ever notice that Dame Nature never stops long to worry about mishaps? When a boy defaces a beautiful tree by cutting his initials in the trunk, the tree simply begins at once to grow a new coating of bark over the scar, and after a time effaces it entirely.

I have a friend who is managing editor of a metropolitan paper, and his wife attends to the "beauty" column. One day in her absence he went to her desk for something and saw, lying open on the pile of letters, a plaintive request from some woman for a suggestion as to how she should dispose of a wrinkle in her forehead. With a man's immediate grasp of the situation, he pencilled on the page below, "Putty it up and forget it."

We ought to do something of that sort with our small worries.

"The first lesson in spiritual unfoldment that the individual has to learn before he can progress on the road to permanent Happiness is humility. The arrogant, domineering vanity must give place to meekness and gentleness. Arrogance cannot receive, for it assumes to know it all."

EXCELLENT RULES

"If you have faith, preach it; if you have doubts, bury them; if you have joy, share it; if you have sorrow, bear it." Excellent rules for everyday practice. Too many reverse them and preach their doubts while they bury their faith in silence, sharing their sorrows with anyone whom they can induce to listen to them and accepting their joys as a matter of course, or even bearing them with resignation.—*New Guide.*

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EXTRACTS FROM EVERYWHERE

Prayer is something to live as well as to utter.

Christ is not valued at all unless He be valued above all.

He who begins the day with prayer will review it with praise.

Be God-like in your business, and business-like in your godliness.

Confession of the Master is essential to possession of His presence.

People who are garrulous in gossip are always reticent in praise.

Christ alone can save the world, but He cannot save the world alone.

This world would soon be regenerated if the saints were fully consecrated.

Many lives would be a good deal sweeter if they were not quite so sugary.

Never mind what people say about you, but always mind what you say about them.

If some felt the pain they thoughtlessly give to others, they would never feel well.

Every flower that blooms in Paradise was first planted in the Garden of Gethsemane.

Sometimes the narrow way lies through the crowd, and not away from it into the wilderness.

Do not judge a man by the clothes he wears; God made the one, and the tailor the other.

We had better walk in the path of righteousness barefoot than run in the unrighteous path in golden shoes.

If the Church does not take an interest in what affects humanity, it cannot expect humanity to take an interest in what affects the Church.—*Living Church.*

HEALING THE HERITAGE OF GOD

Let us try to heal ourselves, and feel the waves of healing going forth. This is our Divine birthright. Let us hear the whispers of Divine Love and attune ourselves to all its harmonies, not forcing ourselves, for that always depletes us, but grow naturally like God's beautiful flowers, blending the spiritual with the physical, knowing that many adverse circumstances come from the inharmonious thoughts from ourselves most of all. Be careful when you crush a human soul. You are only injuring yourself. The thought waves rebound back on your material life. It is so easy to love those who love us, but the strong soul can always stoop and lift his brother in the storm. It costs him nothing, but he grows richer every time. The more he gives the more he has. Let us find the true center of being—which is love—and its golden aura shall point to the light, the truth and the way.

LIFE.

"What we call the intellectual and physical life are not true life. They are only a part and that the most external part of life itself. True life begins by the opening of the soul to the sunlight of Truth. As an aeolian harp breathes a response to the inspiration that vibrates through it, softly comes the response at first, then as it gradually becomes attuned by its own action, clearer and stronger, till pure, free, sweet life itself leaps forth into being, and throbbing with an intensity of love, feeling and beauty beyond expression, stands sweet in its own Divinity, the Image and Likeness of God."

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The Power of Mind

The poised mind is always the controlled temperate mind. The well-considered thought is always followed by the right action. Mind and body grow strong through use. The different faculties of the mind have their direct action upon the different organs of the body, therefore every faculty should be cultivated. The life should not have excess in one direction and lack in some other. Nature is not trying to make a genius of man, but perfect men and women who are able to meet any or every condition in life that may present itself and grow strong through such meeting. Following this course there comes the sense of mental power, the power to overcome. This power in turn is transmitted into physical power and little by little the one who formerly thought of himself as being mentally or physically weak, becomes mentally and physically strong, for we can become what we will to become if we only remember that all becoming is through whole, positive thinking.

Life is what we make it, that is, individualized life. If we use lawful ways and means, then life is strong, courageous and effective, but if we rely upon negative thinking and indulge in thoughts of failure, weakness or incompetency, then we are going to express just what we think—we are going to become just what we feel. Each person is the architect and the builder of his own life and fortunes, and the building takes form after the plan. Spasmodic or intermittent right thinking is not going to accomplish much in character building or in true physical expression. It is the persevering thought, the concentrated thought, the clear, concise thought that is going to prove effective in everything we do in life. There is no blind fate or chance or luck. We make our own fate, we rule our own destinies. Our lives are what we make them, but we can determine at any time, no matter how poorly we have done, we can determine at any moment to change from the old to the new. If we are dissatisfied with the way in which we have created our physical bodies, there is latent intelligence, there is potential power to re-create, to re-form our bodies, and the very moment we start in to do this, at that moment the body will begin to respond to the new action set up in the mind. This holds good, not only of the body, but as regards everything else we do in life.—*Campbell, in Thoughts.*

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure upon others? You will find half the battle is gained if you never allow yourself to say anything gloomy.—*Mrs. L. M. Child.*

There are glimpes of heaven granted to us by every act, or thought, or word which raises us above ourselves, which makes us think less of ourselves and more of others, which has taught us of something higher and truer than we have in our hearts.—*Dean Stanley.*

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THINKING FOR RESULTS.

It has been said many times, but it cannot be repeated too often, that man invariably grows into the likeness of that which he thinks of the most. Think constantly of what you want to become and your life will daily grow in that direction. Think constantly of health, power, ability, capacity, worth and superiority, and the elements of your being will gradually change into the likeness of these. But such thought must always be deep and of the heart. It is that thinking which is in touch with the undercurrents of life that shape human destiny. Therefore that thinking should always be as we wish to become. No thought should enter the mind that does not contain in the ideal the very things that we wish to become or accomplish in the real. But such thinking is not difficult. It is only a matter of deciding what you want in life; then think the most of those things; and make such thinking deep, positive and strong.

THE REWARD OF VIRTUE

Souls that have lived in virtue, being otherwise blessed and especially separated from their material part and purged of all body, are joined with the gods and sway the whole world together with them. But even if none of those rewards came to them, still Virtue itself and the Joy and Glory of Virtue, and Life which acknowledges no grief and no master, would be enough to make blessed those who have set themselves to live in Virtue and have succeeded.—*Sallustine,* A. D.

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.—*Psalm 37:5.*

WHAT BECOMES OF OUR TOMORROWS?

Out from our allotted Tomorrows slips one we call Today. Behind us, upon a little shelf called Yesterday, we stow away each Today when we are through with it. And out of the haze of "Maybe" comes another Tomorrow, and into the mists of the Yesterdays vanishes another Tomorrow. Yesterday gone; Tomorrow perhaps; Today all yours. He who regularly lays upon the shelf of the Yesterdays a day of definite things done, eventually draws from out of the stores of Tomorrows One Day upon which is crowned the height of his ambition.

GOSPEL OF LOVE

"Instead of returning evil for evil try to return evil with good; to say nothing ill of men, to act kindly even with the ox and the dog. Live thus one day, two days or more and compare the state of your mind with its state in former days. Make the attempt and you will see how the dark, evil moods have passed away and how the soul's happiness has increased. Make the attempt and you will see that the gospel of love brings not merely profitable words, but the greatest and most desired of all things."—*Leo Tolstoy.*

AFFIRMATION

The affirmation, "I am one with Infinite Power, I am one with Infinite Life," is in itself a healing force. It will deliver from fear, and when we are delivered from that condition we have absolute happiness and power and life instantaneously with us.—*Frederic W. Burry.*

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What Do We Mean by New Thought?

IN view of the well known fact that many *seemingly* distinct groups of individuals advocate and teach a system of principles that harmonize in a *general way*, and who do not adhere to nor follow any personal leader, nor accept any distinctive name under organized rules and established by-laws, but still agree upon fundamental principles, they have come to be designated people of *"The New Thought."*

This title proves to be a very catching one, as well as a very convenient one, because it can be made to apply to almost any new system of teaching, regardless of its character.

The various isms and ologies, some of which bear no resemblance whatever to genuine "New Thought" principles, have caught the name and attached it to whatever system or scheme seemed most available, as a means of profit, regardless of its fitness or of its misleading character.

Many who would otherwise be glad to investigate *Genuine "New Thought"* principles are driven from it by the apparent contradictions of those claiming to teach Truth. Our waste baskets are laden with circulars, pamphlets, letters and advertisements of the most shameless frauds and the most pernicious systems of practice, all claiming "New Thought" principles.

Schools of hypnotism in which they guarantee to fit the student out with knowledge that will enable him to establish absolute control of his neighbor, his friend, or his associates in business, and make them abject subjects to his overpowering will, making them do exactly as he dictates; and they call it "New Thought" teaching. Heaven save the mark! Still others circulate their cards and pamphlets with a mixture of palmistry, astrology and Oriental philosophy as "New Thought" teaching. By the use of a good and genuine "New Thought" sentiment and claiming to have a wonderful message to the world, they attract the unwary in proportion to their drawing power, or their ability to make black seem white, to the investigator of principles. We might mention half a score of such schemes and systems that are misleading and that cause much confusion with honest souls who desire to know Truth, but are not sufficiently enlightened to judge between the true and the false.

As before stated, we cannot deny that the term "New Thought" may be properly applied to any new system of teaching; at the same time it had its origin with those whose conceptions of divine law, and of man's inherent possibilities, did not agree with the old theology; and we take this method of explaining just what we mean by "The New Thought."

Those who have studied Truth from the standpoint of principles that are eternal and changeless, have dropped the old demoralizing dogmas that were so darkening to the souls of men, and established

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a better and higher conception of things divine, which is truly *new* to the average individual.

There is in reality *"Nothing new under the Sun"* AS PRINCIPLE; but there is much to be newly discovered by such souls as would outgrow the false impressions that have hampered the human race for ages; and every newly discovered truth proves the exodus of that soul *out of error,* in the exact proportion to the discovery he has made. Out of bondage into freedom is the sole aim of the student. There has been and still is so much that is contradictory and inconsistent in the old theology, that growing souls cannot accept, that a newer and better conception of things divine *must* of necessity replace that which is no longer considered rational, reasonable, nor in accord with Godliness.

The aim of theologians, *as a rule*, has been to lead people into a higher and better life than would naturally be followed *without* such religious leading; at the same time the tendency of such religious instruction has been to depend upon tradition, authority and the opinions of supposed great men, instead of divine principle. We have been taught men's opinions about God, about creation, and about the origin of man. We have been taught men's opinions about the gospels, and about the advent of the man of Galilee; but most of the teaching has lacked the very essential quality that renders it practical, hence the hunger for a more rational conception of things that pertain to the great problem of life; and as many of the old views of life, origin and destiny have been "weighed and found wanting," it is but the fulfillment of the eternal law of progression, that reasoning souls should seek and find a newer, better and more practical conception of divine law that never changes.

We read in the Bible that man was created in the image of God, and after His likeness; then for ages we have been taught that man was depraved and sinful by nature.

How can we reconcile what we read with what we have been taught?

In all the religious teaching we have had by the *old* views, no one has referred to or even explained what was meant by the dominion bestowed upon man by the great creative power. No philosopher has ever given us a hint of those dominant qualities of mind which render man lord of his environments, if he will seek to know. No scientific treatise from the famous authors of any age (so far as we are informed) has ever given us a hint on the subject of man's dominion. No famous philanthropist has ever seemed to realize the possibility of making such grand dominant qualities of mind serve him in his efforts to benefit mankind. These are facts that have set progressive thinkers to seeking light. By analyzing old, time-honored dogmas, and comparing and analyzing the scriptures that have been so misinterpreted, and through the misinterpretations so misleading, it was found that the true spirit of the scriptures could be traced through all the mistranslations as well as the misconceptions of modern theologians. By *searching* one finds a thread as of pure gold, upon which may be strung the most precious truths, as the beads upon a rosary are strung; and these newly discovered truths are what constitute the "New Thought."

The hypnotist, the palmist, and the astrologist have nothing in common with what we call the "New Thought." There is nothing new in the art of palmistry;

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in fact, it is generally considered to be *less* perfect than in the days when Egypt was foremost in such matters. The same is the case with astrology. The ancient astrologists were men of wisdom, as we cannot doubt, in proof of which we take the account of the three wise men from the east, who saw the star, which *they* knew to be the sign of the birth of the Christ child; and we know of no astrologers in our day so thorough in the study as those of ancient times. We know of nothing new in the study of astrology. The "New Thought" teaching tends to purity of thought, purity of life, purity of conception regarding the laws of life. It gives no countenance to lax ideas of morality; it considers the teaching of Christ on the subject of marriage sound and righteous, and that any excuse for violating the marriage vow is born of human error, lack of principle, and giving the carnal nature predominance. *"By their fruits ye shall know them,"* and when one who claims a place among "New Thought" people continues to advocate these lax ideas, it is but just to the cause of Truth that we should repudiate such claim; at the same time endeavor to help all such souls to a realization that fundamental principles need to be understood, and *when* understood, adhered to, and harmony of both mind and body will be manifest in the exact proportion of one's loyalty to principle.

With the old conception of man's native depravity and the wrath of an angry God threatening him with impossible punishment, we have failed to find anything practical.

With the new conception we see a way clearly to make divine principle eminently practical *here and now,* on the plane of life on which it is most needed.

Under the old conceptions of divine law we were continually exhorted to prepare for death. In the "New Thought" we strive to understand the laws of life and repudiate all fellowship with death. The man of Galilee said: *"I come that ye might have life and that ye might have it more abundantly."* The more abundant life is to know the laws of life and have no fellowship with death, no fear of death, and no fellowship with the false ways that lead to death. Knowledge of Truth is the key to freedom; therefore, study Truth. Truth is God, and when you study Truth you study God. The more earnestly you study Truth, the sooner it will be revealed to you; you *know;* and that revealed knowledge is the key to the kingdom of harmony, of Heaven.

This is pure "New Thought" teaching, based upon the eternal Truth of the omnipresent good, which waits the recognition and acknowledgment of men as a practical factor in the control of conditions of life here and now.

Knowing that God is everywhere present, and that He is good, and that all power is His, there is nothing to make one afraid.

If we love God we love all, and if we love *all,* then *all* love us, and we are eternally joyful and happy, and at peace with God and *all.*

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What Alcohol Can Do

Liquor enthralls the will. A man's will ought to be king. The will of the drunkard is an abject slave. The noblest and mightiest men have been unable to break off the chain when it is once riveted. I verily believe there have been no such wails of despair out of hell itself as have gone up from the lips and heart of the drunkard who knew he never could be recovered.

What does it do to the heart? If a man is made in the image of God's intellect, a woman is made in the image of God's heart. A tender woman is tenderest to her child. Is there anything than can unmother a woman, that can pluck the material heart out of her, and put in its place something that is powerful and fiendish? Is there any other agent on earth, or even in the world of the damned, that can so transform a mother's heart into something for which thought itself cannot find similitude? Satan himself cannot do it, but rum can.

It wrecks character. It is a double shipwreck; the drunkard not only loses his own respect, but he loses the respect of everybody else. His own character, with its real worthiness, and with its reputation, is gone, and his worthiness in the estimation of other people, is gone, too—both of them, slain, are buried in one grave; and the grave-digger and the murderer, who are they? Rum. It wipes out the likeness of God from the soul, and makes a man a mixture of the brute and the demon, evolving the stupidity of the one and the philosophy of the other; and the Bible tells us that no drunkard shall ever inherit the kingdom of God.—*Rev. H. M. Scudder.*

Hurried, Worried, Wearied

Probably nothing tires so much as feeling hurried. When in the early morning the day's affairs press on one's attention beforehand, and there comes a wonder how in the world everything is to be accomplished, when every interruption is received impatiently, and the clock is watched in distress as the moments flit past, then the mind tires the body. We are wrong to drive ourselves with whip and spur in this way. Each of us is promised strength for the day, and we must not wear ourselves out. If only we keep cool and calm, we shall be less wearied when we reach the eventide. The children may be fractious, the servants trying, the friend we love may fail to visit us, the letter we expect may not arrive; but if we can preserve our tranquility of soul and demeanor we shall get through everything creditably.—*Dietetic Hygienic Gazette.*

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Spirit

THE work of Spirit it to unfold, to reveal itself, to show forth and express Gol. Spirit signifies action, motion, life, energy, a continuous emotion, to be known and felt by each and every one. Self-control is a positive factor as to the welfare of all. It was the beautiful spirit of Jesus that attracted the multitudes to Him. It is that which we see as good and kind in man that we love to talk about, that attracts us to him; we all love kindness, for it is an expression of spirit. To make any distinction between spirit and matter is to separate God and man, is duality. To see the spirit and body one is to be one in Spirit and Truth. As God is continuous, His expressions are continuous; as God is the same every day, the expression must always be the same, or else it does not express Him. We know that the more spiritual we become, the more perfect the bodily expression will be: it is their at-one-ment, or the perfect unity of spirit and body as one that works the change, and it is the result of a natural law, and is not brought about by any manly labor. Conflicting ideas concerning the Truth of the allness of Spirit, is the divided house, and it cannot stand. One is not two; the sense mind wants to know where matter terminates and spirit begins. Man's beginning is in God, where all things begin, and as all is of the substance of God, spirit, all must have their continuous existence in spirit. Life in action is the perpetual motion of spirit, and is eternal. Matter is said to be inactive. Now, our bodies are full of living atoms—every particle alive—and life is spirit, so our bodies are spirit. matter; the activeness of our bodies the manifestations of life or spirit. atone for our misconceptions, or our called sins, is to change our mental attitude so as to harmonize with the mi of Christ. His consciousness of Truth made Him one with it; He mained passive to the law, but was positive in His acceptance of it, so a tive belief of the Spirit's presence wi is necessary for all. Spirit anima gives energy and strength, vitality, endurance; it is directed by the mind a works through the thought channel. T result of the activities of spirit are t manifestations we see around us. W see in this the necessity of having perfe control of the thought forces. To ho the mentality in a tension constrains t action of thought, destroys the fr action of spirit, and is bondage or resistance; and this is why Jesus insist that a true knowledge of the Father presence within would give us our perfect freedom, would destroy worry, fea anxiety, and give mankind all that w necessary to make life a continuous delight. All things proceeding forth from the Father are attainable only through the Spirit. "For through Him Christ we both have access by one Spirit unt the Father." So we cannot be separate in our opinions with regard to the allness of spirit, and we must be in perfect harmony with spirit in order to comprehen its workings. It is the spirit of Truth that leads us into all Truth; it is the spirit of love that leads us into all love. No substitute can take the place of Spirit.

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or it is the life, light and intelligence f God made manifest in the Son. To eep the unity of the spirit in the bonds f peace is to live in perfect peace with ll mankind, realizng one body, one sprit, ne life, one Lord, one faith, one God, ne Father, one Son. I am even Jesus hrist, "but unto every one is given grace ccording to the measure of the gift of hrist;" that is, according to how much f the Christ you claim as being within you. The gift of Christ is a knowledge f the Father, and this is just what we all want. The gifts of spirit are the attributes of the Father. Healing of the body is beautiful and good; power to heal is a divine gift, and all are justified in seeking it if that is just what you desire above all things else, and yet this is not all by any means that God has in store for us. God wants you as his child to have the full consciousness of Him—Spirit—and the spirit's power to do all things, to know all things, to be all things.

We speak of a spirit of love, a spirit of joy or peace, a spirit of kindness. There is but one spirit, yet all is contained in the one. As man becomes conscious of these attributes, and accepts them, he becomes a new man; he puts on the armor of God, which is a consciousness of the Christ within, and it is through this consciousness that the Father works, and it is the Unity of Father and Son. To one is given the spirit of the word, to another the spirit of faith, to another the gift or spirit of healing, to another the working of miracles, to another prophecy, to another discerning of spirits. "But all these worketh that one and self-same spirit, dividing to every man severally as He wills," as Man wills, for God and Man are one. This shows us plainly that we can have just as much spiritual knowledge and power as we claim or desire to use for the good of all.

The Christ contains all and is the spiritual Son of God. For by one spirit we are baptized (covered or buried) into one body, Jews or Gentiles, bond or free, and have been made to drink into one spirit.

To partake of the Truth of God in Christ, to cultivate a unity with all that is beautiful and true, is to grow in grace. Every soul must take time daily for meditation along spiritual lines. Many moments, if not hours, are spent every day in idle conversation with those around you who "just run in for a little chat." Our duty is to help such people, by holding ourselves together in the spirit of love and peace, refusing to listen to the ordinary gossip in which so many indulge.

It is not necessary to withdraw from the world, but to show to the world that which you really are, a child of God, and he who absolutely, unreservedly puts all his confidence and trust in his heavenly Father is Jesus the Christ, because it is this one spirit of perfect trust that brings all things to pass in His name. Shall I repeat it? Your own child-like spirit of perfect confidence and trust is the power of Christ that brings all things to pass in his name. If you are to receive only one real good lasting impression from this article let it be this one, That my confidence and trust in God is the Christ within me.

Whenever we withdraw from the world, or close the door of our mentality to the material things of earth for meditation, we ought not to think of self, but that we may center our thoughts on God, commune with spirit in peace and love, letting go all seeming discord and

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inharmony by wiping them entirely out of our minds. This is freedom, the Truth of Jesus Christ. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith."—Romans xii, 3.

We are all members of one body, one spirit; we are the children of one God, one Father, the chosen instruments of self-manifestation.

To ignore any of the gifts of spirit is self-denial. The full promise is all things, whatsoever ye ask. How I wish every one to know that this spirit of love and wisdom is waiting, longing to flow out through them to bless all people, and it is through the heart of man that the love of God is sent to bless the world. We do not have to ask God for His love; we have to simply open our minds and hearts to receive from Him. No matter what we do or say, God is always trying to pour Himself through us into visibility, to make us more loving and kind to each other. We love the teachings of Jesus, because His words are freighted with so much tenderness and love. What we all need to make our lives more peaceful and happy is words of love and kindness.

And how can we expect more than we give; it is more blessed to give than to receive. If we always speak kindly of every one we will draw kindness and Love to ourselves as did the Master.

His life and example assured us as to what we can become. It was His love for All that gave Him His dominion over All. He occupied His time by serving His brother man, not in condemning him. He lived to bless, not to curse, humanity; one continued stream of Love flows forth from the Father to the Son, to be used universally for the good of all.

Let us be the outlet of this Love, as well as the inlet, by following the example of the Master with the same Spirit, acknowledging one God, one Life, one Spirit, one Son, uniting our lives with the life of Christ in God.

Sin

Who lie with me, no rest may find;
Who eat with me, no nourishment.
They flee; I follow close behind,
Till soon their way to mine is bent.

They drop; I drink their life away,
I kill the things that gave me birth;
Then spurn them as ignoble prey,
And laught at all their souls are worth.

Both Love and Hate are slaves to me,
Shame is my diadem, Death my rod;
And this my task, while worlds shall be—
To ruin man and frustrate God.

W. W. WILLIAMS, in *Century*.

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Evangelical Christian Science Defends Itself

IT would be preposterous to hold the position that God gave to man such sciences as mathematics, which in their manipulation produce results that never fail to be absolutely sure and certain, and at the same time give a religion that is clouded with doubt and fear and uncertain as to final demonstration.

A large per cent of Christians have advanced no further than a mere HOPE of enjoying the fruits of God's promises.

Doubt is rank treason that produces fear, which in turn manifests itself in sin, sickness and death.

Until man believed in sin no such things as sickness, poverty, trouble and death were known.

We know very little of God except that which we have learned through the life and teachings of Jesus Christ.

Christ was the greatest teacher the world has ever known, and Christian Science demonstrates the truthfulness of His teaching by healing the sick and sinful in His name.

Some say that it is all right to heal the sinful, but when you say, Why not heal the sick as commanded by Christ, they hold up their hands in holy horror, and cry, "The days of miracles are past!"

When Christ commissioned the twelve Apostles, and through them all His followers, He meant that His commands should apply to Christians of to-day just as much as they did to the Apostles; and if not, what about the Sermon on the Mount and the Ten Commandments? "Then He called His twelve disciples together and gave them power and authority over all devils, and to cure diseases; and He sent them to preach the Kingdom of God and to heal the sick."—Luke ix, 1, 2.

Did Christ mean for the healing of the sick to stop with the death of the Apostles? It is just as reasonable to suppose or claim that He meant for the preaching of the Kingdom of God to cease when the Apostles were no more on earth.

The Bible gives us just as much (and not a whit more) evidence to prove that the command to preach the Gospel has been repealed as it does that the command to heal the sick has been repeaeld.

To show that Christ meant all these commands and commissions for all His followers for all time, just before His ascension He said:

"And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark xvi, 17-18.

To show that Christ did not intend for his command to heal the sick to pass out with the twelve, He gave a similar command to the seventy when He sent them out; and we find St. Paul and others doing identically the very same work years after all these had passed over.

It is only those who are not willing

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to live close enough to God and exercise the proper faith in His son and those who profit by healing the sick in some other way that are opposed to Divine healing, all of which is due to the lack of knowledge.

We have read and heard a great deal of criticism and ridicule of Christian Science, but never yet have seen a logical argument against it, and the futile attempts along this line have made it plainer and plainer that all the scripture above quoted, together with Christ's life work on earth, must be blotted out, and also the experiences and daily demonstrations of thousands who are healing the sick in the name of Jesus Christ, before any such argument can be made.

When men proclaim to the world that God for Christ's sake has cleansed their souls are believed and taken into fellowship, why not believe the same men when they proclaim that God for Christ's sake has cleansed their bodies?

A NEW BOOK

I am in receipt of a little 80-page booklet by Wm. E. Towne, entitled "The Way of Perfect Healing." While I have not had time to give the book the exhaustive reading it deserves, yet from my knowledge of Mr. Towne and his ability to write plainly, I do not hesitate to say that his book is well worth the very moderate sum of fifty cents which he charges for it.

In sending for the book write to him at Holyoke, Mass. Do not send orders to me.

A HEALING PRAYER

O, thou loving and helpful Master Jesus! Thou who gavest to Thy disciples power to heal the sick!

We, recognizing Thee, and realizing Thy divine presence with us, ask Thee to lay Thy hands upon us, in healing love.

Cleanse us from all our sins, and by the divine power of Omnipotent Life, drive out the atoms of inharmony and disease, and fill our bodies, full to overflowing, with Life, and Love and Purity.

A GOOD FRIEND

Hello there, Mr. Trouble,
Come right on in a while.
We want to introduce you
To our friend, Mr. Smile.
We're sure he wants to see you,
Because we heard him say
That he had lots of kind words
And smiles to give away.

So step in, Mr. Trouble,
And make yourself at home,
And aid us in our struggle
To help the world along.
What! You are seeking sorrow?
Well, we have none to lend.
We're sorry we can't help you,
But Mr. Smile's our friend.

—*Edward C. McCormick in Woman's World.*

If any speak ill of thee, fly home to thine own conscience and examine thy heart. If thou are guilty, it is a fair correction; if not guilty; it is a fair instruction.—*George Herbert.*

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How the "Idea" was Born—From Debt to Modest Fortune in Less Than Three Years—The Kind of Men Who Succeed—Why Others Fail—Where the Mental Forces Come In—The Condition of the Mind Attracts All Things—How Mind Attracts Success—The Law of Vibration and How It Works—Personality—Auto-Suggestion—How to Use It—How to Do Things Without Faith—When the Author Blacked Boots—Thirty Years Lost by Talking—The One Thing that Can Hinder You—Mind and Body—Passions—Aura—Subconscious Mind the Magnet—Will, Affection, Emotion, Divisions of Love—When Others Avoid or Mistreat You—To Make the Right Kind of Friends—Attraction, What It Does and How to Use It., Etc., Etc.

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The July NAUTILUS will be a cracking good number. That splendid story, "A New Fourth of July in Chester," by Josiah Allen's Wife, is just the thing for parents before the Fourth of July. *Ella Wheeler Wilcox's* new poem, "Man Should Age Grandly," an article by Katherine Quinn on "How to Use Desire," and an article by Mrs. Saint Nihal Singh on "What Thought Looks Like," besides some splendid editorials by *Elizabeth Towne* are some of the things in the July number.

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Such persons must balance up their brain action if they would be strong physically.—*From Hygeio-Therapy.*

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WASHINGTON NEWS LETTER

COURAGE FIDELITY WISDOM

I Am The Vine

Jesus Christ

The Way The Truth and the Life

Our Savior

A MONTHLY MAGAZINE OF DIVINE HEALING

Vol. XV. AUGUST, 1910. No. 11.

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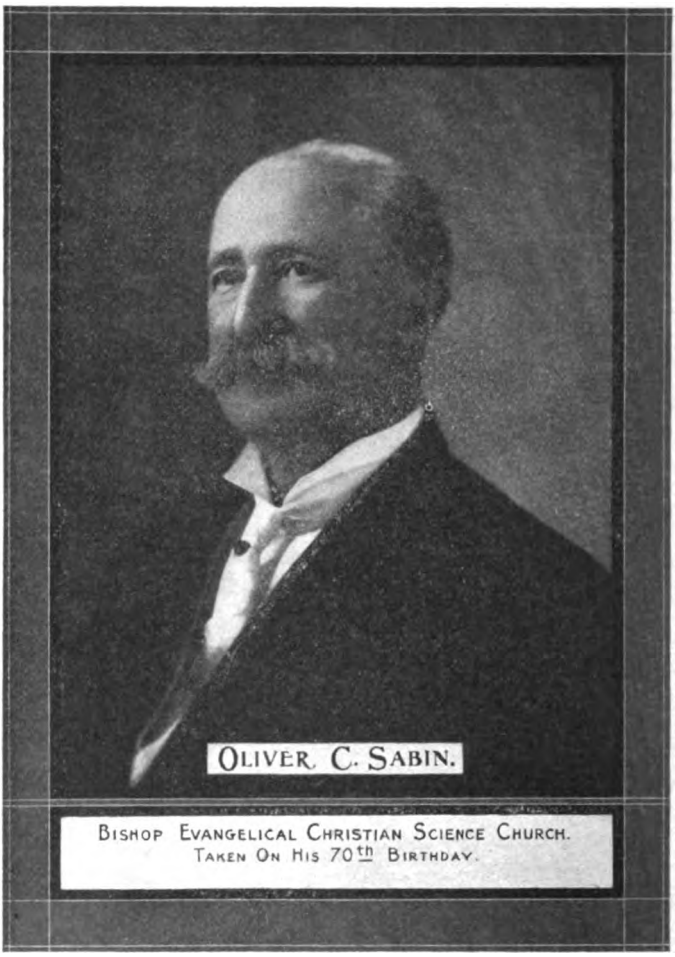

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TAKEN ON HIS 70th BIRTHDAY.

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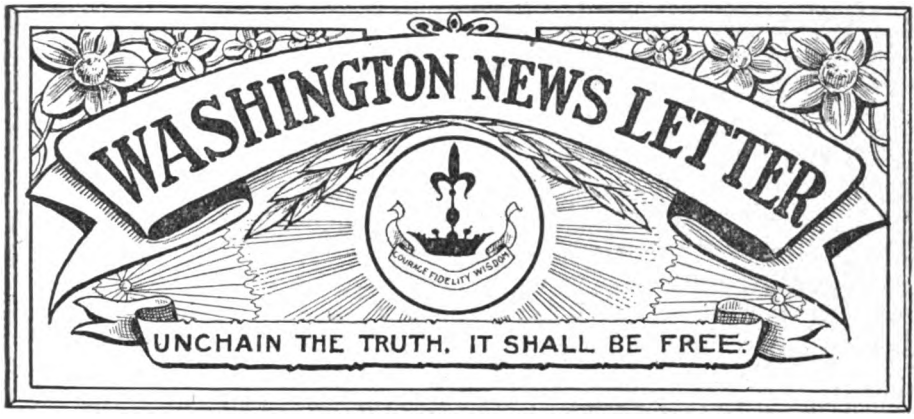

VOLUME XV. WASHINGTON, D. C., AUGUST, 1910. NUMBER 11

Divinity

BISHOP OLIVER C. SABIN

Delivered in the Greek Temple, Atlantic City, N. J.

THIS Science of how to heal the sick or demonstrate along the lines of so-called life, as it appears to us here in the world, is something that has to be learned. You cannot absorb through the mental emotional thought this science any more than you could absorb mathematics, chemistry or any of the other sciences. There is no more doubt and no more difficulty in demonstrating this science and having perfect results than there is any other. Take the science of mathematics; send one hundred persons to a blackboard to do a problem though ninety-nine of them fail, but one demonstrates the rule, it proves the rule to be true. The world is filled with people, more or less, who have but slight idea of the real Truth and knowledge connected with the Science, and people in the employment of such persons are often led into serious mistakes and the scientific Truth gets the credit of failure.

Jesus Christ was the most profound philosopher that the world ever saw, and He is the pattern by which we work, and He has told us that we have to know the Truth and the Truth would make us free. It is not any personality in connection with this work that makes it effective more than any other only as the person who operates knows his lesson better than another. People have written me and do write to me from all parts of the world and say if I only would do this or that, whereas it is not I at all that does the work, it is the Truth that does the work but the Truth must be presented in the proper way in order to have its effect.

Now this Science is not intended or

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confined I should say to the simple healing of diseases, but it covers the entire field of human endeavor. Take the student and by the proper demonstration of his science, he becomes infinitely more proficient and effective. Take the merchant who follows the rules that are laid down and his business is very much more prosperous. Take the scholar or lawyer or any person following any legitimate business and allow them to be led along the rules of the science and they become masters. We see before us a world struggling for existence, for the almighty dollar; well in this science you lose all of that thought entirely and yet money will roll to you and come to you from every possible or impossible source you seem to think, and a true Scientist who knows what he ought to know never knows what lack is, what sickness is, what sorrow is or what worry is and he has no fear of the future or of the present; he has absolute and perfect confidence in himself through his scientific methods. It not only gives you success in your work and through your life affairs, but it makes you a master and teaches you how you can control.

During this course of lectures we will give illustrations along all of these lines and teach you how to do it yourself.

I wish to give a word of explanation that you may understand. I am not here at Atlantic City seeking anybody's money. I ask no favor of anybody in a financial or any other way. Capt. Young has been kind enough to give me the use of this temple during these twenty days, free, and I charge nothing for my services, as I have for years given the month of July to God Almighty, and instead of going to Maine where I usually go, I have come here this year. I am here giving out a Truth which to me means all the world and when you get to learn our Science and learn the foundation upon which it is built, which is love God and love your brother, you will understand then why it is possible for a person to give their life and their services for the benefit of others.

Now this talk has been preliminary: I want to take up now the thought of healing, and how it is accomplished. The whole world is subject to the infinite power of Infinite good, Infinite God and the world does not understand why and how they exist in that way or they would not be so backward about receiving it as a great many are. Here is a great body of Christian ministers throughout the entire country, good, honest, sincere people, trying to serve God to the best of their ability, and yet there is not one minister in five hundred who can heal the sick. There is not one minister perhaps in the same number that believes that anybody else can, either.

I knew a gentleman in St. Louis who was so well versed in the Bible that if you quoted from it anywhere He could tell you where it appeared in the Bible, the Rev. Dr. Brookes. He was a wonderful student and a grand good man, but he would not have believed that anybody could heal the sick because he could not do it. If anybody had told Dr. Brookes that he did not know what God was he would have thought it the height of absurdity, but the foundation principle of all healing is the proper understanding of what God is. The failure to know what God is causes the failure of the ministry to know how to heal the sick.

Let us look at this proposition. Our idea of God as we were taught in our childhood was that He was a great big personage sitting on a throne with Peter.

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his clerk, at a desk nearby. When anybody would rap at the gate of heaven Peter would ask his name, and then look over his account books, and if the arrival had done more good than evil he would be allowed to go into heaven, otherwise he was sent into a bottomless pit to burn forever. Now we have given up that idea entirely.

Infinite God is omnipresent, mark you. If I were to start four persons from this platform and have them travel toward the four points of the compass and let them travel each with the velocity of light, about 186,000 miles a second, and let them travel as long as there are enumerations known in mathematics, and then square it and let them stop, not one of them would be any nearer the end of infinity than when they started. Infinity means without end, Infinite life is God, for God is life, and infinite life animates you forever and forever everywhere. That Infinite life, the life that propels the blood through your veins and causes your heart to beat is the same life that animates us all, fills us all, it fills us and we live in it and we move in it; we have our beings in it, therefore it is easy for us to understand how we live in God and God in us. The God manifest in you and in me is simply the one great Infinite Mind, all in all that controls all and covers all. That same life, that same mind is the mind that belongs to each and every one of us, and when we were born and the breath of life came into us by virtue of natural law, we became living souls and that soul lives on forever and the idea, I will say here, that this life is to be changed into another life, I do not believe at all because we are all individual entities in the universal creation and when you were born and became a living soul you became a creature that would live forever. Your parentage that has gone before you is living now and always will be there. There are a great many absurdities in connection with what is termed this reincarnation doctrine. It was like almost every other oppressive crime that the world has ever known, it has its foundation in what is termed religion. The Brahmin is the first originator, so far as I know, of what is termed the doctrine of reincarnation, and this doctrine was given out for the purpose of the punishment of crime for this and for that. There was a punishment in reincarnation for every crime in the Brahmin creed. The priests created a caste and some of these castes have been continued longer than four thousand years. These castes have continued all these years, and have kept the people in a more binding condition of servitude than any physical slavery ever known.

Wherever you find a great crime that has been committed, you usually find behind it religious prejudices. I am talking about the great persecutions known in history. You can look at the present cruel crusade against the Jews in Russia. Religion is behind it. Those people are carrying out what they believe to be their duty in persecuting the Jews. Take the Christians, the Catholics, and the non-Catholics, and then look where these crusades have been carried on, and we find religion has rent the world caused the greatest commotion. The people, of course, who carry it out are sincere, there is no question about that. The woman who throws her child into the mouth of the crocodile loves the child, but she has been held down by religious prejudice and ignorance and superstition that makes her do those things.

Take the whole category of the hu-

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man race, and the great trouble is the misapprehension and misconception of what God is, and our relations to Him, and His relations to us, and the mode of approaching Him in order to obtain an answer to your request. God is not a person, you cannot put a rope around Him; God is Omnipresent. One of the greatest philosophers of the second and third centuries made use of this expression, that God is center everywhere, circumference nowhere. There is no limit; He centers everywhere and that God love, that God good, God wisdom, God power centers in your heart and in my heart, belongs to you and belongs to me, and as we know and understand these great beneficient gifts of the Infinite, it gives us power to do and to control, to be masters. There is no more necessity of a person being a slave to circumstances or conditions of any kind or character than there is of deliberately committing suicide. You and you alone are capable of working out your own salvation. You may be temporarily helped here or there, but the master minds of the world are those who believe in themselves and who rely upon their own individuality and force conditions, through Divine Power. In that way it is dependent upon us to know our rights. If we know our rights and practice them, then we have all, therefore in this great field that is before us the first thought to be understood is Divinity.

God to me is something more than universal law, although God never answers a prayer in the sense that we get down on our knees and petition, and God changes. We have no record in the Bible of God ever changing himself, or where God ever repented himself. I do not believe that the unchangeable God ever repented himself. God is Infinite law and He is more, He is love, He is infinite good, and He is more than that; He is Infinite Wisdom, Infinite Mind and the God mind controls all; and He is more, He is Infinite power that controls all by His masterful universal omnipotent mind.

God to me is a character that is susceptible of love. We are told to love God with all of our mind, might and soul. I can love God and do love Him with my present understanding of Him, but when God was as I was taught, a God of justice sitting on a throne judging the world, I felt very much as though I were afraid of Him, especially when I used to go out as a boy and steal watermelons as we did on the plains of Illinois. I was afraid of going to hell, but when I was thirteen years old I was baptized through the ice. Then they took me back three or four miles to a house in a wagon, and I knew that I was saved because I had been baptized, and the only thing that I ever regretted was that I had to give up a new by-word that I had learned, but that soon came back. The idea that I have now of God is that He is something to love; you can love Him. God cares for you, God leads you along this pathway of life.

Now the next thought is, who is man? You want to understand what man is the same as you understand what God is, in order to have a comprehensive idea how to demonstrate along this law. God said, Let us create man, in our image and after our likeness, and let us endow him with power and dominion, and the record says that man was made and made in the image and likeness of God Almighty, and God Almighty gave him power and dominion, male and female created He them. Whether the history of creation was literally that way or not is a matter of no consideration; it is a history of

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creation that we can follow because it has the intrinsic truth as to the condition of what man is, and those people who believe man to have this power and this dominion created after the Infinite life, infinite good, can see that man is something more than a worm of the dust. Take our orthodox churches and the person in order to be very pious and very acceptable will be mean himself and tell what a mean scoundrel he was before he came into the church. Dr. Talmadge, in Washington, used to request his parishioners to not talk about how mean they were, or what they had stolen, because they could not give it back.

What is a person doing when he is bemeaning himself? He is bemeaning the image and likeness of Infinite Mind, the image and likeness of Infinite God, Infinite Good. You are not a worm of the dust; you are a master, and if you fail to recognize yourself as such you are simply blackballing yourself and destroying your power and your dominion. I find a great many students who say, "O, well, you can do that, but I cannot!" All such persons are simply destroying their own ability when they decry the possibility of their own power to do. You can if you will. If you say that you cannot you have destroyed your power, and you have pled guilty, and you might as well stop, for the measure you mete unto yourself will be measured to you. As Christ said in one of His sermons, as you sow you reap. It doesn't matter what that crop may be, it may be along the lines of business or health, or various other kinds of human endeavor, but as you sow you are going to reap. Now mark you, you will never fail to reap your crop. Then when we come to consider ourselves as simply worms of the dust, decry ourselves, we are destroying our own ability to do; but we must acknowledge and accept of this power and this dominion; God gave you power and He gave you dominion when you were created. Affirm to yourself I accept of this power and this dominion, God does give it to me and it is mine, and I accept of it and I thank Him for it. Affirm further, that He does give me wisdom and give me understanding, and teaches me how to utilize it to the uttermost, this power and this dominion; then you are throwing out the vibrations that will come back to you freighted with its crop of love and success, but if you throw out the vibrations that you are nothing and can be nothing, you simply destroy yourself; therefore, remember what you are, that you are God's child, you are God's children, and that God Almighty Mind is the mind that controls you. There is but one mind, and you are part and parcel of it, and when you come to understand that there is but one mind then you can see that these so-called divisions of the mind are error, false, unreal and untrue. Where we are misunderstood more than on any other point is that we deny absolutely the existence of evil. You might as well understand that now, so that hereafter along these lines you will understand what we mean. For instance, take the illustration that I use so very often of the fire in the grate. The fire looks real, and I could take a brand of it and set this town on fire, but if you look at the fire in an hour's time, it is gone. It never was real, it has gone on, and the place that knew it knows it no more. When we say that all that is is good, and there is no such thing as evil, we mean that all is permanent that has a permanent existence, animates from God Almighty, and these other so-called evils pass away as the fire and the wood.

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When I say that there is no such thing as evil I mean that God Almighty good is all in all, through all, and that these so-called manifestations are nothing more or less than what we term carnal mind, which when confronted with the Truth is dead. Suppose, for instance, I should receive a dispatch that my son in Maine had been drowned. It would be an awful shock to me, and I would suffer terribly until I got a second dispatch saying that the first one was a mistake, that he was well and all right. The first dispatch had the power and effect of truth as long as I believed in it, and it almost destroyed me, but when it was touched with the Truth, what did it do? It was nothing, it was annihilated, had no existence, it never had, its power was gone. Truth destroys error wherever you find it. Therefore when this child of God is taken with fever here is his body burning, in giving the thought that will kill that manifestation, you look beyond this present condition and deny the possibility of power in this so-called manifestation called fever. You look beyond this present condition and deny the possibility of power in this so-called manifestation called fever. You look beyond to the infinite child of God Almighty, the image and likeness of Infinite Love, the image and likeness of Infinite Good, the image and likeness of Infinite Life cannot have fever, it is an impossibility, and this so-called manifestation is a lie. The result is that that line of argument destroys the disease, and I have yet to find an acute case of fever that ever lasted longer than one hour and twenty minutes against treatment of that character. But, mark you, if the physician has been called and the nurse is there, and they have said you have typhoid fever, and that it has to run its course, they have named the evil and put the beggar on horseback, you might term it, and with all of our power and our resources, with as many as thirty healers, that case will have its run. I have never known a case of typhoid fever to die under those conditions, and I have never known the patient to be out of his mind, but I have known a number of cases where it ran its regular time because it had been given power by naming it and giving it character. That is why I say in my books, in your thinking never think anything but what you wish to see realized in truth, always deny that which you do not want.

Now, mind you, everybody can do as I do. When I tell you that you can do it yourself, test it, and when I tell you that it is done in direct line with scientific law, then learn your lesson. You can do just what anybody else can, and in all of your doings, remember this, never decry the image and likeness of God, the Infinite child of God Almighty. The image and likeness of God is worthy of respect, you are the image and likeness of Infinite life, infinite love, infinite good, and you have power and you have dominion, and this God-given power is nothing more or less than the exercise of God within, it is God manifest in you, it is God power, it is God manifest in you, and you are doing that which you should do along the lines of perfect science and you will be a success.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial,
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

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Our Science Explained

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE subject of the lecture this morning is "Our Science Explained." Why is it called a Science? Of course I can't go into an elaborate definition here this morning, but a Science is something that is susceptible of self-proof. Now there is not a science in the world that does not demonstrate its own truthfulness, and in that sense I am going to talk about this science of ours being a science.

If we were to send to the blackboard boys at school and give each of them a column of figures to add up, for instance, we expect correct results. Results we can prove all the way through, and prove true. But in order to do that we have to go according to a certain rule.

Now in this Science the old idea of our getting down on our knees and praying to something you do not know what, to something you do not know where, is simply time thrown away, that is all there is to it. It is sowing in the dark; it is the "blind leaders of the blind," and you fall into the ditch, as Jesus Christ says, and that is what many are doing all the time.

We make certain scientific realizations, or affirmations, in our mind in order to achieve certain results. Here is a person, we will say, before us that has what is termed disease of some kind or character, and they wish to have the benefit of this God Almighty Science for their healing. In order to have a harmonious healing, a perfect healing, if the environments are perfect with the patient and the healer, you make this realization in your own consciousness that that person, as the patient, is the image and likeness of Infinite Life; therefore, he or she is Infinite Life. It is the image and likeness of Infinite Wisdom; therefore it is infinite wisdom; it is the image and likeness of Infinite Power; therefore it has all power. It is the image and likeness of Infinite Love; therefore it is all Love. It cannot be the image and likeness of anything except that which God Almighty made, because it was made in the image and likeness of God Almighty, and all that He has is Good; therefore it is the image and likenes of all Good, and I thank God in the name of Jesus Christ that that is true.

That is your Science. All manifestations of so-called disease are lies and belong to this kingdom of error that has no standing before this Science, because when you confront it with the Truth, the Truth destroys the error.

Now there is the perfect statement of your case, and the proof of it is that that person, whatever the disease, will respond to that Truth, and it can't fail, and health becomes manifest, because there never was anything there but health.

Now there is your Science and there is your statement; there is your realization; there is your proof. But if you send a boy to the blackboard and he com-

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mences the multiplication of two times three are seven, getting in two or three errors here and there, when he gets through his answer is not correct, and he has to run through and find where he injected the error, and it has to come out. All error has to come out. After they are all out the answer is there.

The reason why there are failures in this healing is not in the Science any more than it is in mathematics when one fails to demonstrate along the lines of that science. The fault is either in the patient or the healer.

You take a patient whose heart is filled with hate, malice, a man of the world, who desires to cheat, get the best of somebody, he is not guided by that principle of love your brother as you do yourself; now that kind of man you cannot heal any more than you can create a piece of healthy skin over a sore.

Suppose you have a healer that is full of devil, full of malice, full of vindictiveness, do you suppose such a healer as that can heal anybody? No. He who comes to this Science must come as Jesus Christ said, you must come as a little child, with a heart free from guile, filled with perfect love, then whatsoever you ask in his name you will receive. That is the promise, and the promise never fails to be fulfilled when we do our part.

The next point is why we call it Evangelical. There are other so-called Sciences in this country, and some of them do not follow the lines that we do. We follow in the teachings of Jesus Christ. As He taught we endeavor to follow. As He demonstrated we endeavor to demonstrate; and the promises that He made we endeavor to obtain in us. There are others that lay Jesus Christ on the shelf, but they have a Mother of later day that supplies everything, and wherever the Bible is in error the Mother explains it.

I do not believe in that kind of method; therefore we call ourselves Evangelical Christian Scientists. It means that we are followers of Jesus Christ along scientific lines. This Science means to us that it gives to us a rule of life whereby we can be governed and be a success in all the affairs of life.

The great trouble, I am going to state for the benefit of my students, why we do not always demonstrate and demonstrate exactly as we want to do, we are too anxious; we are not willing to trust as a little child; we want to get on the other side and answer for God Almighty and that is where we fail. A few days ago, this little incident occurred; some piece of jewelry got lost in my house, and the lady who lost it was very much exercised. I told her to treat and drop it out of her mind. Finally she did, picked up her work and went on and forgot all about it, and the next time she looked it was right in front of her where she had looked for it all the time. Trust, commit your ways unto the Lord and He will bring it to pass. Do not have any doubt and you will be a sure winner, there is no doubt about it, and there can be no failure.

This Science so followed makes your life a success. If you take hold of anything, if you commit your ways unto the Lord and affirm, "God Almighty does lead me, God Almighty does prosper me in the undertaking that I take hold of, and I thank Him for it in the name of Jesus Christ," and you go on and do your work and never fear, the work is always a success. There can be no failure if you trust and ask for that which you are entitled to, and it is a very easy

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matter to ask in that way. You can't have any failure unless your heart is filled with malice. Of course no Scientist can live very long and have any malice in their heart. Our religion makes us love, and we love one another, and we love all the world, and your only chance of failure is your fears; you do not trust. Now trust, and you will be a success.

If you have any kind of disease treat the situation, make these affirmations along the lines that I mention, and you are bound to have a harmonious and friendly result; you can't fail.

If you are environed around by difficulties in your business affairs, commit your ways unto the Lord and ask for that which you want, and then you will receive it if you trust. But if you ask, and then look around for Tom, Dick and Harry to help you, you fail. Sometime I have had this thought very often and I always deny it, and never want it, and yet it does seem to me that if the time ever came that I did not have a cent on earth and did not have a place to lay my head, did not have a crust to put into my mouth, that then I would look up to God Almighty and trust. But God does not require that of us. But there is not a person ever that is in that situation but what ought to rejoice in view of having a chance to go to God and trust, and see the redemption of infinite Love. I tell you there is no mistake; there no failure can be made; go to God Almighty and trust. Starve, do anything, but trust. If it be God's will that you go down into the dirt, go; but trust, and you never will fail; you can't fail. Trust God Almighty, never fear, nor waver, nor doubt, and the earth and the fullness thereof belongs to you. You can't ask for anything that is good that does not belong to you. All is good and all is yours, and you were given it at your creation. In giving you your power and dominion you were made an heir of God Almighty Good, and everything that is belongs to you, and right at your command to reach out your hand and take.

You do not have to be mean; you do not have to be a beggar; you do not have to starve; you do not have to wear poor clothes; you do not have to wallow in the dirt; you do not have to bemean yourself, but you look up to the God Almighty's child that you are; you are a king and a success. There is nothing that does not belong to you; there is nothing too good for you; and like the blessed sunshine it belongs to all of us, we all receive all we want and the supply is not diminished. There is no exhaustion in infinite Love.

Such a religion should make us happy, and we all should from the morning until the night and the night until the morning, be filled with contentment, and with joy, and with peace and perfect happiness and perfect trust. You are surrounded by infinite Power, that protects you from all the so-called actions and harms of life, that controls all, blesses you in all, and you can have it all if you only look to infinite Love.

"In the twilight of life when the angels
Ring for us their heavenly chime,
The true heart will mount on the pinions
Of a symphony more sublime,

And the reason that music is grander
Than the bell which the angels toll,
'Tis the voice of God thus proclaiming
His temple within the soul."

—*Edward P. Sheldon.*

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Think Beautiful Thoughts

THINK beautiful thoughts and set them adrift.
On Eternity's boundless sea!
Let their burden be pure, let their white sails lift,
And bear away from you the comforting gift
Of your heartfelt sympathy.

For a beautiful thought is a beautiful thing,
And out on the infinite tide
May meet, and touch, and tenderly bring
To the sick, and the weary, and sorrowing
A solace so long denied.

And the soul which hath buffeted every wave
Adversity's sea hath known,
So weak, so worn, so despairing, grows brave
With that beautiful thought, to succor and save—
The thought, it has made its own.

And the dull earth-senses shall hear its cry,
And the dull eyes see its gleam.
And the shipwrecked hearts as they wander by
Shall catch at its promise, and straightway try
To wake from their dismal dream.

And radiant now as a heavenly star,
It glows with its added good.
Till over the waters the light gleams far
To where the desolate places are,
And its lesson is understood.

And glad are the eyes that behold the ray,
And glad are the ears that hear
The message your sweet thought has to say
To the sorrowing souls along the way,
Who needed its word of cheer.

So think good thoughts, and set them adrift
On Eternity's boundless sea;
Let their burden be pure, let the white sails lift,
And bear away from you the comforting gift
Of your heartfelt sympathy!

Eva Best, in The Ideal Review.

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The Value of the Teaching of Evangelical Christian Science

MRS. GENITA ARNOLD

Before the Evangelical Christian Science Church

A GREAT thinker has said that "what is new in religion is not true; and what is true in religion is not new." Doubtless that statement is true. Then the question arises: "What is the value of the teachings of Evangelical Christian Science, since there is nothing new that is true in religion to be taught." But, Ah! much has been taught labeled religion that is neither new nor true. These errors Evangelical Christian Science seeks to correct by truly interpreting, by precept and practice, the teaching of Christ.

The teaching of Jesus can be condensed under four heads; to-wit: First, His teaching about God and His Kingdom; second, His teaching about Himself; third, His teaching about the Holy Spirit; and, fourth, His teaching about man. The tenets of this school of philosophy scientifically elucidate each of these subjects.

It does not undertake to prove the existence of God. There is no need of this, for the heavens declare that fact, and only fools deny it. The vital question for thoughtful men and women is "What is God?" Man has ever sought to know Him and His ways. Realizing that upon the conception that is entertained of God depends the character of our answers to the greatest questions about ourselves and our destiny, we appreciate the importance of the question, "What is God?" We possess life—this we know. But how have we it? Whence have we come? Why are we here? Whither are we going? What is "right" and our duty? The answers to all these supreme questions are determined by the doctrine of God with which we start. Hence, the stress laid upon the importance of the right conception of God.

The foundation upon which this science is erected is the Omnipotence, the Omniscience and Omnipresence of God. When one comes into full consciousness of the fact that God is All, and God is Good, and God is Spirit, thereby demonstrating that all is spirit and all is good, he has found the key to life. This should not be difficult of comprehension by any person who has had Christian training. The Christian's Bible begins with the All-ness of God. Its first words are "In the beginning God created the heavens and the earth." Then follows the story of all creation, including man, which proves that all is God and God manifest. Not only in the great creation passages, but everywhere, Holy Scripture affirms that God is the source and creator of all, and therefor is All.

To me it is impossible to think of God except as All-Good. One short sentence

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of Jesus' teachings proclaims He is perfectly good. "Be ye therefore perfect as your Father in Heaven is perfect." It declares Him good without qualification; and this conception of God is the crowning characteristic of the teachings of Jesus. Men already knew God as power, as wisdom, as law; Jesus came to reveal Him as Goodness, as Love, as Life, as Light, as Truth, as Joy, as Perfection—as "The Loving Father." Now then, since God is all, there can be none beside Him—there can be nothing in Heaven or earth save God and God manifest. Therefore:

Evil must be denied, because God, The-All, is Good;

Error must be denied, because God, The-All, is Truth;

Sorrow must be denied, because God, The-All, is Joy;

Disease must be denied, because God, The-All, is Perfection;

Death must be denied, because God, The-All, is Life.

But what relation does man sustain to this Good Almighty God? Man, and of course I use the word in its generic sense, is the son of God, was made in His image and likeness, and at his creation given power and dominion over the works of His hands. Therefore God and the true man are one. Be not afraid to claim human nature divine, for confidence in our divinity is the only rope by which we can be drawn out of the river of weakness into which mankind has fallen. Cast from your minds all such ideas as being a worm of the dust; forget such passages as Psalms 51:5: "I am shapen in iniquity and in sin did my mother conceive me." No man who is living the life that God intended him to live, or the life that his own consciousness tells him is right for him to live, will cherish such passages. Believe rather these other verses:

"What is man, that thou art mindful of him? and the son of man that thou visitest him;

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet;

"All sheep and oxen, yea, and the beasts of the fields;

"The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."

Can you conceive of the possibility of a creature made a little lower than the angels, and at the same time shapen in iniquity and conceived in sin? The absurdity of a worm of the dust crowned with glory and honor and given dominion over the handiwork of God Almighty! We know through our own consciousness which of these statements is true.

But let us not get false ideas of man's inseparableness from Deity and his power and dominion. Shun the ridiculous belief that you or any other special persons are any nearer to the Infinite or possess more power or have greater dominion than all your brothers and sisters throughout the universe. True, you may hold a higher temporal office, or you may be the owner of more worldly goods, but these do not confer superiority in the realm of spirit, where all are members of the one body. The teaching of Buddha on this point is excellent. It has been said that Buddha sought to correct the errors of Brahmanism, as Jesus came to cast out the husk that be found in Judaism. Brahmanism, as you know, is a religion of caste, teaching that

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those of the highest caste spring from the head of Deity; those of the next caste from the breast, and so on down to the lowest caste, which issues from His feet, including five castes. Buddha came teaching that the feet are just as good and just as useful as the head or the heart. This illustration is applicable to race as well as to caste. There are races that perform the work of the feet and of the stomach, as well as the brainy and sentimental ones. Would it not be well to remember that sentiment grows languid and intellect dull unless supported by a strong and full stomach? Then why should the heart or the brain spurn the stomach? They do not. To the contrary, the three, and all other organs of the body, work together in perfect accord, as the various classes and races of people should do, which would settle both the race and servant problems. The light of this Truth illuminates all such.

Fear is the root of nearly all human disorders. Only a short time ago I read in one of our leading magazines: "More men have suffered through ignoble fear, than through all the maladies of earth; more have sinned through fear, than through temptation; more have fallen into treachery and shame through fear, than through the passions and desires of the heart." We must get rid of this demon of fear. It is an impediment to our progress in every avenue of life. It deters our success in business; it destroys our peace of mind—our happiness; it undermines our health. Fear is the most productive bearer of sickness in the universe, and I dare say prevents the recovery of more sick people than everything else put together. "For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." How often we hear that! It only proves the law of the fulfillment of expectation. Although what we fear is the very opposite of what we desire, nevertheless we obtain what we fear, because expectations fulfills fear as well as hope.

The great fears we can usually get away from. It is the little fears and anxieties—constant apprehensions, fears of imagined evils of all sorts which prey upon the vitality and lessen the powers, thus rendering one more susceptible to the inharmonies of life. So to bring mankind out of the present chaos, fear must be eradicated. How shall it be accomplished? Simply by erasing a thousand errors and superstitions from fearful minds, and pointing them to the light, beauty and power of Truth. Let the spiritual nature be known; let it be understood that eternal life begins here and now, that Heaven is not determined by geography, institution, or constituion—or temperature, but is a condition of heart; that there is no unseen and antagonistic principle of evil, save ignorance and fear, and mankind will have won one-half the battle.

To bring this Truth into the grasp of mankind; to make it near, and clear, and powerful and distinct; to show you that the light that has been set so far away can illuminate your present life; that the knowledge that has been placed, by some, beyond your reach, can be attained by you here and now, and thus to make you Free, is the purpose of this philosophy.

The great eradicator of fear is faith in God, which means confidence in universal good, thereby demonstrating the nothingness of fear and all error.

Again we return to the basic principles: God is All and God is Good. I hear some say: "That kind of talk sounds well, but I know I have sinned

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and I know I am sick." Quite true, according to your view, but entirely false according to Truth; for in reality there is neither sin nor sickness. Doubtless the uninitiated consider this the most paradoxical statement made by Scientists. As I understand it, it is quite simple and easily understood when a person will lay aside prejudice and is open to conviction. Allow me to illustrate thus: You hear for the first time that there was bestowed upon you at birth a castle and grounds, which at the time of the bequest were in perfect order. On account of your ignorance of the ownership of the property it has been neglected for years; the grounds have gone wild and are littered with tin cans and all manner of rubbish; the window panes are broken; the sewerage in bad condition; the lighting and heating apparatus out of order. What do you do? What do you say to your friends? What kind of picture of that property do you hang in your mind? Not one moment do you consider the tin cans, the rubbish, the broken panes, the clogged sewerage, the disconnected wires, the real property, or even an integrant thereof. You set to work to restore the place to cleanliness and order; you tell your friends of the grand estate you have just come into; the picture in your mind is a house in perfect condition, surrounded by a picturesque garden. That castle is a symbol of your body, the grounds your environments. As that castle and grounds had become disordered through negligence of their owner and trespasses made upon them by others, just so are the unrealities of sickness, sin and sorrow brought upon man, and in like manner can be overcome.

"As a man thinketh in his heart, so is he;" "Be it unto thee even as thou wilt." The first quotation is the words of Solomon; the second the words of One greater than Solomon. The teaching of both are identical. So, in future, instead of thinking and willing broken panes, clogged sewerage, disconnected wires, tin cans, old shoes, dirty papers and every manner of rubbish, let us think and will silk curtains, flowing waters, shining lights, lovely flowers, sparkling fountains, beauty and harmony everywhere inside and outside of our castles.

Much has been said about what we should do in order that the promises of God may be fulfilled in us. Jesus said, "Whatsoever ye shall ask in prayer, believing, ye shall receive." Yet many complain that their prayers are not answered; that they pray night and morning for the fulfillment of God's promises in them without any apparent results. Granted. The trouble with this class of people is they don't *"take."* An English friend of ours who belongs to this school of thought clearly impressed this on my mind. After an afternoon function that we had both attended, I asked him to accompany us home and I would give him a cup of tea. I poured the tea and extended it toward him, but apparently he did not see it, and instead of taking it, said "Madam, I am thirsting for that cup of tea you promised me." I said, "Sir, here is your tea." Still he did not touch it, and after a second or so, looked at me most imploringly and said "Madam, won't you please give me that cup of tea you so faithfully promised me?" I began to think that his senses had taken flight, and was mutely astonished! Presently he held out his hands in a most imploring manner and said, "O, Madam, I beseech you, give me a cup of tea." Then I replied "Don't you see it? it is right under your nose." Then he looked at me quite earnestly and said

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I have heard you complain of the lack f fulfillment of the promises of God; robably the truth is you don't *take* after ie blessings are put right under your ose." When I first took up the line f study indorsed by this organization, I ould not understand why so much tress was laid upon "the prayer of af- irmation." The great benefit derived rom this form of prayer is "it teaches ou to *take*."

But what of the present, practical ben- efits obtained by him who understands this Truth? The first and greatest blessing he obtains is reconciliation and peace with God and man. He is made in a deep sense ONE WITH GOD, which, in itself and in its consequences is the true and final blessing of his being. He obtains mastery over himself and his environments. He obtains freedom from the fear of inharmony of all kinds, including sickness, poverty and catastrophe. Therefore he has Health, he has Wealth, he has Happiness—HE IS FREE.

I Bespeak

I bespeak the word of *Health* for those who have it not, even as I take off the garment of illness and put on the garment of perfect health.

I bespeak the word of *Peace* for those who have it not, even as I take off the garment of unrest and put on the garment of perfect peace.

I bespeak the word of *Joy* for those who have it not, even as I take off the garment of sorrow and put on the garment of perfect joy.

I bespeak the word of *Success* for those who have it not, even as I take off the garment of failure and put on the garment of perfect success.

I bespeak the word of *Wealth* for those who have it not, even as I take off the garment of poverty and put on the garment of perfect wealth.

I bespeak the word of *Love* for those who have it not, even as I take off the garment of doubt and put on the garment of perfect love.

I bespeak the word of *Truth* for those who have it not, even as I take off the garment of error and put on the garment of perfect truth.

I bespeak the word of *Hope* for those who have it not, even as I take off the garment of unbelief and put on the garment of perfect hope.

I bespeak the word of *Life* for those who have it not, even as I take off the garment of death and put on the garment of life eternal.—*Margaret Le Grange.*

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Love Divine

MINNIE H. PHELPS

All health and harmony are mine,
For I have found the Lord Divine;
By which I'm sheltered and made free
From every misery.

For God is Good, and God is All,
And naught of ill can me befall,
For by His love and power
He keeps me every hour.

I can not worry, fret, nor fear,
For I well know that God is near;
And He will all my wants relieve
If I on Him believe.

My trust on Him is fully laid,
For in His image I was made;
He guards each thought and deed,
And supplies my every need.

Oh, God is Good, and God is All,
So what of ill can me befall?
For He is ever by my side,
And I in Him abide.

The Uselessness of Worry

Turning for a moment to the merely mental aspect of worry, I believe that we are assisted in ridding ourselves of this pernicious habit if we realize exactly what it is. I believe that a very small proportion of the community, whether sick or well, is clearly aware of the distinction between worry and thought. All good thinking can be symbolized by a line of march which is interrupted only by the halts at night and which goes straight on without returning upon its own track. Good thinking always moves on from point to point, as one does in forming a plan for the future or recalling the events of the past. There is always an order and a sequence. Repetition is once for all ruled out. Worry, on the other hand, always makes a circular track, like the wanderings of the man who is lost in the woods and returns after a long and weary scramble to the point from which he started. Anyone who clearly perceives this circular, semi-idiotic character of the mental process in worry will never again ask the question which I have again and again heard asked by intelligent people: "Isn't it sometimes right to worry? Aren't there some things that we ought to worry about?" Certainly not, if we realize how perfectly useless and exhausting a process worry is.—*Richard C. Cabot, M. D., in Psychotherapy.*

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Man's Divinity

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THIS subject is so vast that I can only hope to give you a few thoughts along the headlines.

God said, Let us make man, make him in our image, and after our likeness; let us give him power and dominion over all the earth, and the heavens, and everything that is in them all. And He did make man and endowed him with all this power.

We are told in a number of places in the scriptures that we live, move and have our beings in God. When St. Paul was preaching to the Athenians he was brought to what we would call the town hall, a sort of place where they congregated together to discuss their heresies or philosophies, and the like. It was like finding something new. Here was a man preaching a new religion. The Athenians had altars to almost every conceivable kind of Deity, an altar representing the passions, and this and that great man, this and that idea; altars almost innumerable. They even had one altar dedicated to the Unknown God.

Paul was brought before this body of philosophers, for that is what they were, and called to account for what he was preaching. He was preaching some new religion. What was he doing? What was it? He told them that going around through the city he noticed an altar dedicated to the Unknown God, and "therefore whom you ignorantly worship Him I declare unto you," and he went on and taught them this lesson of Love and Jesus Christ. In those remarks he told them that we live, move and have our beings in this Unknown God.

It used to be to me an enigma. I could not understand how it was that we could live, move and have our beings in God. It used to be to me that I could not understand how it was that God was within us, and that we were with God and in God. Until it came to the discussion of these subjects along the line of Science, I utterly failed to understand it, but it seems to me now to be very plain.

God, we have to understand and do understand, is not that great big personage that we were taught in our youths to believe He was, sitting upon a throne in a walled city, with a gate to keep them in and a gate to let them out, as the case might be. But God is Infinity. Infinite means endless. Infinity covers all in all, through all. In the vast, never-ending space, God Almighty Life is there; and we live, move and have our beings in this God Almighty Life. There is but one Life; that is God, and wherever we see Life, that is the manifestation of this universal Deity, this infinite Father.

Well, then, it is very plain to see that we live, move and have our beings in this universal life. Every globule of air, if we might term it a globule, is filled with Life. Every drop of water is filled

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with Life; every atom is filled with Life, all God is manifest. The breath of Life goes through us; it is this Life that animates our bodies. The blood rushing through our veins shows us that God is within us. Don't you see we are in Life, and we are in God; and this vast universal Life is through us and in us—this manifestation of Life?

Now you see it is very plain how we live, move and have our beings in God; how God is within us and we in God. We do not limit the Deity; and there is something beyond this one thought, some infinitely lovable object; I do not know what it is. The apostle tells us that we will not understand it for a while, as long as we are in this environment, but by and by we will, because we will see him as He is, and we will be like Him. Then we will understand what this infinite Love, infinite Good, infinite Life is, more than we do now understand it. But this characteristic of God, this personage, not in the sense of a person; but this Being—not in the sense of a being that can be bounded by metes and bounds—that is what is called God, to me is a lovable being, because it leads me along the avenue of life, strews my pathway with flowers, makes everything I do a success; fills me with health, strength, and vigor, and renews my youth, drives away the cares of life, so-called, that we have here on earth, and gives us the sunshine of universal love to walk in. That, to me is a lovable object and that, to me, is God, the Father.

We have this Divinity within us. It responds to every fiber of our bodies, to every sentiment of our mind. We image God not only in Life, but we image Him in Love; we image Him in Good; and there nevr can be around us or about us anything but Love, Go and Life. Love is infinite the sa as Life, everywhere. Love is the cre tive power of Divinity. It is Love th does things. It is Love that create It is love that gives happiness and co fort and joy and peace, righteousne and holiness. It is Love that makes t prefer one another. It is Love th makes us glad to do unto our brothe as we would have him do unto us. I is Love that controls every thought th we have; this beautiful, infinite God Love. That is a characteristic of Go

God has one characteristic, which Love, and another, that we term powe infinite power, omnipotence.

Now when we come to understan these things we can see that we ar laboring under very grave mistakes under the ordinary interpretation o God, and that here is infinite Power all there is. There is only one Powe and that is God Almighty.

It takes a pretty good Scientist t keep from saying, "Well, now, I am very fatigued." If anything does mak me tired it is to hear a Scientist going around talking about being tired. Why how can you be tired, if infinite Life infinite Power is the only power? Can there be any lack of God Almighty Power? All you have to do when mortal mind comes in and says, "I am fatigued," is to denounce it. It is a lie. you can't be fatigued, because there is no such thing as being fatigued. Infinite power is the only power you have and it can't be fatigued. Realize the situation and denounce it; denounce the error, and claim your rights, "All the Power of God Almighty is within me. there is no such thing as fatigue and there can't be."

I am not saying that I am guiltless.

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but I am telling you this, that every time that I give up to the thought of fatigue I am a monstrosity along the lines of all Scientific thought. I would not call myself any harder names than I would call you, because I have to love myself as well as I do you, and if I am a monstrosity you would be the same.

I have told you the incident of waking up one afternoon after a long time of work with the expression, "I am tired," and how I got hold of myself before the word got out of my consciousness, and put on my hat and went to the street car and rode down to the Seventh Street wharf and back. I lived then out on Washington Heights toward the Zoo, and I treated myself all the way down and all the way back, and I did not call myself any pet names either for getting such a fool idea in my head as that I could be fatigued. And I have not since allowed myself to think that I was fatigued.

Once in a while the suggestion will come on, "You are tired." There is no such thing as fatigue, there can be none. Denounce it; deny it, and don't you ever give up. If you lie down, saying, "Oh, yes, I am tired," you will be beaten with the club of mortal mind until you will be destroyed by these infamous lies.

You must always understand that thoughts are things, and that a thing is something tangible. A thought is not nothing. It is a thing. I knew a woman once who was going out of the front door of a house when she was hit by a thought from another person in the same house. She afterwards told me that she felt and knew that somebody hit her. It felt as hard as a club. I could not think there was anybody in the house that would throw a thought of that kind, but in two or three years it developed that such a person was there, and she told me, "I gave that woman a good one as she went out at the front door." She told me of it herself.

You can injure a person more by throwing a mean thought than you can by taking a club and knocking him. If thoughts are things why should you not? You must not permit yourself to have any thought about yourself or your friends, or anybody else except those which you give out in love. Always remember that Love, the divine characteristic within you, is of God, and it must control, and if you permit love to control you are a master; and invincible.

Sometimes in treating cases I make a treatment like this; of course I will give it briefly. I call the patient by name, and say: "You are the image and likeness of Life, infinite life, and it fills you, controls you, makes you perfect, strong, healthy and vigorous. Life permeates you; God Life fills you; therefore you can't be what is termed diseased. All belief in so-called disease is a lie, false, unreal, untrue." You can carry this along as far as you wish.

"You are the image and likeness of infinite Life; infinite Love fills you; infinite Love controls you; nothing but love can come near you because you are hid with Christ in God, in Love; Love controls, covers you as the waters cover the fishes in the sea; infinite Power covers and protects you, blesses you, and gives you all good and blessings as the image and likeness of God."

Carry it out, and I tell you it takes a pretty strong disease to stand before a treatment like that, given with the proper spiritual realization. That is the proper way to treat, with the understanding of the infinity of yourself and

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the one you are treating. The infinite God within you is always perfect, and if you permit anything imperfect to come into you, to come into your consciousness, you destroy the effect of all such treatments; because it is only as you come with the proper realization of the perfection of the image and likeness of God, recognizing the divinity within, that you will have power.

Now stand by your guns, and don't allow yourself to waver in the slightest degree.

One other thought. This infinite being called man, the image and likeness of God, the infinite, cannot be a worm of the dust. Don't you see how villainously mean it is for a person to say "I am a worm of the dust?" Many think the more they can debase themselves the meaner they can make themselves the more surely will they escape hell. That is what they are trying to do. Now is this infinite being the image and likeness of God, endowed with all this power and dominion such a worm of the dust? This heir of God Almighty, this joint heir with Jesus Christ? All that is belongs to us and belongs to us now. Are we then worms of the dust? Don't you see what a false religion that is? It is a relic of barbarism; it is a relic of heathenism; it is a relic of paganism that has been handed down during all the ages, that has been grafted on this Jesus Christ religion. It is a false coin. Anybody that calls himself a worm of the dust is simply blackguarding the image and likeness of God.

Another thought. Do you suppose that the image and likeness of God, that being endowed with all power and all dominion, was foreordained to be born and brought into the world and leave it and go to hell, there to burn forever? In other words, does this idea of foreordination, foreordained damnation—does that go in harmony with this infinite child of God? When we look at these things does it not seem strange that there ever was anybody in the world fool enough to ever believe such a doctrine? And yet the Presbyterian church, while they do not really believe it, dare not in their manhood get up and say that that old doctrine of John Calvin was a mistake, and throw it out.

Calvin believed it. He had a beloved disciple, Servetus, who said that he did not believe that children were born to be condemned forever. He was tried for heresy and in free Switzerland was condemned to be burned, and was burned at the stake. And John Calvin stood by and saw Servetus burned to death because he would not believe that damnable lie; and yet the corner stone of the great Presbyterian church was built on the doctrine of foreordination, as established by John Calvin.

I have lots of friends that are Presbyterians, and I have not one that I know that believes this doctrine today. Why don't they get it out?

The church world I have nothing to say about, except this, that they are undergoing a revolution. I remember Alexander Campbell, the founder of what is called the Christian Church, being at my father's house when I was a boy, and I remember hearing him make the remark in private conversation, that it would not be fifty years until infidelity would stalk broadcast all over this country. He pretty near hit the nail on the head, if you call infidelity what he did; if you can call it infidelity to disbelieve in the doctrine of foreordination and all those destructive thoughts that

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we have been trained to believe all our lives.

That was nearly fifty years ago, and I will tell you that within the next fifty years millions who are in ignorance today will shout this song of liberty and of Love and of Life and of Good. The old things are passing away; the hobgoblins of all ages are being destroyed, and the Truth which Jesus Christ taught you shall make you free is coming, is here and is being taught, and millions and millions are free today who ten years ago were living along these lines of mortal mind destruction caused by carnal mind. Take the asylums throughout the entire civilized world, and fifty per cent. of the inmates are brought there by these depressing influences of a belief in damnation in the future, as they term it. And all they can do as long as they believe in it is to lose their minds. I do not understand how any person can believe in hell and keep his reason. I do not understand how he can. Some pretend that they believe in it, but I think most of them think they will scrub along on the outside.

Now mark you every sin you commit you are punished for. Don't think that I tell you that you are going to escape. If you commit sin the only way to be free is to be filled with love; go on and do right, scatter the sunshine, do good. If you do this I tell you you are in heaven today, and you will stay in heaven just as long as your heart is filled with love.

Prayer's Home

LURA BROWER

"Make of thy soul the home of prayer,
Then nought save good will enter there
And from each window thou canst see
Fair vistas of eternity.

The ever surging sea of life,
Which tho oft with fierce storms rife,
Holds deep within its mighty heart
A place where tempests have no part.

And rising from life's valley-land
With sunlit peaks great mountains stand,
Daily inspiring thee to climb
With eyes fixed on their heights sublime."

Heaven's reward is not to him who counts the cost of service, but to him who serves, whatever the cost.

"If there is anything that cannot bear free thought, let it crack."—*Wendell Phillips.*

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A Prayer

"Oh, Thou All-seeing and All-knowing One,
Whom we call "Father," "God," "Creator," to Thee
We pray, not as of old, when ignorance of Thy laws
And Thee did bid us supplicate, entreat,
Implore for things we most desired,
But in the higher understanding
With which our great Teacher bade us pray;
He who said: When thou prayest, *believe*
That things desired by thee are *thine!*
For thy Father knoweth *all thy heart,*
And *gives* thee all *good blessings, e'er thy prayer*
Is uttered! God is perfection, law itself,
And *He* no changing needs. But we, His children,
Heirs by birth and inheritance, have lived
So long *in doubt* of our estate, can not receive;
Our spiritual ears, eyes and thoughts are silent;
So *we* the changing need.
Now, when we pray we will not say:
Dear Father, hear our prayer; but *know*
That Thou *dost hear,* and *answer!*
We will not plead, "Be near us,"
But *know* that space is *filled* by *Thee* alone!
And surely Thou art here as everywhere.
We will not *plead* that Spirit's power,
May us encompass and protect,
We *know* that Spirit never leaves us day or night.
We'll let each breath and thought and word,
A *recognition* be, our *lives* be hid in *Thee.*
Content in *Thee,* we find our heaven *now.*
And *nothing* have to fear,
Since God is, "All in All" and "God is Good."

—*Selected.*

You may superinduce many strange and beautiful states of mind. In struggling to free ourselves ffom the prison-house of matter, we experience many grades of life. We have been accustomed to deny matter and affirm the allness of spirit; and we do attain to some remarkable conceptions where the absence of matter is decidedly marked. We experience a feeling that we are in an ocean of spirit; not always in it—often that we are it. It is indescribable. Some may see themselves in the ocean of life as the fishes are in the sea; others may merge their lives with the ocean, and still others may feel themselves to be as the ocean to itself, having lost sight of a corresponding physical body. As the ocean is bodiless, so is the individual in this state of consciousness, and it has no way of turning about to look at itself. It is an all-seeing eye that sees itself only in self-vibration. 'O wonderful! wonderful! and then again wonderful!' "

—From *The Individualist.*

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How and Why Evangelical Christian Science Appeals to Me

S. SUZUKI, of Tokyo, Japan

Before the Evangelical Christian Science Church

THE subject of my lecture this morning, "How and Why Evangelical Christian Science Appeals to Me." As the subject itself shows, I am not intending to take up any specific thought and discuss it, but just simply tell my own story of "How I came to this science and why do I believe in it."

When I was a small boy, one day I asked my school teacher the following question in the school room: "Do men work for the purpose of eating or do men eat for the purpose of working?" Because I thought how funny things the men are. They eat and work, work and eat, repeating the same thing every day to come, but still the game of the life never makes men tired. The wise teacher gave me the following answer: "Men do eat for the purpose of working. It is man's duty to work while they are in this world, therefore men must work as hard as they can," and the whole class made fun of me. The teacher's answer gave me great satisfaction and I believed it. But, when I became a little older, the nourishment of milk which brought my younger body up wasn't sufficient to satisfy the appetite of the developed body, and I began to require something more effectual.

Culture, so-called, drives man to the shore of interrogation. The advancement of my intellect a little, drove me to consider man's nature, unconsciously. I asked myself often what is man? Where did we come from, and whence do we go? Naturally, I went to the Buddhists to resolve this fundamental question, for I was born in a family of Buddhists. They said, "Man is a sinful being in his nature, so the life is sinful. We are multiplying our sins day by day; therefore, if we trust Buddha, the God of Buddhists, then we shall have no more trouble in the next world. Having trusted God, we shall be released from our sins and go to Paradise and enjoy all kinds of luxuries for all eternity. When we go there everything comes to us at our will. If instead of repentance, we multiply our sins in this world, we shall be thrown into the bottomless pit and burn for all eternity as soon as we pass out of this world." This seemed to me very reasonable until I considered this question, "Why is man so sinful?" Our lives are short—it is said to be a third of a century—the life of average man. A person who does live a hundred years is very rare. How many sins we can commit while we are in this world, to be burnt for all eternity?

This question covered my mind with a thick cloud, this doctrine of everlasting punishment of Buddhism. I passed then to this, then to that; there were not a few points of which I could not clear

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up my clouded mind. At last, I concluded thus: Religion, so-called, is only a stratagem to prevent the crime of ignorance by the fear of future punishment. It is all right, I see nothing to be blamed for this, but I thought that we cultured people should have nothing to do with religion.

Thus I left my religion. As soon as I did, the old question came to me, and I asked again: "What is man?" The first philosopher I went to to clear up this question, was Leo-tie, a Chinese philosopher, who died five hundred and eighteen years before the advent of Jesus Christ, our Savior. He said "Realize what you are," but he never told us how to make the realization. So I left him. The next philosopher was Confucius, the most celebrated Chinese philosopher, who died four hundred and seventy-five years before the advent of Christ; I went then to this, then to that; but the answers were the same as Leo-tie, with but few variations. After many years' study the question remained as it was. Then I changed the direction and went to Socrates and Plato. No doubt all of you are familiar with these great philosophers. Though Socrates wrote no book, his pupil Plato's writings are said to contain the culture of nations, having been the Bible of the learned for twenty-two hundred and fifty years. Nevertheless, he could not touch this problem. Then I went to Aristotle, to Thomas, to Bacon, to Kant and some other philosophers, but they said "We are all retailers or refiners of Platoism." After many years' study I had nothing broader or clearer than my own idea about this question.

The boy believes that his teacher can tell him wisdom. I was one of my teacher's companions, but strictly we are not much cognizant of direct servit. Man is endogenous, and education is h unfolding. The aid we have from oth ers is mechanical compared with the di coveries of nature in us. Gift is co trary to the law of the universe. Ser ing others is serving ourselves. Ther fore I must take my questions to mysel

After thinking for a considerable du ration, I reached the conclusion tha there was the Great First Cause in th beginning of the worlds. I did not kno what the First Cause was any more tha I knew what gravitation was; that wa only my imagination, and everything i this endless universe is nothing but th manifestation of the creative force therefore, I am a part of nature, a seg ment of the whole, so when I die I g back where I came from and this is th end of me. Thus the great mass o chaos which I carried with me a long time was exposed, its very nature seen and I saw the brilliant sunshine after long duration of rainy weather.

After I came to this country, the flourishing condition of society in every direction awoke my curiosity to read the Bible. According to my observation, the influence of Christianity penetrated both the believer and the disbeliever; therefore, to study the Bible was to study the people and to understand the Bible was to understand the people. It took me over six months to read through from Genesis to Revelations. When I started to read the Bible, of course, I had no more idea than to learn its basic principles, but the truth itself convinced me to believe. Of course it does not mean that I believe everything in the Bible. There are so many things that I can not believe in the Bible. There is no rule that we have to swallow everything in the Bible as the truth. Of course, the

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Bible is the best authority from which we can learn Christianity, but the Bible itself is not Christianity. The Bible is a book like any other book of learning, through which we can learn the truth; therefore, if we find anything contrary to the truth we can throw it away easier than we can throw away our old shoes. In connection with this, I would like to state a few points which convinced me to believe the Bible.

First: its broader basis of Love. Second: its practical character.

Christianity stands on a broader basis of Love than any other religion ever known—Love God supremely with all thy heart, with all thy might and with all thy strength. Second, Love thy neighbor as thyself. Yet, in another place it says, chapter 5:39, the Gospel of Matthew, in the Sermon on the Mount: "But I say unto you, that ye resist not evil; but whosover smite thee on thy right cheek, turn to him the other also." These clearly show that Love is the only weapon that we can carry and use. It is said that the pen is mightier than the sword, but Love is the mightiest of all.

Second: its practical character; Darwin says in his book (Descent of Man) "Consider that the feeling of religious devotion is a highly complex one, consisting of love, complete submission, a strong sense of dependence, fear, reverence, gratitude, hope for the future, and perhaps other elements." I understood, it is the preparation of the soul for the future and it is nothing with us while we are on the earth, the very door of this mysterious room will be never opened until we close our eyes and choke the breath of life in our nostrils. Therefore, I said often to my soul, "Dear my soul eat and drink until I say to you 'Repent.' It does not make any difference how much thou multiply thy sin, if I say before I die 'I do repent,' then our God washes our sins away as white as snow. Isn't it convenient for man?"

Let us observe the very nature of Jesus' teaching a moment. Chapter 4:17, the Gospel of Matthew: "From that time Jesus began to preach, and say, Repent: for the kingdom of heaven is at hand." Chapter 17:20-21, the Gospel of Luke, says: "The kingdom of God cometh not by observation. Neither shall men say, lo here, or lo there, for, behold, the kingdom of heaven is within you." This shows clearly that the mind is all. The kingdom of heaven is not a place but a harmonious condition of the mind. Man is simply the architect of his own heaven or hell. We can make our heaven or hell at our will within us. It teaches us that now is the only time to repent, quit sinning and turn to go the other way. It teaches us that we are not to wait to find the kingdom of heaven but it is here if we only accept of it, and let God lead us.

There is another point on which I want to say a few words, that is the healing power of Jesus. We have heard so much dispute on this question. I believe this worthless question arises from their ignorance of the nature of sickness. Now, let me ask what is sickness? It is not necessary to study the pathology or anatomy to answer this question; go direct to the Bible and see what Jesus says; for the Bible is the only authority which we can depend upon; chapter 9, 2, 3, 4, 5, Gospel of Matthew: "And, behold, they brought to him a man, sick of palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of palsy, son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, this man blasphemeth.

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And Jesus knowing their thoughts, said wherefore think ye evil in your hearts? For whether is it easier to say, thy sins be forgiven thee, or to say, arise and walk?" This is only one instance among thousands, but this clearly shows us that sin and sickness are one and the same thing. That is, sickness is sin and sin is the other name of the sinful thought. Since this is so, healing the sick is the direct result of healing the mind. It is the very logical conclusion derived from his mission. Therefore it is safe to say that healing the sick and healing the mind are one and the same thing. It is impossible to separate one from the other. No wonder Jesus commanded his disciples to preach the Gospel and heal the sick.

I know not what can be said in reply to this criticism, but I know that I have come to a fact in the nature of things; an orange is not an apple. The qualities of sugar remain with sugar, and those of salt with salt.

How did I come to E. C. S. and why do I believe this Science? Something over nine months ago one of my friends kindly advised me to read a book "Christology." I said to her, I would not, because there is nothing in theology but mysticism, bigotry, and sentiment. Then she said that book is something new for us. I saw one a few days after and I thought it was nice, I am going to order one today. So I gave her one dollar. I received a book a few days after that. I read the book and I thought it was very, very fine. I thought how it will be nice if the people of the world receive this life line, like I did. Then I made up my mind to give up my earthly ambition, so-called, and came to Washington to promote my study. This is the story of how I became acquainted with this Science.

Having read the book Christology, I received double benefits. First: I learned how to live, that is, how to think, how to act, how to do; second, it assured me, that my belief in the Bible is not mere nonsense or a dream, but that there are people who have the same belief as I have.

The Bible tells us that God created man in his image and in his likeness and gave him dominion over the fowls of the air and over the cattle and over all things that creepeth upon earth.

In his degraded condition man lost his dominion and forgot his way to God; consequently, the children and the children's children for many generations are made to suffer because of the ignorance of this truth. Jesus Christ, Our Savior, came to the earth and again taught to men the way to God and how to recover this lost dominion. Evangelical Christian Science has been born to scatter the seeds of Truth which God revealed to men through Jesus Christ.

There is a maxim of Roman law that "He who sleeps upon his right, the law does not protect his right." So with God. God gave to men power and dominion over everything. But we do not acknowledge this God-given power and dominion, often deny it. Men are quasi omnipotent in nature, therefore, have power over everything. The only way to exercise this is to ask, seek, and knock. Evangelical Christian Science teaches us how to ask, how to seek, and how to knock, through the method which God revealed to men through Jesus Christ.

There are so many people who believe that Evangelical Christian Science is only a kind of healing art, and no religion in it. This is a great mistake. It is the same religion which Jesus Christ taught.

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it is so called, because of the want of a better name. Every single thought or method which this Science teaches is the same thought and method which God revealed to men through Jesus Christ.

Lift up your head and look at mankind today; they are nothing but captivities of fears, fear of sickness, fear of disease, fear of want, fear of poverty, etc. It is not necessary to kneel down and ask God Almighty to drive out these fears, for the only source of these fears is the ignorance of the truth. The only way to get out from this bondage is to open their hearts and study the truth. Jesus says "You shall know the truth and the truth shall make you free." The most orthodox Christians believe that the power of miracles ceased after the death of his disciples, but so far as I believe, there are no miracles in this world. Everything goes in exact unison with natural law. The only trouble is this quasi omnipotent man does not know the Truth. Everything which Jesus did, he did through scientific methods. We can do as Jesus did, if we only learn as well as he.

Did you ever stop to think of the tendency of modern civilization? It is nothing but intellectual triumph over mysticism. The mystery of yesterday is considered today to be a rational and scientific fact. Look at the telephone, telegraph, wireless, airship, electricity, etc. Evangelical Christian Science has been born to clear up these fears from men's hearts and put them in a condition of perfect harmony and happiness.

This is the only Science and the only truth which lifts up degenerated mankind of today and emancipates them from their bondage and establishes the kingdom of Love on the face of the earth, as well as in the heaven.

One of my friends wrote me a few days ago asking why I believe such nonsense. I really do not know how to answer this question, for we are forbidden to answer a fool according to his folly. Another asked me how could I believe this Science so easily. I answer this question. As I said before, I never expect to believe anything, but the truth itself convinced me to believe, that is all. But I am educated as a lawyer, and naturally respect the evidence and argument which are based upon the Truth, therefore, every thought or opinion which comes to my mind has the same force, the bad one as well as the good one, until I am convinced by its evidence of its truthfulness or its untruthfulness. The most prohibited things for a lawyer are prejudication and preoccupation. It is impossible to make law clear with these. A lawyer must come before the fact with open heart, with broad mind, no prejudication or preoccupation in it, just as pure as the mind of a child. There is another reason, as I said before, I had cast aside my religious belief a long time ago and was traveling from one thought to another, as a tramp; therefore, I had nothing in my mind to hold me down, but a strong desire to learn the truth. One of my friends said it is a great blessing for me. It is blessing but not special blessing for me, for there is no bargain for God. God reserves an equal scope for His children. Therefore, everything depends upon the condition of man's mind if you only learn and sharpen your understanding.

I feel that I can not close the lecture of today without paying my heartfelt thanks to our respectful Bishop of the Church, for, through his writings and lectures I came to this truth and under his guidance I am approaching nearer

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day by day. I received a letter from the friend who advised me to read Christology; in part she says: "I will always bless the day that we first saw one of his books. They have done so much for us, and we are doing some great work through his method." I thank God Almighty for the life line. Let us cast this life line to our neighbors as we have been thrown. This is the commandment of our Savior: "Freely ye have received, freely give."

Extract From a Sermon of Dr. Channing, 1828

"I see in Christianity nothing narrowing or depressing, nothing of the littleness of the systems which human fear and craft and ambition have engendered. I meet there no minute legislation, no descending to precise details, no arbitrary injunctions, no yoke of ceremonies, on outward religion. Everything breathes freedom, liberality, enlargement. I meet there not a formal, rigid creed, binding on the intellect through all ages, the mechanical, passive repitition of the same words and the same ideas; but I meet a few grand, all-comprehending truths, which are to be given to the soul to be developed and applied by itself—given to it as seed to the sower, to be cherished and expanded by its own thought, love and obedience, into more and more glorious fruits of wisdom and virtue. I see it everywhere inculcating an enlarged spirit of piety and love, leaving each of us to manifest this spirit according to the monitions of his individual conscience.

"I hear it everywhere calling the soul to freedom and power, by calling it to guard against the senses, the passions, the appetites. I see it everywhere aiming to give the mind power over the outward world, to make it superior to events, to suffering, to material nature, to persecution, to death. I see it everywhere aiming to give the mind power over itself, to invest it with inward sovereignty, to call forth within us a mighty energy for our own elevation.

* * * * * * * *

"Is Christianity so embraced? I fear not. I apprehend that it is dimly discerned by many who acknowledge it, whilst on many more it has hardly dawned."

I'm glad to learn to love the things
That fortune neither takes nor brings;
I'm glad my spirit learnt to prize
The smiling face of sunny skies.

—*My Old Companions.*

God is the love within my heart,
The wisdom of my mind;
Of Him, in Him—I do my part,
And all perfection find!

—*William Burton.*

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A Prayer For Light

SHELDON LEAVITT, IN "THOUGHT"

NOT to One "whose distant islands lift their fronded palms in air," but to Him who is "nearer than hands or feet," whose elements of Life mingle with ours, and whose spirit is indistinguishable from our very own, do we turn for greater light. In the silence where God and I commune as One this thinking conscious self appeals to that Great Subliminal for stronger light on life's pathway.

At times the Self shrinks to too small proportions and becomes enveloped in dense shadows of narrow interest and sordid desire, forgetting its grandeur of soul and its wealth of possibilities, with its life energies fallen into desuetude. It is so this day with many of us, and we now turn in confidence to the Source of Light for a scattering of the somber environment which our unwisdom has established. Let us no longer grope in the darkness. with our hands against the wall, but let us walk as children of Light, with an assured step! Let us open every window of the Soul that the light within us may illumine the way, for *it is the light of God!*

* * * * * *

And now we have that for which we yearn. We see the way; we feel new life stirring within us; weariness has fled from our sensibilities; divine fires burn afresh within us. Faith did not have far to go to touch the button that brought our heart's desire.

Rejoice, O! Soul! for thus it always is!

Christ's Mission on Earth

It ought to be placed in the forefront of all Christian teaching that Christ's mission on earth was to give men life. "I am come," he said, "that ye might have life, and that ye might have it more abundantly." And that he meant literal life—literal, spiritual and eternal life—is clear from the whole course of his teaching and acting.

He himself assures me, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Do I not now discern the deeper meaning in "Jesus Christ whom thou has sent?" Do I not better understand with what vision and rapture the profoundest of the disciples exclaims, "The Son of God is come, and hath given us an understanding that we might know him that is true."—*Henry Drummond.*

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Unchain The Truth

The editorial this month is limited because of my very busy life at Atlantic City. The work has been a success beyond my fondest dreams, and we have given out the Truth from the Evangelical standpoint to a great many tens of thousands of people, and we hope and trust and believe that God will return the seed sown with a bountiful harvest. The lectures closed on the 25th of July, and from now on we will be at home at our work in Washington. All I can say to everybody is, God bless you. Use your vacation as best you can in throwing out the vibrations of Truth.

Lovingly yours,

Oliver C. Sabin,

Bishop.

JOY MULTIPLIED

Full rich is he who, seeing gracious flowers
Like scattered incense at another's feet,
Can royally and with high heart rejoice,
Though not for him, can deem the blossoms sweet.

And Nature has made the fairest gift to him
Who finds a sweetness in another's cup,
And hungers less, because his brother feasts,
Though at the banquet board he may not sup.

Though in the dusty highways he may tread,
Unmeasured wealth has he, and all untold,
For he has felt the touch of brotherhood.
His joy is multiplied a thousandfold!

—Cora Lapham-Hazard.

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Some Hints On Swimming

SWIMMING ought to be made a science. A great deal of unnecessary breath and muscular labor is expended by the unscientific swimmer in doing what would be much easier if done with intelligence and skill. In the course of twenty years' experience in swimming in all kinds of waters I have picked up a few points which may be useful to the beginner, and here they are:

The natural tendency of the human body is to float, and if you let it alone it will do so. Lie down gently in the water on your back. Throw out your chest, and let your arms lie flat against your sides. Let your head be all immersed except your nose and mouth. You will find that your feet will sink very slowly, until your body assumes a nearly perpendicular position; and then, if you keep your head and shoulders thrown back and your chest thrown out, your body will, nine times out of ten, remain floating in that position. Now raise your arms above your head and you will instantly sink. If you happen to be one of those happy mortals whose feet do not sink, you can float by the hour. If your feet show a tendency to sink, the gentlest kind of paddle with them will keep them afloat. Your head will not sink as long as your chest is thrown out. The reason why I mentioned raising your arms over your head is this: half the young beginners I have ever seen are constantly going under water because they try to stay too far above the surface. Be content with having your head out when you swim on your breast; don't try to get your shoulders out too. The more of your body you keep under water, the greater will be your tendency to float. If you go under water altogether and keep still you will come to the surface in spite of yourself.

One of the best places in the world to learn to swim is a shallow and rapid

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stream. The clear water, with the bottom plainly visible within easy reach of the hand, gives the young swimmer confidence, while the current bears him along. Go into such a stream with a friend to hold up your chin. Lie down and strike out. You will sink at first, but you must not mind that. In the shallow water no harm can come to you. Let your friend tow you down-stream by the chin. It will not be long before you have confidence enough not to care whether he holds you or not. The victory is pretty nearly won then. Before long you will find the current carrying you a yard or two before you sink. Soon it will be five or six yards. Then you will suddenly awake to a consciousness that you are swimming. After that you will not care whether you sink or not. When you have reached that stage your troubles, so far as keeping afloat is concerned, are over. Confidence is the secret of swimming. Some people say: "Oh, I'm not a bit afraid of going under, but that doesn't help me; I can't swim a stroke." They may not be afraid, but they enter the water confident that they are going to sink, and they do. As soon as a boy learns that he can keep afloat for two or three strokes he acquires the necessary confidence in the water, and away he goes—a swimmer.

The swimmer usually enters the water with a dive; so let us consider diving. Stand with the feet together, and the body bent slightly forward. Place the hands together over your head, and plunge in head-first. As soon as you are under the water separate your hands and extend them in front of the head. They will thus meet any obstacle you may happen to encounter under water, and protect your head. Keep your feet close together and your legs straight in diving; and whatever other bad habit you may acquire, I beg of you never to draw your knees up in front of you just as you are about to strike the water. It is absurd and ungraceful.

If you want to go directly to the bottom when you dive, keep your body perfectly straight, and enter the water almost perpendicularly. As soon as your hands strike the bottom, bend your body forward at the waist, double up your legs in front of you, and your feet will come down to the bottom. Then rise to a standing posture, place your arms flat against your sides, and spring upward from both feet, straightening your legs immediately. In water of moderate depth this will send you well out. If you are in deep water, raise your hands above your head; put them together, palms outward, the back of the fingers touching; thus sweep them outward and downward with all your force. Don't use your legs at all, but keep them straight up and down. Repeat the stroke till you reach the surface, which you will do speedily.

If you wish to plunge in and come to the surface immediately, begin your dive in the same way as before, but strike the water at a greater angle. I need not tell you not to strike it flat on your breast, because after you do that once you will be careful. As soon as your head is under water throw it backward and upward, at the same time bending your back all you can; in short, perform that graceful feat known to all boys as "bending the crab." You will find that thus you will merely skim under the surface of the water, even if you dive from a height of five or six feet.

When you dive you do not always want to come up immediately, so you

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must learn to swim under water. In order to remain under water for any length of time you must learn how to hold your breath. Stand straight up and throw out your chest; then take two or three long breaths, drawing the lungs quite full of air and expelling every bit of it; after doing this, draw the lungs about half full, so that there is no strain upon them from their having too much air nor too little, and then dive. The lungs have been provided with clean fresh air, every bit of foul air having been blown out, and when you have hit the exact point at which there is no strain, you will be astonished to find how much longer you can hold your breath by this method than by going at it hap-hazard. I have known several swimmers who could not stay under water over thirty seconds learn to remain immersed a minute and a half.

Always keep your eyes open under water. It is dangerous to do otherwise: you might swim head-first against a rock, stun yourself, and be drowned. Your eyes will speedily become accustomed to the water, and it will do them no harm, not even in the ocean. Do not dive with your eyes open, as their impact with the surface might hurt them, but open them as soon as they are under.

To swim about under water keep your head down. Strike out just as you would on the surface, but turn the palms of the hands up as they pass backward, so as to keep forcing yourself downward. If you don't you will rise to the surface in spite of yourself.

Now let me give you a hint or two about swimming on the surface. A good swimmer needs strong shoulders; so use Indian clubs. Then go to work to acquire a full sweeping stroke. The greatest fault among young swimmers is that they end the stroke just at the point where it ought to be most powerful; that is, when the arm is extended at right angles to the body. Don't stop there, but keeping your arms stretched out at full length, and the palms of the hands perpendicular, sweep the stroke backward with all your power till your hands nearly touch your sides. Then turn the hands so that the palms are parallel with the bottom, bring them in under your breast, shoot them out ahead of you as far as you can, and repeat the stroke. In this way you will get all possible power into your breast stroke, and will make fine headway. The best way of using the legs is the old-fashioned method of the frog, which needs no description.

The side stroke is the best for speed. Lie on your right side, keeping your head down so that the water just touches your nose and mouth. Stretch the right arm out in front of you, with the palm of the hand downward; then sweep it downward and backward. While it is coming back, throw the left arm forward above the water. Bring the hand down just in front of your face and sweep it backward. The arms should move alternately, and the legs should be driven out behind at each stroke. When you become tired of swimming on the right side, turn over and swim on your left.

In learning to swim on your back study the different ways of swimming with the arms alone, the legs alone, or both together. You will find you can get along very fast by folding your arms and then drawing your legs up under you, kicking outward and backward, first with the left and then with the right. When you become tired of that, let the legs rest and propel yourself with your arms. The best stroke is like rowing;

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lift the hands out of the water, and carrying them forward as far as you can, drive them backward just under the surface, with the palms perpendicular.

You should learn to undress in the water, so that you may save your life if you ever fall overboard from a boat. Practice the following method in some old clothes: Swim with your right hand and left foot, while you take off your right shoe with your left hand; get the other shoe off in a similar manner. Always take your shoes off first, as they are the greatest obstacles to swimming. Next turn over on your back and swim with your legs while you take off your coat and waistcoat. You'll get a few mouthfuls of water while trying this, but don't mind that. Now roll your shirt sleeves up to the shoulder. Turn over on your breast, and roll up the legs of your trousers as far as you can, swimming with one hand and one foot while you do it. You have not much more than a bathing suit on now, and can swim a long time.

It is not likely that as a beginner you will ever attempt to save life; but when you do you must be cool about it. Try to get behind the drowning person and seize him by the collar; then lie on your back, keeping him also on his back, and swim toward the shore. By swimming on your back behind him and partly under him, you can keep clear of his struggles, and see that his face is above the surface. This is the method approved by the Beckwiths and other professional swimmers.

Lifters and Leaners

There are two kinds of people on earth today.
Just two kinds of people; no more, I say.
Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health.
Not the humble and proud, for in life's little span
Who puts on vain airs is not counted a man.
Not the happy and sad, for the swift-flying years
Bring each man his laughter and each man his tears.
No; the two kinds of people on earth I mean
Are the people who lift and the people who lean.
Wherever you go you will find the world's masses
Are always divided in just the two classes.
And, oddly enough, you will find, too, I ween,
There is always one lifter to twenty who lean.
In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

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The Mystery of Medicine

AN incredibly large number of otherwise intelligent human beings have the most profound and unshakable faith in the power of medicine to effect a cure, and, usually, the less they know of the compound they swallow the greater their confidence in its efficacy. If one particular medicine fails they are ready to try another, believing, with the utmost solemn, childlike, even touching reliance upon the unknown, that there is, there must be, a sovereign remedy for every human ill, to be expressed in pill, capsule or dose, if one could only discover what it is.

These good people are willing to try and to keep on trying while life lasts, and to devote their entire physical machinery to the sacred cause of medicinal experimentation, confident, despite repeated disappointments, that some day in the course of their faithful daily sacrifice to the god of chance they will hit upon the elixir of life which will at once remove them from the peril of the particular distemper they fancy they have been burdened with. There are those who find delight in the discovery of a new author, others whose joy is intense upon hearing a fresh musical composition of great merit, but the satisfaction of him who has found a new and untried medicine, potent for good, surpasses that of all others. At last his patient prospecting in the inexhaustible mine of drugs is about to be rewarded, and until he has tried the new remedy and discarded it for something still newer he is in a state of feverish happiness.

For such trustful souls, the druggist's shop, with its rows of bottles bearing cabalistic labels, its drawers full of pills and plasters, its show cases stocked with ready-made cures and its pungent odor, compounded of exhalations from roots, herbs, oils and essences, has a lure unsurpassed by any other establishment. It is potent in vast possibilities. Here, to the mind of the votary of medicine, may surely be found relief from every ache and pain, and certain specifics which may be relied upon to check instantly the insidious attack of disease. Without a druggist's glittering sanctuary to flee to life would be a desert of lurking danger to a very large proportion of the human family which now finds its stay and comfort in physic.

Physicians themselves are well aware of the comparatively limited curative power of medicines. They know how little reliance may be placed upon the prescription alone and how much nature, the slow, recuperative force of right living and the observance of the simple rules of diet, with fresh air and exercise, contribute toward curing people and keeping them in good health. The best doctors are slow to administer medicine of any great strength, except in serious emergency. They earn their fees, and well earn them, not by dosing their patients with strong drugs, but rather by advising them as to their habits of living, insisting upon pure air, good water, proper diet and reasonable exercise.

Most of them would give even less medicine if they dared, and many of the

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more successful practitioners would gladly throw a large part of the physic to the dogs, relying more upon natural agencies for cure, were it not that the average patient would rebel. He demands something more tangible than good advice—something to take that will make him well—a specific, a panacea—and the physician would be bold indeed who had the courage to tell his patient to quit dosing himself entirely and seek recovery by observing certain rules of living. The prescription therefore ordinarily accompanies the good advice, but doubtless it is frequently innocuous, and the cure, if effected, is due far more to observing the advice than taking the medicine.

It is the mystery of medicine that appeals to the believers in it. The unknown has a charm which the familiar lacks. The great popularity of patent medicines lies in the secrecy which attends their manufacture. The gullibility of the public in this regard is undoubtedly a survival of ancient barbaric faith in the potency of the witch's brew for evil and the power of the love philter to bring happiness. Civilization and enlightenment spread from age to age, but always there is a large proportion of the world's population, outwardly, perhaps, above the influence of superstition, yet nevertheless, invariably clinging with stubborn tenacity to fragmentary instincts inherited from ancestors, ages back, who attached great importance to medicinal concoctions brewed in remote caves or hidden glens by mysterious wizards and witches reputed wiser than their fellow beings in the secrets of root and herb. "Double, double, toil and trouble; fire burn and caldron bubble," chanted Macbeth's witches, the patent medicine manufacturers of their time, and then, as now, there were not lacking those willing to accept their noxious compounds.

One ingredient has been added by modern progress to the mixtures of the ancients which has greatly stimulated the interesting survival of prehistoric faith in mysterious medicines. Printers' ink, in itself of any known curative value, has brought the wizards and witches from their hiding places and has enabled them to acquire world-wide fame and enormous fortunes by the practice of their art of medicine brewing. The mystery of manufacture remains, but printers' ink has made a vast number of people willing subscribers to the income of the compounders. Were it not for the mysterious nature of these widely-advertised remedies they would not be so popular, and therefore, those who enlighten the public as to their real character are dealing a severe blow to the very ancient profession of quackery.

Such an attack has been made by the British Medical Association, which not long ago published a book entitled, "Secret Remedies; What They Cost and What They Contain." It contains analyses of a large number of the patent medicines so extensively advertised in the daily papers of Great Britain. Although many of these are also sold in America the vast number of patent nostrums advertised in this country escape exposure in this book. If a service similar to this could be rendered the people of the United States by some equally reliable agency it would go far in persuading the public that when it purchases mysterious medicines advertised to cure disease it is being unmercifully humbugged.

Generally speaking, the analyses in this book show that those who consume patent medicines are not exposed to any

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serious danger; they are left where they were before they read the advertisement, except that the price paid for these remedies is out of all proportion to the cost of the drugs from which they are made. This difference, or a large part of it, is doubtless spent for advertising, and therefore if the buyer is willing to include printers' ink in the ingredients of his favorite remedy he is not very greatly swindled, although, even allowing for this the net profits must still be enormous.

The love of mystery, the lingering superstition that anything which appears in print must, somehow, be true, and the force of repetition account for the great sale of patent medicines. No uneducated person is able successfully to refute a statement which he finds day after day and year after year advertised prominently in the newspapers or upon the billboards. Sooner or later he becomes convinced that it must be true and he buys.

Some of the analyses given in "Secret Remedies" are enlightening, even amusing. A certain "One Night Cold Cure," sold for 25 cents a box, advertised to break up any cold overnight or money refunded," and to cure influenza in three days, was alleged to be composed chiefly of "quinine, cascara, camphor and other ingredients adopted by the leading medical authorities for colds in the head, throat and lungs." The analysis showed that the tablets contained in the box were coated with sugar, colored with ferric oxide (so-called chocolate coating), contained no bromide, no quinine, no camphor and no cascara. The estimated cost of the ingredients used was one-half a cent.

A very famous pill, advertised the world around and sold at 30 cents a box, was found to contain ingredients, the prime cost of which was a quarter of a cent. Analysis showed these pills to be composed of aloes, powdered ginger and powdered soap. A "curative sirup," sold at 60 cents a bottle, cost for ingredients less than one cent. Its label advertised it to be "a highly concentrated, purely vegetable compound," but analysis showed the presence of free hydrochloric acid, not usually classified as a vegetable compound, tincture of capsicum and sugar "in the form of treacle."

Perhaps it is permissible or excusable to smile over the ordinary patent-medicine victim who is so foolish as to allow himself to be swindled into buying harmless trash and paying an exorbitant price for it. He may be dismissed with a contemptuous thought that it served him right for being so gullible, but when the worthless patent medicine depends for its success upon encouraging the hopes of the really desperate person suffering from an incurable disease, the matter is quite different and far more serious. The cowardly cruelty of trading upon such sufferers cannot be demounced with sufficient emphasis and should be punished by some means more severe than mere exposures.

A "cancer remedy" analyzed in his book is thus described:

"It is a colorless liquid, containing a trace of sediment; the odor is that of alcohol, though very slightly vinous. Fractional distillation showed the presence of about 40 per cent. of alcohol; on complete evaporation, a trace of dry residue was left. This residue was free from any alkaloid, and its behavior with reagents gave no indication of any other active principle; it agreed in character with the 'extractive' found in spirit that has been kept in a wine cask. After removing the alcohol the liquid was perfectly tasteless.

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This 'remedy' is thus very simple in nature, consisting merely of diluted and slightly impure alcohol."

In issuing this volume the British Medical Association has rendered a public service in a perfectly proper and legitimate manner. If an American author of equal standing would follow its example, it would be a most praiseworthy action.—*The Washington Post.*

Prayer

How can I, Lord, abide with Thee
Unless with Thee I speak,
How can I love Thee verily
And not Thy converse seek?

How can I glow beneath Thy smile,
Nor tell Thee I am glad?
How can I lose Thy face a while,
Nor tell Thee I am sad?

How can I mourn my darkened way,
Nor light from Thee implore?
How can I feel my strength decay
Nor ask my God for more?

How can I weep, by sin o'erthrown,
Nor ask Thy help to rise?
How yearn to be once more Thine own
Nor send to Thee my sighs?

How can I live unless I pray?
How breathe the heavenly air,
Unless I boldly soar away
On the strong wings of prayer?

My life were stopped if prayer should
fail;
O soul of mine, pray on!
Pray, weakling, till thou dost prevail—
Pray till thy tears are gone!

Pray till thy Lord's own strength is
thine;
Still sweetly, strongly, pray!
Forever breathe the air divine,
Clasp thy dear Lord alway!

—*Thomas H. Gill.*

The wise man blushes at his faults, but is not ashamed to amend them.

Oh! let the soul her slumbers break,
Let thought be quickened, and awake.

He so blends His love and wisdom with the faculties you possess that you feel the strength of God in you working out His purpose in the building of His kingdom.

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Dangers of Precedent

FREDERIC W. BURRY In "The Balance"

PRECEDENT is really a very valuable thing; since life is a matter of evolution, and the future can only be an extension of the present. But the most valuable thing becomes a danger when its value is over-rated. When we eternally question precedent before we proceed to do something, we are limiting ourselves, and while limitation is necessary in the course of our existence, our growth demands scaling one fence after another, passing the milestone and not stopping too long to quaff at the half-way houses.

When we question Precedent, we are Afraid. And Fear is also a very necessary part of Life's scheme. But there is all the difference in the world, for instance, between being afraid to jump into real fire than to take a step in the unreal dark.

When you discard Precedent altogether you are reckless, and this is insanity. When you limit yourself by the past either others' or your own experiences, you are retarding your growth—but only for awhile.

For Desire is potent and will have its say. Life is Expression. Nothing can keep you down eternally.

The fact of the matter is, you are too sensitive as to what "they will say." Before you do something you have never done before, you go to the library shelf, and hunt up some stale old book (usually bound in appropriate black) to see if there is an "authority." You will not trust yourself, nor respect the wondrous privileges of your birthright of initiative—which is all yours because you are just a Man.

You are a slave to habit, and keep asking yourself such insane questions as:

Have I done it before?

Is it custormary?

What would Thingumebob Snooks say?

Is it right?

That awful question, "Is it right?"

For, believe me, there are more people given to the crime of super-conscientiousness than there are to unscrupulousness.

Life is Expression. And you can't express very much if you wait to gauge all your activities by that worn-out old chestnut of a proverb, "Be sure you are right, and then go ahead."

You can't be sure until you experiment and take a little venture, and then you won't be sure—nothing is certain, but your stupidity.

Of course, you should consider other people or their opinions—so don't take me up too quickly. Whatever you do must be as I have said, the extension of what has been done before—but you really ought to do something a little bit different.

You'll have to if you want to unfold. Health is Growth, and Success calls for the Courage born of "doing the thing you are afraid to do."

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So you see Fear is all right, too; it is a goad to spur you on.

All classes of people are timid; all the real smarties are sensitive—it's because they are so very self-conscious—but it all calls for Conquest.

You must recognize your Self-hood, be as proud as a peacock—and then forget it all, putting your pride in your work.

Give all your attention to Expression.

There are a lot of unfinished tasks littered about you. You have started so many things, and you leave them uncompleted. Then get them out of the way—get down to business.

Never mind if there are no immediate prospects of "results." Don't listen to the people who are ever asking, "How much money is there in it?" You'll get the money all right, if you keep on—but don't be in such a hurry—there is something you need more than money—the ability to use it properly.

For a dollar in the hands of a man schooled by hard experience can be made to go a very long way. Wealth is largely a matter of economy—which is the very opposite of parsimony.

We have not got enough Faith. We limit the Creative Power in us to the last scrap. We are afraid to spend money or time, and take a plunge further out in the ocean of Experience. But there are no terrible sharks there, at the worst you just get soaked a little bit—you are too hard and dry anyway.

Life

GERTRUDE H. EMERY

LIVE in the present and forget the past. There is something better in this world than making a living, and that is making a life that is worth the living.

Have an aim in life—some thing you are bound to accomplish, and then go ahead and accomplish it.

The most common among us can be blue and discouraged when failure comes—when the sun of success creeps under a cloud; but it takes a brave spirit and true heart to smile at such a time and forge ahead.

Keep in the sunshine and your face toward the light, for that throws all the shadows behind you.

Keep out of the darkness, for it closes our vision; but the light discloses to us the world beautiful.

Be happy; never give up hope. Every sorrow has its hidden joy. God gave us this beautiful world, and put us where He wished us to be so don't idle away your life, wishing you were someone else or somewhere else. Make the best of what you have, right where you are. God gave you a life to live. Don't hurry through it; make it worth living, and then, when it ends, you can go hence in peace.—*Thought.*

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The Science of Energy

RUTH SHELDON In "Nautilus"

THERE are people who go through life in a kind of St. Vitus dance, a whirl. They have all the nervous force of a whirlwind, and do almost as much damage to the nerves of those around them.

Do not be a human whirlwind; cultivate energy, but not in a vague, unbalanced way, or with irregularity. Have a purpose, make every motion or movement count.

Teach the child to vitalize energy in useful work, for the child idler is simply the adult idler in the making.

Hard work never kills, and the more steadily one works the less time he has to worry, and worry kills energy.

"Know thyself" has been talked and preached for ages, and no two words were ever more misunderstood. Know your own body and its requirements. earn the art of breathing, thinking, eating, digesting, and regulate these functions so the subconscious mind works from force of habit and does all that is necessary for health and life, and relieves the brain from the continual study of how to live. Then we have time to develop wits. Brawn will unconsciously develop itself.

Get up with the sun, and rise with energy; be glad to be alive, and continually take long breaths, or rather, learn how to breathe, then there will be no necessity to breathe volitionally, as if the devil were driving.

Air is food, inspiration, health, creative energy, and a panacea for all woes and ills.

Be temperate in all things and then you can enjoy the good things of earth, for God has furnished a table that never gives out, and only living a natural life can one feel as if visiting the green pastures of Parnassus, and drinking deep from Pierian Springs. Doing stunts on lovely things to eat kills the stomach, and energy goes with it.

There are marvels of ingeunity in shape of goodies to tempt a jaded appetite. Diseased tid-bits called cavair, and pate-de-foie-gras, with which dyspeptic gourmets make scalps for their belts in shape of cancer, tumors, or nerve destroyers of energy, and never realize until too late lost opportunities which stalk very close to every man or woman from youth up; but many fail to grasp the good of a great Life Principle and drift along in a careless way. The results are not worth recording.

Put the right things into your stomach and there will be less pain to bear. Keep the right thoughts or positive things in your life, occupy your mind, and your health and energy are assured, and courage and enthusiasm come with it.

Determination is vitalized by proper food. Fertilize and irrigate your body, and there will be no need of transplanting because the soil is dry.

Get out for an hour or two each day

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to recreate vitality, or take two weeks off resuscitating, rather than six weeks in bed, or three months at Hot Springs.

Energy is not made up of late suppers, coffee, cigars or cigarettes, too much sleep or too much worry.

Live right and you can manufacture your own heart sunshine.

True ambition sets on fire ability, reliability, endurance and action. Health and energy lie in labor. There is no royal road to either without toil.

Admirable A B C D Advice

Abandon your ill-temper.

Abate your storms of worry.

Abbreviate your throne of selfishness.

Abhor the teachings of the pessimist.

Abide with the thoughts of the optimists.

Abolish your follies of discontent.

Absent yourself from the world of gloom.

Absolve other men, rather than convict them, in your mind's eye.

Absorb the sunshine of other men's deeds.

Abstain from pronouncing your judgment as final in the world.

Abstract the good motives of other men as a model.

Accede to requests of service, when you can be of aid.

Acclaim the benefits of spreading good cheer.

Accommodate others, as well as yourself, as a matter of principle.

Accord to others the right of their own thinking.

Accost the faltering derelicts of life with a friendly greeting.

Accredit good motives to the deeds of other men, unless you know to the contrary.

Accumulate enough world goods to take care of yourself, and yours, in the time of need.

Acquaint yourself with habits of good cheer, such as speaking a friendly "good morning."

Adapt your work, and your ambition, with some regard to circumstances.

Add to your information.

Advance the theory that optimism is good for the race.—*Boston Courier.*

It is very certain that sincere and happy conversation doubles our powers; that in the effort to unfold our thought to a friend, we make it clearer to ourselves, and surround it with illustrations that help and delight us.—*Emerson.*

Is not a religion that heals both soul and body better adapted for evangelizing the world than that which only professes to heal the soul? We have not a single instance in all Christ's work where He healed the soul before healing the body.

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Remember—Or Forget?

COMPLAIN as little as possible of wrongs done to you, for, commonly speaking, he who complains much lies, because self-love always makes us believe injuries done to us greater than they really are.—*St. Francis of Sales.*

I went the other day to see a friend, and found her looking through the papers in the pigeon-holes of her desk—"turning out," she called it, though as far as I could see very few of the papers were being thrown away; they were just being looked through and put back again into their original places. For my friend is one of those people who simply hate really cleaning out anything, consequently her pigeon-holes are always in a more or less congested state.

And as I thought about this habit of hers afterwards, it seemed to me that there are a great many of us who litter up our minds in something the same way.

For instance, some of us treasure up the remembrance of bad turns that have been done to us, and unkind speeches that have been made, to such an extent that there is really very little room in our minds for anything else. Of course there are speeches and bad turns that it is very, very difficult, and sometimes seem impossible, to forget. But, on the other hand, there are many quite trivial things of a similar kind that we might with great advantage forget if only—and this is the most important part—we could once make up our minds that we wished to do so.

Little things, many of them, that were never really meant to hurt, and would not have done so but for the fact that we happened to be at the moment in an oversensitive mood. But we have treasured them up, all the same, and every now and then take them out and gloat over them, to stifle the kindly feelings that later deeds on the delinquent's part are bringing to the surface.

I was riding in an omnibus the other day with two women who were talking together. One of them, no matter what mutual friend happened to be mentioned, seemed to have some tale to tell of how badly she had been treated by that particular person. "Why, seems to me you've got a grudge against everybody," exclaimed the other at last.

To have a grudge against everybody, or even against nearly everybody, is a most suspicious frame of mind to be in. It certainly suggests that the fault is probably more on your side than on theirs; and that even if, as is quite possible, your friends are not all they ought to be, you yourself are not in a position to throw stones at them.

Of course, if one is inclined to be touchy it isn't easy to teach oneself to make allowances, and, instead of treasuring up all the little kicks of life, try instead to remember, as far as possible, only its kindnesses, but it is the only thing to do if we want to be even moderately happy in this world.

I like particularly one bit in Robert Louis Stevenson's Vailima prayers:

"Purge out of every heart the lurking grudge," he says; "give us strength to forbear and to persevere. Offenders our-

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selves, give us grace to forgive offences. Forgetful, help us to bear with the forgetfulness of others."

It suggests such a broad-minded way of looking on other people's failures to act up to the standard that, in our minds, seems to be right; and I think in our dealings with one another it is broad-mindedness that we perhaps need to cultivate more than any other quality.

Therefore, if at any time we find ourselves beginning to get into a habit of remembering and treasuring up only the bitter things that life brings us, let us at once administer to ourselves a lecture on the wickedness and foolishness of so doing. There is so much kindness in life that if we remembered and dwelt upon it it would help to make us grow sweeter and more lovable as the years go on, that it is a thousand pities to allow oneself to remember nothing but its unpleasantnesses, and so grow hard and bitter.

More tolerance, more willingness to make allowances: that is what most of us need—more of the Christlike spirit that, even for those who crucified Him, had no word of reproach, because He realized that they "knew not what they did."

Many of us are in much the same case when we wound others: we do not know how deeply careless deeds or words will hurt. But we can all at least try to remember to think *before* we speak instead of after, which is what those of us who are continually transgressing in this way very seldom take the trouble to do. —*From The World and His Wife.*

"There are many unhappy people in the world because they do not understand divine law. God's law is love; it is the first and fundamental law. All nature is built about this law, and where love is thrust aside, and envy, jealousy, fault-finding and criticism are found on all sides, then it is that we must turn aside and study in calm and quiet the law of God and nature, and get our hearts and minds in touch with the great law which governs all things. Only then can one hope for success; only then is one's mind opened to the large things of life and it becomes possible to say, I will do great things, and our days are full of praise and thanksgiving, instead of vain regrets."

God is known and seen and trusted by thousands of souls who need no other evidence of His being or His will than what is directly revealed to their hearts. There is that within us more sacred than cathedral altar or stained window or sacred writing. It is the soul itself.—*H. W. Bellows.*

"There's never a pathway so dreary
But in it is something to love,
Some sweet little scent-laden blossom,
Some star gleaming brightly above:
Some soft, floating cloud, rich and golden,
Some song-bird melodious and fair;
There's never a pathway so dreary
But something to cherish is there."

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To Be Loved

"I desire to attract love from the Infinite or somewhere, that I may not be starved for it, as I have been ever since I married. My husband sneers at the New Thought, and in fact at nearly all that is best in me."—*Caroline.*

And yet this woman has children to love her. She thinks she is in need of being loved; but what she really needs is to love. Being loved is the effect of loving. A loving man or woman can never want for love. Others turn to them in love as naturally as flowers turn to the sun.

In order to be loved you must *radiate* love. Instead of trying to attract the love of others, seek to *give* your love to others, *expecting nothing in return.* After a time you will find the unexpected coming to you spontaneously.

Learn to love by loving *all* people and *things,* and especially all things you find to do.

This same Caroline wants to "rise above drudgery." What *is* drudgery? *It is simply unloved work*—nothing more nor less. *Any* work which is looked down upon, and which is done with the hands *whilst the heart and mind are criticising it* and running out after other things—*any* work thus done is drudgery. Work done with the hands, *and a small and unwilling* part of the mind, is drudgery. To her who *respects,* and *loves,* and does with a will what she finds to do, there is no drudgery.

Let the woman who longs to be loved begin to *love,* by practising on her work. To quit calling it "drudgery"—to put *all* her mind and will and *soul* into *each* piece of work as it comes, is the first and longest step towards loving it. It is an easily demonstrated fact that we learn to love anything we persist in doing with a whole-souled will.

To love our work enlarges our capacity for loving people, and the more we love people, *and the more people we love,* the more radiant we become.

It is the radiant lover whom all the world loves.

Do you know that love and the lack of love are governed by "auto-suggestion"? It is *natural* to love, as every child does; but as we grow up we keep saying to ourselves (this is auto-suggestion, you know) that we "don't like this" and we "don't like that," until really we *shut up* our love and live in a continual state of "don't like," a state which in due time develops into *hate*—hate for self as well as others. "Don't like" does it all.

Now *cultivate* love by auto-suggestion: keep saying, "I *like* this" and "I like that." *Hunt* for things to like, and even tell yourself you like things when you don't *feel* that you like them at all.

Feeling is a *result* of suggestion. Nothing easier to prove than that. A hypnotist can, by suggestion, make you feel almost anything, whether it is true or not. He will say, "You feel sad," and straightway you will feel so. Then he will say, "You feel happy," and you do. Your feelings are like a harp, and your *statements,* or auto-suggestions, are the fingers which pick the strings. Take good care to play the tunes you *want,* to

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say you *like* things or love them. Then you will quickly respond and *feel* that you like or love them. Keep *practising* until you love *all* the time, then you will be loved to your heart's content.—*The Nautilus.*

THE TONE OF VOICE

It is not so much what you say
  As the manner in which you say it;
It is not so much the language you use
  As the tones in which you convey it.

The words may be mild and fair,
  And the tones may pierce like a dart;
The words may be soft as the summer air,
  And the tones may break the heart.

For words but come from the mind,
  And grow by study and art;
But the tones leap forth from the inner self,
  And reveal the state of the heart.

Whether you know it or not—
  Whether you mean or care—
Gentleness, kindness, love and hate,
  Envy and anger are there.

Then, would you quarrels avoid
  And in peace and love rejoice,
Keep anger not only out of your words,
  But keep it out of your voice.

—*The Youth's Companion.*

"To solve the problem of life is to realize that there is only one life, eternal or immortal life, which pervades every atom, to see the unity of all which pervades one."

THE LIVING BREATH

Spirit of God, oh move upon
  The waters of my soul;
Vibrate its thousand living strings,
  And make me truly whole.

Spirit of God, oh quicken me
  With spiritual life;
Let me be born again, and thus
  With quickening power be rife.

Spirit of God, I open wide
  My inmost soul to thee;
Come in, come in, and here abide,
  To make me wholly free.

Spirit of God, oh thought divine,
  With ceaseless action thrill
Me into conscious oneness with
  God-life, God-love, God-will.

—*Hannah More Kohaus.*

Can any Christian fail to see that the teaching of Christ means health and happiness? That He opens to man a new life wherein spiritual law is supreme?

Is there anywhere from beginning to end of the gospel a word about sickness being the "will of God?"

Healing was his every day work. Love the great law; and the most wonderful promises of blessings by obedience to that law.

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In Its Name

HENRY HARRISON BROWN

JESUS continually throws the responsibility on the individual. Cause is in the mind of the person. And in no place is this more emphasized than in this passage from which I take these words: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."—Jesus.

Personal responsibility is the basis of manhood, and any teaching that lessens this feeling of responsibility lessens character. To recognize that I am responsible is to recognize also the fact that if I wish a change of conditions I must myself change them. Later I will recognize that it is not persons, things, or conditions that change, but the change is my mental attitude. They are the same non-ethical affairs as before. They have only the power to influence my life which I delegate to them.

"I am that which I think I am," is the Law of Suggestion, and it is also true that persons are to me that which I think them to be. This is the Law which Jesus emphasizes in this passage. "In his name!" is a shibboleth among the would-be evangelizers, but they do not grasp Jesus' spirit, nor his science, as long as they place a theological interpretation upon the words. If I understand the message aright, it is this: It matters not to me what another person may be to himself, but it does matter much what I shall think him to be.

The prophet comes. There is power of good to me in his coming only when I recognize him as a prophet. Then from within myself comes to the surface the reward. It is my motive, my thought that determines the benefit. "If they receive you not, shake the dust from your feet." "Let your peace return unto you again." They have not received the prophet in the name of a prophet, and do not receive the prophet's reward, but they do receive the reward due to the thought in which they gave welcome.

When the prophet comes, and he is received with the thought of rogue, then a rogue's reward is mine. When the rogue comes, and I receive him in the name of a prophet, I receive the prophet's reward. It is not the prophet or the rogue that gives the reward, but the motive; I am rewarded in the doing! Though I discover later that it was not the prophet but a rogue, the reward cannot be taken away. I earned it by my consciousness of rectitude.

We have the same principle recognized in the fairy tale. The one who gave to the old women in distress with right motives, dropped pearls when she spoke; she who gave with evil motives dropped reptiles. "Behold, I come quickly, and my reward is with me." It is not the act, nor the gift—it is the spirit in which it is given. "A cup of cold water in the name of a disciple" will bring the disciple's reward. A gold coin, in the name of "charity," in satisfaction of conscientious scruples or to make up for previous lack, brings not the disciple's reward, but

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the reward of that only which was put into it.

Lowell's "Vision of Sir Launfaul" illustrates this principle. It was not through the gold flung to the leper in pride that happiness came to the giver, but when in love he gave a crust, the Heaven within sent forth the reward, and the Christ came in blessing.

"'Twas a mouldy crust of black brown bread,
'Twas water out of a wooden bowl;
But on fine wheaten bread was the leper fed,
And 'twas rich wine he drank with his thirsty soul."

Then the Christ said:—

"Who giveth himself with his alms feeds three—
Himself, his hungry neighbor, and Me."

Note, it is first himself. The last, the Christ. Receive the leper in the name of the Christ, and you receive the Christ's reward. But when we receive him in the name of disease, in the name of tramp, in the name of vagabond, we receive not the reward of the Christ spirit.

I am to myself that which I think myself to be, and I create the effect of conditions about me by thinking them to bear the relations of good and evil to me. When I shall receive all conditions In His Name, then will I receive the reward of the Spirit. Simple instructions, and plain, but followed they will make every day a Heaven.—*Power.*

Presumptions

By some, Christian Scientists are considered presumptuous when they claim that the sick are healed in the name of Jesus Christ without the aid of materia medica; but if they really believe Jesus Christ to be the Son of God they can no longer doubt, if they will consider what Christ himself said on the subject, as recorded in the fourteenth chapter, 12th, 13th and 14th verses, of St. John, as follows: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my father; and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

What were the works to which Christ referred above which He had been doing? Healing the sick, casting out devils, opening the eyes of the blind, and raising the dead.

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Could We But Know

JAMES WILLIAM CALLAHAN In "Indianapolis News"

COULD we but know what influence we wield.
Over our fellow-men each day we live—
How frowns may hurt, or how a smile may give
Courage to some faint heart in life's great field
Of battle; ah! methinks that we would be
More careful of our actions as we go
Through this strange world of ours, could we but see—
Could we but know.

Could we but stand in some one else's place,
Seeing our own selves from his point of view,
Our faults, of which we thought we had but few,
Would seem as countless as the stars in space;
And all the great, good traits we thought we had,
And all that we had done to lessen woe
Might all be overbalanced by the bad,
Could we but know.

Could we but know how just the little things
Which we call commonplaces mold the lives
Of all of us! The struggling man who strives
To reach a goal, and fails, and feels the stings
Of unjust critics pierce his very soul
Knows what kind words are worth, and long ago
A kind word might have helped him reach the goal,
Could we but know.

Could we but know! Ah, me! could we but know
The hearts that we have made to ache with pain
By little thoughtless deeds, we would refrain
From doing them again, and we would go
With tear-wet eyes and beg them to forgive—
Ah, yes, our hearts would ever warmer grow
Toward all mankind as long as we should live,
Could we but know.

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The Medical Association Run by Machine, He Says

PROF. G. FRANK LYDSTON, of the medical department of the University of Illinois, criticises the attitude of those who control the American Medical Association with reference to the effort being made to have Congress establish a federal health service. He says:

"The American Medical Association has developed into a medico-political and commercial trust, which is the direct antithesis of what the machine which runs it promised it would be.

"Despotism in medicine is not a theory. It is a condition—one that should alarm all save its direct beneficiaries. No physician can with equanimity survey the trend of medical affairs in America unless he has no interest in personal liberty and has forgotten the ideals of our medical foreftahers.

"The founders of our beloved American Medical Association, who formulated our ethics, little dreamed that the organization would one day sacrifice its democratic spirit, cease the pursuit of science for science's sake and adopt numerical strength and financial prosperity as its chief ambition.

"MEDICO-POLITICAL ARISTOCRACY."

"The 'success' argument advanced in defence of the despotism controlling the association sounds very like a defence of any octopean trust. So unconvincing is it that a large percentage of the membership has begun to believe that a numerically small, self-respecting association governed by high ideals and democratic methods would be preferable to one ten times larger governed by a machine whose criteria of success are a medical journal monopoly, arbitrary control of all matters medical and medico-political, a huge income, enormous political prestige and a medico-political artistocracy.

"It requires a great deal of power of discernment to see what will happen if the present despotism of the accosiation goes on unchecked. There will be medical positions under the United States government and controlled by the machine. There will be medical appointments under the State and controlled by the machine. There will be medical offices in city or county dispensed by the machine. There will be local and State health boards controlled by the machine.

'The machine probably believes that we long ago should have adapted ourselves to the Oil Trust or coal monopoly ideals. Not the least of the offences of the machine is its attitude toward hostile criticism.

"A curious phase of the policies of the association is the servility of some of the machine satellites. A small puddle of hope in the way of prospective college or hospital appointment, an assistantship or an official appointment is sufficient to drown murmurs of discontent.

PLUMS GATHERED ALREADY.

"Many of the rank and file have had their eyes opened to the political ambitions of the central powers. Thirteen appointments to the Medical Reserve

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Corps of the United States army were recently handed to Chicago. Of thirteen of these eight went to the ocal association machine. The treasurer of the American Medical Association received one.

"Four were handed to officers and committeemen of the American Medical Association. An obstetrician and a neurologist were among the lot. Only one ever wore uniform, and he never saw volunter service. Not a single appointment was given to the men who saw service in the Spanish-American War.

"The rank and file of the membership in the Americal Medical Association are protesting in no uncertain terms against the political conditions of the organization.

"Why the profession at large cannot see the dangers of monopoly in medical associations and medical journals is one of the unfathomable mysteries. With a single huge association and a huge journal—to say nothing of that other monopolistic departure, the Archives of Clinical Medicine—in the hands of the self-chosen few, the rank and file will soon have to dance to lmost any tune which the organ of the obligarchy may see fit to play.

"Even were the politics of the association irreproachable—which every disinterested, sensible physician knows is not the case—evils would be bound to arise soonor or later. Ere long the independent journal and the independent medical society will be things of the past. Then there will be no check upon the high-handed policies of any little ring of self-seeking politicians who happen to be in power."

The physicians all over the civilized world today tell their patients that what they need is not medicine, but hygiene. What they partially mean by this, is that, instead of the violent attempt to fight disease with substances supposed to be antagonistic to it, healing may be wrought by a cheerful cooperation with the great vital laws of nature, which are always working towards restoration and perfect health. There is no physical poison deadlier than the spirit of resistance in its effect on the physical health. Anger, fear, distrust, and all forms of anxiety are the essential supporters of disease.—B. F. Mills.

How is wisdom attained?—Wisdom is born of God. God is Love. When we are no longer nailed to the cross with the heart pierced from which flows the life-blood (which symbolizes the death of all love belonging to the purely animal man), then we shall be able to say with the Christ, "not my will but thine be done." This loving resignation will enable us to say "I do always those things that please him." Christ had the love of his Father in his heart, which gave him the wisdom to deal justly with all men; this love gave him the key to all hearts, so that he "knew all men." Thus must we attain like love, before we may hope to attain like wisdom.

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The Invitation "Come!"

HENRY HARRISON BROWN In "Power"

EVERY word in this message, "Come unto Me all ye that are heavy laden," as in every real written truth, is valuable, and has its place. In this invitation the word "Come" has a deep significance. While its place as an invitation is well understood in theology, there is a meaning in it for students of psychology that I think few understand.

We who have followed the practice of healing, realize that it is useless for us to attempt to cure until the patient is ready. Until he "Come!" This readiness consists in that mental state which opens to the reception of Truth. As water to a dry soil, so is Truth to one who "comes." All opposition is removed; all antagonism is laid aside, not alone in thought, but willingness of spirit.

This willingness is the beginning of faith, for faith is not an intellectual process. No one can tell you *why* he has faith, any more than he can tell you why he loves beauty. As beauty lies in spiritual reception, and the joy in the response of the soul to its vibrations, even so faith is the reception of Truth. In faith lies the cure. "Thy faith hath saved thee!" and "Thy faith hath made thee whole!" were the words of Jesus. Those who were healed had "Come." It was not the physical coming. It was the coming in spirit, coming in faith, that was the open door to Life. And when they thus came into the atmosphere of Jesus, whose radiations were All-Power, they—because they were receptive—were healed.

The effect of coming thus in fa upon the body is to relax it. I ha found that there is little effect produc upon my patients until they have sho that they had heeded the Voice, and h indeed "Come" by relaxing every mu cle, and given Life a clear and un structed channel through the nerv system by this relaxing. We cannot re lax under any fear, doubt, antagonis restraint, or mental limitation.

Thus here, as in all that Jesus sa we find a scientific basis for his wor Here we have the mental and physiolo cal reasons for his call, "Come.". He d not say, "I go to you and give you res "Behold, I come quickly, and my rewar is with me," he said, but his reward in proportion to the receptivity in t one coming. "He that heareth the w and *doeth* it," is the one that *comes*.

This call is practical. It means, th for health I must be in the spirit of w lingness, of receptivity, and of expec tion. "I will give" is the promis This promise we are to expect will b fulfilled when we do our part. It i impossible not to be rested when we p ourselves in this attitude of willingnes receptivity, expectancy. When the mi is like a clear, still lake, or, as Tenny says:

Imagination, calm and fair,
The memory like a sunset air,
The conscience like a sea at rest—

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then it is impossible not to feel the "Comforter which is the Spirit of Truth" healing us.

"Come, and I will give!" Simple as is the call, it is the one great demand of the Universal upon the personal self. It is a call to thy renunciation of all selfishness, and to the forgetfulness of all personal desires. It is the merging of personal will in the Divine Will. Aye, it is the passing through Gethsemane, and out of its agony saying, "Not my will but Thine be done!" Then angels come, as in the Garden, ministering. The result is happiness—*rest.* In body it is *health.*

Memory and Hope

MEMORY and Hope met each other one day as they were going along life's highway, and stopped to exchange greetings. Hope was walking with elastic step and serene brow. Memory had her eyes pensively fixed upon the ground, and walked slowly and with frequent pauses.

"Good morning," said Hope cheerfully. "Whither art thou going?"

"Back over the way I came," replied Memory.

"Art thou not weary going over the old path?"

"At times I am, but there are many scenes I love to revisit."

"On the whole, however," said Hope, "it seems to me thy traveling companions are many of them, at best, troublesome and even exceedingly sorrowful. I wish thou wert not going the backward way. Wilt thou not join us? All the saints are going our way."

But I saw Memory shake her head and continue sadly on her way; and Hope, with no time to waste in useless regrets, prepared to advance.

Then I, who had been hesitating between Memory and Hope, came up to Hope and said: "May I join thee? Hast thou room for me in thy company?"

"And who art thou?" asked Hope, gently.

"A human soul," I answered sadly; "one buffeted with trouble, beset by doubts, cast down by loss, and in great need of comfort."

Then Hope held out the hand and drew me along the way with her, saying joyously: "Welcome, O soul of humanity! Come! Thou shalt walk with me up to the pearly gates. Forget thou the things that are behind and stretch forward with me unto the things that are before."

So I let Hope lead me along the way, and, when night came, Faith and Love joined us, and we journeyed on through the night, which shone, even in darkness, with the star lamps of heaven. And in the darkest places of all I heard Hope singing, singing as if God had taught her, singing in an undertone:

"It is better farther on."—*Charles M. Sheldon.*

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Knowing the Truth is Living It

FLORA HOWARD

KNOW this, the one who does not live the Truth does not know it. This may seem a startling statement to some. If a thing is not practical, it is worthless. Again, if a thing can not be proven, it is not the truth, and therefore not scientific.

Take a mathematician, who proclaims that mathematics is a science to be proven, and is a teacher of the same. He would never make a mistake in adding up his figures or in the fundamental principles of arithmetic, if he knew better. If he does make a mistake, it is because he does not know. Why, his very position is at stake; he must prove by his acts that his words are true. Suppose this mathematician was at the head of a bank, and he should make a mistake of one figure, it might mean hundreds, thousands, or even millions in loss at that bank. So I say he could not and would not make a mistake if he knew better.

Take a musician. He may talk to you in volumes of words of what he can do, of his wonderful powers in music, etc., but it would mean nothing to you unless he went to that instrument and proved his word true by his acts. No musician would ever make a mistake by striking a false or discordant note if he knew better. His musical reputation is at stake; he cannot afford to strike a false chord, and his playing is the only proof of his ability.

Again, take the architect. He could talk and talk of great ability in his line of business, but the only proof for you is his drawings, his acts; and do you think that he would draw one false line if he knew better? Take the sea captain of one of the great liners. Do you think he would swerve one knot from his regular course if he knew better? Why, the whole ship's crew is in his hands. He must prove by his acts, not words, what he can do.

We might go on and on, but is this not sufficient to prove that he who really knows the Truth must show it by his living; that if he does not live it, he does not really know it? He may teach and teach, he may preach and preach, but if he does not live it in his own life, he has not got it. Words are meaningless unless acts accompany them; words are meaningless unless lived, put into action.

The world demands proof — living the Truth—if you preach it. The best and only true preaching is practice. What is all this New Thought talk for unless we do as we talk, unless we live our words? Jesus' teaching is noted for his words on doing—acting, not talking—and his life showed forth in his acts of goodness. He proved his words by living them.

Now if we have the Truth we will live it; if we do not live it we have not got it. That is proof enough. Being and doing go hand in hand. Since I came back from Europe I have had this question in letters, in classes, and even on the street: "Why do the ones who teach (talk) not live it?" I have an-

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swered it in the only way I see that it can be answered: It is not for you to judge, but rather for you to live the words of the poet Pope—"Act well your part, there all the honor lies."

Again they ask, "Why do some teach the Truth for years and then go back on it all?" Because they never had the Truth. There is a vast difference in thinking you have something and knowing you have it. Again it is the same answer: When you know it, and know that you know it, you will live it.

Prof. William James, of Harvard University, says: "Our ideals are only maybe's as long as they remain outside the sphere of action. Words are useless unless they bear practical fruit. It is pure cant to talk of spirituality or being spiritual, if you do not live it. It is pure hypocrisy to preach the Truth if our actions do not agree with our words."—*Power.*

Leave Not Undone

IT ISN'T the things that you really do,
It's the things you leave undone,
Which gives you a bit of a heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flowers which you might have sent
Are your haunting ghost at night.
The stone you might have lifted
Out of a brother's way,
The bit of kindly counsel
You were hurried too much to say.
The loving pressure of the hand,
The gentle and friendly tone
That you had no time or thought for,
With troubles enough of your own.

For life is short—too awful short,
And sorrow is all too great,
For all our slow compassion
That waits till it is too late.
And it is not the things you really do;
It's the things you leave undone
Which give you the bitter heartache
At the setting of the sun.

—*Optical Journal.*

A Thought

The world was bleak and empty and cold,
And wretched and hopeless and very old;
God gave me a thought—a new world grew—
The Thought re-created the world anew.

—*Sam Walter Foss.*

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Cause of Disease

IN OUR Mental Therapeutics we insist that man should be first of all good. But it is after all not less necessary that he be intelligent. All sickness is not dependent upon sin, sin properly defined as knowingly doing wrong. People, while possessed of the purest intentions, often break moral as they do physical laws ignorantly.

Sin works evil and evil only, moral and physical, but there is a deeper cause of sickness than sin, and that is, ignorance. Indeed, sin itself has the same cause. To transgress a law ignorantly is simply a mistake, but sin is the greatest of all mistakes, which would be the last one the truly wise would make, for one evident reason, that no error man can possibly commit injures himself and others so basically as does sin: That "doing the wrong when he knows the right."

Man must live aright, not alone morally and spiritually, but hygienically dietetically and physically. The Asiatic saints, spending their lives in ecstatic contemplation of God, die by the thousands upon thousands of that terrible scourage, Asiatic cholera. Man needs to purify himself mentally, morally and spiritually, but along with it should go the purification of his environment of the filth that breeds death-dealing pestilence. —*Practical Ideals.*

GIVE HIM A LIFT

"Give him a life, don't kneel in prayer,
Nor moralize with his despair;
The man is down and his great need,
Is ready help, not prayer and creed.

'Tis time when wounds are washed and healed.
That the inward motive be revealed;
But now, whate'er the spirit be,
Mere words are but mockery.

One grain of aid to him is more
Just now than tons of saintly love.
Pray, if you must, pray in your heart,
But give him a lift, give him a start."

—*The Lackawanna Bell.*

PRAY THE MORE

"The boats are out and the storm is high.
We kneel on the shore and pray;
The star of the sea shines still in the sky.
And God is our help and stay.
He who sent them fishing is with them still,
And He bids them cast their net:
And He has the power their boat to fill—
And we know He will do it yet.
They have cast their nets again and again.
And now call to us on shore;
If our feeble prayers seem only in vain.
We will pray, and pray the more."

—*Adelaide A. Proctor.*

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"Let your conversation always be kindly, and seasoned, as it were, with salt."—From the *Twentieth Century New Testament.* 1 Peter, 4:7-11:

HE WHISTLED ON THE WAY

No deeds of fame enshrined his name—
No laurel wreath or bay;
And yet he made earth happier;
He whistled on the way!

When sorrow frowned and stars were drowned
In stormy skies and gray,
He saw the light stream through the night;
He whistled on the way!

And even grief found sweet relief—
Hope shed a brighter ray,
And hearts he knew not blessed him
For whistling on the way!

And when from life's dark shadows
He passed into the day,
They wrote above this line of love:
"He whistled on the way!"

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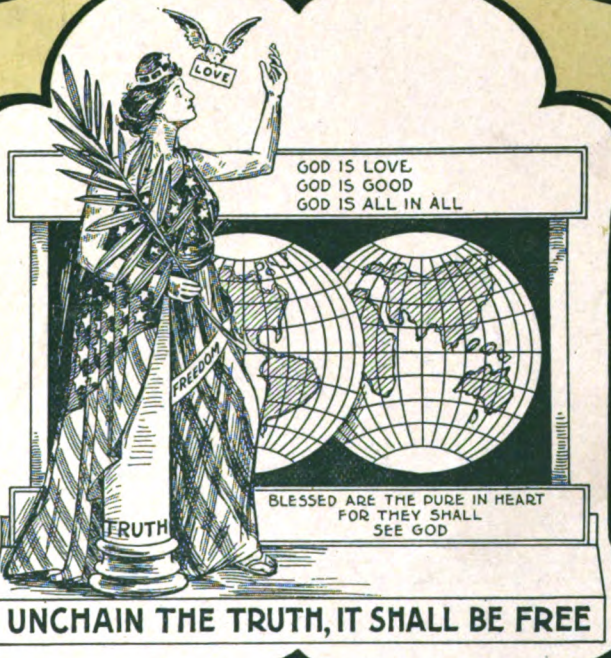

I Am The Vine

Jesus Christ

The Way The Truth and the Life

Our Savior

A MONTHLY MAGAZINE OF DIVINE HEALING

Vol. XV. SEPTEMBER, 1910. No. 12.

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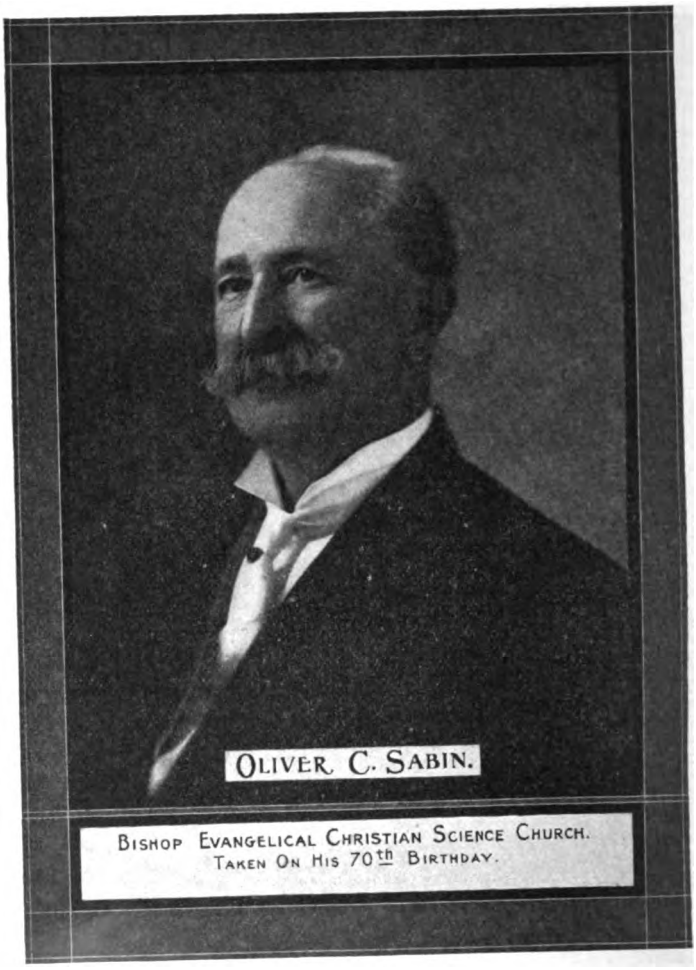

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TAKEN ON HIS 70th BIRTHDAY.

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VOLUME XV. WASHINGTON, D. C., SEPTEMBER, 1910. NUMBER 12

I Wonder At

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

The subject of the lecture this morning is, "I WONDER AT."

"Declare His glory among the heathen, his *Wonders* among all people"—(Ps. 96, 3.)

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work, and a *Wonder.*"—(Is. 29, 14.)

"Grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth thine hand to heal; and that signs and *Wonders* may be done."—(Acts 4, 30-31.)

"Except that ye see signs and *Wonders*, ye will not believe."—(John 4, 48.)

"His name shall be called "*Wonderful.*"—(Isa. 9, 6.)

These passages of Scripture are but few upon this subject of the wondrous works of the Child of God, whose name was called WONDERFUL. When we look back at the history of the world, prior to the advent of Jesus Christ, we find them lined along the face of evil, a *quid pro quo,* "An eye for an eye, a tooth for a tooth;" "Whosoever sheddeth man's blood, by man shall his blood be shed."

But when Christ came, this regime was laid aside, and the doctrine of love, the first that the world had ever known, was inaugurated as the basic thought of the new philosophy, or the new religion, an ethical law whereby man should be governed in his intercourse toward men and his devotions toward God. In the ministry of this new doctrine was inaugurated this system of so-called healing the sick, these signs which are called

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"wonderful," the signs which follow; and when He got through with His ministry upon the earth, He taught His disciples, in the very last conversation which He had with them, to take this gospel, this doctrine, this good news, and teach it to all the world; everywhere you go preach this doctrine of love, and those who believe your ministry, your teaching, shall be blessed with "signs following;" among which some should prophesy, others should dream dreams, drink poisons; in short, it made them the masters of all so-called evil, and destroyers of all so-called evil, and brought them into the knowedge of the Truth, which made them free. Furthermore, "they should lay hands on the sick and they should recover."

This doctrine which He told them to preach, was preached, we are told by historians. We read in history that, in every part of the earth that was known, this doctrine of Jesus Christ was taught. No doubt many of those who were present on the day of Pentecost, when the Holy Spirit came down, were converted, and also received the gift of the Holy Spirit, and they took this gospel with them to the various lands and various countries on the face of the earth. I have no doubt that this religion was taught in far-off China and Japan. We have record of a colony of Jews who have lived in China, constantly, for the last two thousand years. History gives that. The Christian religion in the 13th century almost became the dominant religion of state in the empire of China. These thoughts are new to those who have not read this history. The Christian religion went everywhere, and I will say, furthermore, before going on to the next thought, that among the great reasons of its propaganda were the conduct and actions of those who were believers. They walked in the straight and narrow path; they remembered the command, "Follow thou me." It was no uncommon thing for persons to start in as persecutors, and before they got through they themselves would be burned at the stake, or be put to some other violent death, because witnessing the Christians' conduct, the conduct of the martyrs, affected them in their hearts, and, like Saul on the road to Damascus, they saw the light, and they, in turn, were converted and then burned. In other words, the blood of the martyrs was the seed of the church. It built the church up and it became so strong, the Roman generals were converted that carried this Truth with them. When Constantine, coming from his Western tour of France and Spain—he was the son of a Christian mother—determined to establish this as the dominant religion, he did so, inaugurating this new religion as the religion of the Roman empire. Constantine thought to make it more palatable to the people by putting in the forms of pagan priestcraft, and, to a certain degree, it was more palatable, and the people took it. Here is where we get all these forms and formulae in the large churches, the old churches. It came from that desire to propitiate and so satisfy the pagan mind, that it could take hold of the Christian religion with more avidity and less contention of mind. The result was that when this religion was declared the religion of the state, and no person could hold office unless he belonged to that church, all the politicians flocked to it and it became the universal church. I have no doubt that if the Methodist church was declared to be the church of state for the United States, and nobody could hold office unless he belonged to the

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Methodist church, I do not think you could hire men enough to baptize them as fast as they would enter, and there would be more earnest converts than we have seen since the days of our childhood. The truth is that, when mortal mind, so to speak, comes in contact with religion, and the person thinks he can gain a point, mortal mind is rushing after it. That was the way it was in the days of Constantine. The result of all that was that the church lost its spirituality.

In all of this healing thought, there can be no healing unless you worship God in spirit and in Truth. If you pray to God *pro forma,* it is nothing more than mockery, and your prayer is never heard. But you must have the realization of the spirit and worship God. Pray in spirit and in Truth; and, when you do so, you get your answer. If you don't, you lose your power. The churches lost their power, and healing became almost unknown. But it has been true in all these ages, that here and there, would come up a character, who was spiritualized, and who would heal the sick.

I have no doubt that, at all times in the history of the world, there have been people in the Catholic church who have healed the sick. I have no doubt of that. It don't make any difference whether a person belongs to the Methodist church, the Baptist church, the Catholic church, or the Evangelical Christian Science church, if he worships God in spirit and in Truth, with the spirit and with the understanding, with his heart dominated by love, God answers his prayer. Church lines are nothing, because the only healing is in the honesty and sincerety, with the understanding, of the worshiper. A person may be very honest, and he may have a desire, but he may not have the understanding, and he prays, and he prays, and he prays amiss; and, therefore, his prayer fails; it is never heard of; it dies stillborn, as though it had never been thought of. That is the reason why so many prayers are not answered.

Then, in all of these years, since about 350 or 400 A. D., the Christian religion was substantially the religion of state. There were but few, as I said, here and there, who kept alive the seed of the church, but there were some; there were always some faithful ones. That came on later. Then came the Rennaissance of the 16th and 17th centuries, an opening, a widening, an awakening, an unchaining of the Bible, a spreading of it forth to the world, allowing the truth to go out, the doctrines and teachings in Jesus Christ being the basic thought of many churches among the people; and in the widening and broadening of this Universal Spirit of worship, the spreading of the Truth, still the world went on; new philosophies came in; we were taught to read the Bible as a Scientific work; we were taught to study the actions of Jesus Christ as those of a scientist and a Teacher of Scientific work; and those who understand can take the words and actions of Jesus Christ, from the very time of His advent into His ministry, until He passed beyond the clouds, and by Scientific methods, do everything He did; and when we do it, we do only what He said we could; but we do the works that He did, and even greater.

Here is a world that is covered by this thought, which is broadening and widening. The sick are being healed in every city and in almost every hamlet in the world, broadcast all over the world, not only of one denomination, but of others; and yet, I wonder that all this can be

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true. When we think, then leaving out the historical thoughts, which I have been giving you, following the way that we were reared from our infancy, growing in ignorance, giving up to the thought that there was a time once appointed for man to die, bowing down to the kingdom of matter, acknowledging that there is life, truth, intelligence and substance in matter, bowing the knee to that thought, eating of the forbidden fruit, and the day thou eatest thereof thou shall surely pass on, passing out—when we see all these things and see what wonderful advance has been made, it is wonderful to us to-day; yet is but carrying out the doctrine of our Savior and His doctrine of love, a wonderful thought.

Another thing is that we can sit here in the city of Washington, or anywhere, and send this healing thought not only to our friends here, but to the very uttermost parts of the earth and have the same power and effect that we do here. We have no instance of the Savior's healing people at a very great distance, but, if He could send a thought a block or two to heal the sick, He could have sent it to Japan, or China, or South Africa just the same. There is no distance, remember, as I have taught you. There is no time or distance in God's kingdom. All is here and all is now and all is forever.

I could give you instances by the hour, names and addresses, and all that, if it was necessary; but it is not necessary. Here is a truth, if you are so inclined, you can investigate it and find it out.

Now, it is a wonder again that the knowledge of this truth makes us free. Jesus tells us, "Ye shall know the truth and the truth shall make you free." That is a wonderful statement. It is a statement that the world never heard of until he made it. We have the same statement from an Indian philosopher, Gautama Buddha, about four or five hundred years before, that the "absence of truth," or the ignorance of truth, is the cause of all human misery. That is stating it in a different form. Jesus tells us that the knowledge of this truth shall make you free. What is this truth that shall make us free? I have time to-day to scratch along on only a few of the points. It is the knowledge that you are the child of God, endowed with power and with dominion; that in your birth, your charter rights, God gave you these rights; they are yours to-day; and when you come into the realization of that Truth, and the further realization of the Truth that God Almighty is your Father, and that you are His child, and that you have not to wait to receive His blessings, but you can reach out your hand to-day and receive them and take them—that is the realization of the Truth which gives you freedom. It gives you freedom from the fear of death, from the fear of sickness, from the fear of sorrow, and of every kind of ills, so-called, that the human family is heir to. This knowledge makes you free from them all. That is wonderful.

Another thought which is wonderful to me is this, that all the world, so to speak, except a few, comparatively few are chained in ignorance and unbelief. Now, I state these things to you people here, and my statements will be read in all countries of the world—and I say this, that one of the greatest wonders to me is that all of the people in all of the world don't fall down on their knees and raise their hands to God Almighty and thank Him for this great Truth. But it is not so. It is not so. The Christian world, I believe many of them, are our

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bitterest enemies; and yet, they don't want to do wrong. They have no more doubt that they are serving God, when they denounce this Truth, than they have that they exist. Not at all. But yet it is wonderful. Here is a thought sent to God Almighty, and He answers your prayers and heals your sick. That is a wonderful thing. Why should not all the world be glad of that? Why should not all the world rejoice, rejoice, rejoice? It is wonderful that they don't.

Furthermore, they carry their opposition so far that it amounts to persecution, in many, many instances. You read the history of the persecutions in Rome, for instance, during the times of Nero, when the apostle Paul and the apostle Peter were sacrificed. Now, you would have thought that the whole world would have been rushing out to accept this blessed Truth, this healing thought, where all harmony was restored. But they didn't do it. They took the blood of the Christians. They threw them to wild beasts; they saturated them with pitch and tar, put them into figures, made living lights, lamps of living people, until they were burned to death in their camps and amphitheaters.

When the apostles went to preach the gospel at Ephesus, and their opponents could not stop them in any other way, they raised the shout, "Great is Diana of the Ephesians," because the Christians were destroying the manufacture of the little gods, the images of this Diana of the Ephesians, so-called, showing that people in all the world have been very much alike.

In this day and age, when we have this religious freedom, this religious liberty, they can't burn people, but they can ostracize them. I met a friend from a Western State who was suffering from a cancer. It was before I commenced to heal at all. I asked him, "Why don't you get a Christian Scientist to heal that cancer?" He looked at me with the most profound contempt, and ripped out an oath, "Have you become that kind of a fool, Ol?" I had known him from childhood; we had been boys together. I said, "Go your way, it is you and God for it. If you would sooner not have Him heal your cancer, let it take you." He died in utter misery in a very few months. But he did not ask to be healed. Why? Because he was so pig-headed, as all the world is—so pig-headed. They think they know more than any one else. Mind you, I am not complaining of those people. I used to be pig-headed myself the same way, but I got the knowledge of the Truth, which made me free. I am simply telling this that the world may see the error by the examples that have been set before them. Oh! if they would only come to the knowledge of the Truth! if they would only study! I do not ask any one to believe, because you can't believe unless you want to, but you can believe if you study and are convinced; and I say to you, here and now, and I say to all the world, that I have never known an honest endeavor to study this Truth, and learn this Truth, that did not result in the knowledge of the Truth, which made them free, and God Almighty, through man, heals the sick. Talk about healing the sick as though it was the main thing. It is one of the things. It makes you the master, not only of disease; you are master of your surroundings, and all the world can't touch you, or hurt you. If you stand in the narrow path and walk as Jesus tells you, "Follow me;" that is the path, and that is the victory. Study. I say to you, study, and study with an honest heart, and God,

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through his Son, will drive away the mists and the beautiful bow of promise will come out, in its resplendent glories, and you will walk in the light of Omnipotence, for God will lead you.

I find that my time has expired and I will not have time to go farther with this thought, but, let the world go wherever it may, if I were to give you the last thought, the last word that I thought would do you the greatest good, I would say to you: "Take up this study of the Truth, and never falter on the line until you go to the bottom. As I say, I have never known a case, where that course was pursued, that God did not bless the searcher, with the knowledge of the Truth, which made him free.

TREATMENT.

We are God's children, created in His image, and in His likeness, spiritual beings, living in spirit, endowed with all power and all dominion. This power and this dominion is ours; it was given to us at our birth, at our creation, and we have it and it is ours, and we thank God for it. God gives us wisdom and spiritual understanding; He broadens and widens our intelligence, and He teaches us how to use that dominion, how to make use of it in all the various affairs of life. God fills each one of us here to-day in this presence; He fills our hearts with love; He fills us with the Holy Spirit. We have it, and it is here now; God Almighty gives it to us. It is our comforter; and God's Holy Spirit, through Jesus Christ, our Lord, leads us in everything we do.

Oh, Father, we thank Thee and we praise Thee for this. We thank Thee, dear Father, that Thou hast given us the knowledge of the Truth which makes us free. We know who we are. We know dear Father, that we are Thy children and that Thou, through, and in the name of Jesus Christ, doth give us freedom and we thank Thee for this. We know that there can be no such thing as sickness; we know that all so-called sickness is but a belief in the reality of matter. It is false, for all is God, and God is spirit; therefore, we are spiritual children, manifestations of His spirituality and nothing but spirituality exists. For God is all in all, and God is spirit; and God destroys in our consciousness all of this so-called material mind. He destroys in our minds all fear and gives us perfect trust in God, trust for everything.

We know that we are His children and we know that He loves us, and we know that He will feed us as He feeds the birds. We know that if we seek the kingdom of God and His righteousness all is ours; and we do seek it now, and we seek it all the time.

God gives us all, and we have all. We have perfect health; we have perfect harmony; we have perfect happiness, and nothing but contentment, peace and rest, the peace that passeth all understanding, is ours and settles in our hearts.

God sends from this room to-day every one of these dear children, filled with love, perfect love. There is no hatred in this room; there can be no evil here, for God is here; God fills each and every one with love, and with harmony and with happiness; and we thank Thee and we praise Thee for them, all in the name of Jesus Christ, our Savior. Amen.

Wouldst shape a noble life? Then cast
No backward glances toward the past.
And though somewhat be lost and gone,
Yet do thou act as one new-born.

—*Goethe.*

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Some "Sacred" Curiosities

A WRITER in a religious weekly calls attention to the fact that there were two printed editions of the Bible which were errors of the printer, and he says it is remarkable that no other important errors have occurred in printing the book. Doubtless great care has been taken in the past, as is taken today, in printing the Scriptures, for reasons which are obvious, but the mistakes have not by any means been so few as the writer referred to supposes. To give only a few instances:

In 1551 was printed the "Bug Bible," so called from the rendering of Psalm 4:5, "Afraid of Bugs by Night." Our present version reads, "Terror by Night."

The "Breeches Bible" was so called from the rendering of Genesis, 3:7, "They sewed fig leaves together and made themselves breeches." This translation of the Bible which was the result of the labor of English exiles at Geneva, was the English family Bible during the reign of Queen Elizabeth, until supplanted by the authorized version of King James the First.

The He Bible took its name from a blunder in the translation of Ruth, 3:15. "He measured five measures of barley and laid it on her and he went into the city." This should have read, "She, Ruth, went into the city."

The Wooden Leg Bible is a name which originated in a Biblical illustration of the parable of the sower in which a wooden-legged Satan was pictured in the very face of Jesus, sowing tares.

The Place-Maker's Bible was so named from a printed error in Matthew, 5:9, "Blessed are the place-makers (peacemakers), for they shall be called the children of God."

The Treacle Bible took its name from a rendering of Jeremiah, 8:22, Is there no treacle (instead of balm) in Gilead?

The Rosin Bible was named from the same text, but translated rosin in the Douay version.

The Wicked Bible derived the name from the fact that the negative was left out of the seventh commandment, making it read, "They shalt commit adultery." This was in 1632, and the printer was fined three hundred pounds.

The Unrighteous Bible took its name from a printer's error, "Know ye not that the unrighteous shall enter the kingdom of God." I Cor., 6:9.

The Vinegar Bible was so called because the heading of Luke, 20, was given as "The Parable of the Vinegar" (instead of the vineyard).

In the Printer's Bible, David is made to complain pathetically that the printers (princes) have persecuted him without cause.

The Murderers' Bible was so called from an error in the 16th verse of the epistle of Jude, murderers being used instead of murmurers.

The Ear to Ear Bible was so called from the misprint, "Who has ear to ear let him ear." Matthew, 13:43.

The Standing Fishes Bible derived the name from the error, "And it shall come to pass that the fishes will stand upon it," instead of fishers. Ezekiel, 47:10.

A number of other printed Bibles were named from the errors which they con-

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tained, and some of them were suppressed, and for issuing one of which (the sixth edition of the Dutch Bible, in 1542) the printer was beheaded.

A printed Bible in Paris in 1566, a Swedish Bible in 1622, a German Bible in 1666, and a French Bible in 1617, are among the suppressed Bibles.

How to Keep the Face Young

We know a man past middle age who has a very young face. Notwithstanding gray hair and fifty-two years' hard work and constant study, he has a young face. People often remark the seeming incongruity of his gray head and his youthful face. One day he told us how it happened. In the first place, he has avoided all those business relations which tend to bring worry and care. He has never spent an hour worrying about finances. He has never spent a moment wishing to be rich or fearing he would become poor. He has taken life as he found it, neither harassing himself with forebodings nor making himself haggard with ambition.

He seeks much the company of younger people than himself. He likes the chatter of children, the gossip of young ladies and the horse-play of school boys. He avoids all controversy, shuns the disquietude of argument, lets every one alone with his own thoughts or preferences and quietly pursues his own way of thinking. He dodges trouble in every possible way. As soon as he discovers something that displeases him he goes away from it or adjusts himself to it.—*Medical Chat.*

Love is the eternal vital current of the universe and is always manifested in a high degree wherever we see orderly force and energy; we see it in the gravitation, attraction, repulsion and the universal affinity of atoms and molecules; it brings order out of chaos and forms, holds and sustains the Universe. Love is vital, eternal and intelligent—it is God.

"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 designed for some good use. Evil is the perversion 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 expression to his thoughts in and upon the body.

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Objections Answered

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE subject of the lecture this morning is, "Objections Answered." One would think that, if our claims are true, no one could have any objection to this blessed religion which we ary trying to teach. We claim this, that God does, through man, in the name of Jesus Christ, heal the sick; not only heal the sick, but destroys inharmonies of every kind and character, and makes man the master instead of the slave of circumstances; that man, by virtue of his God-given dominion, has power, and that, through the name of Jesus Christ, we can exercise this power; that we do exercise this power in the alleviation of the miseries of mankind, both physical and mental.

Now, one would think that, this being true, no objections could be raised by anybody to such a theory, yet there are objections. Jesus Christ taught the same doctrine, exactly, that we do, and they derided Him, hooted at Him from every city, all through His travels, and finally nailed Him to a tree, crucified Him and killed Him. Now, the same spirit is existent in the human mind to-day as then, the principle of error, which frights the Truth. The people who crucified Jesus had nothing against Him personally, but it was the doctrine of love which He taught, bringing in its train the alleviation of all the ills of mankind, to make man the master instead of the slave, which brought the classes against Him, and was the cause of His destruction, physically. They thought to blot it out; they thought to overcome the whole system by His crucifixion.

Now, we meet the same kind of objections from various kinds of people to-day that He did. The common people were with Jesus Christ all the time. It was only the classes; it was only those who had an axe to grind, so to speak, who were arrayed against Him. In all the history of His ministry, you never find where an ordinary person had anything against Him, but invariably it was the members of some class, of some clique, that had some particular hobby to uphold, that was the cause of His destruction.

The same thought met the apostles when they went to Ephesus. They were teaching this doctrine of Jesus Christ and His love, healing the sick, and they raised a mob, and they said, "Here, unless we stop this, it will destroy the worshipers of Diana and we can no longer make our living making images." Diana of the Ephesians was a great goddess in that country, and there was a large class in Ephesus who made their living by making those images for sale. What was the result? They raised a mob and they cried, "Great is Diana of the Ephesians," and they imprisoned the apostles, and whipped them and scourged them and scattered the Truth. (See Acts 19.)

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Take the history of persecutions through the whole history, and you will find them invariably instigated by the classes, by the priesthood, or some other class of people who have some selfish ends to gain.

Now, what do we meet to-day? We meet objections. They come to us and they say—that is, those who are willing to admit that the sick are healed—they say, "I do not believe your philosophy; I do not believe that you are right; you are using hypnotism or some other kind of devil influence."

They made the same kind of objections to Jesus Christ. They said he cast devils through Beelzebub, the prince of devils. Jesus Christ told them that that would not do, that a house divided against itself could not stand; that could not be. Now, we meet the same thought here, and they say—those who know and can't deny that we heal the sick—they say, "You do it through some evil influences. It is not God Almighty's work at all."

One of the leading divines of the city told me he did not believe that we healed the sick. I said to him, "If you will follow me, I will find you a hundred witnesses in this city who have been healed in answer to prayer, and I will go with you and show you that the sick have been healed in answer to prayer." I got him cornered, and he said, "I would not believe it if I saw it with my own eyes." Certainly not.

This was one of the leading divines of one of the leading churches in this city, a man that was gray haired and had been a writer and a lecturer for years and years. I don't say that he was dishonest, but he was so covered with caste, with prejudice, that he could not see the Truth, until he was nothing more than a blind leader of the bl- have heard that very same n present of all the church, as pray for a certain lady, giving that she might be healed; and would pray, and another would then we all prayed silently t So and So should be healed afterward told me in talking of Thought that if he should see healed he would not believe it don't you see the inconsistency

Another objection is that, they deny the fundamental *principle* which the Christian religion is b this, that we do not believe *in* futu ishment, and that, in otherwords, stroy in our teachings, the teachi the Heaven taught by the C churches, and the belief of a hell believe God to be a person, and th to be a person, and that it is a c between the two which shall ge which shall save. That, in sho plain language, is what they believe

The Pharasees came to Jesus asked, "What do you believe abou kingdom of God?" I am going to this; I want the record to show Hi act language; I want our students ev where to understand, exactly, our p tion, and know what the Truth is read from the 17th chapter of L commencing with the 20th verse: " when He was demanded of the Ph sees, when the kingdom of God sh come, He answered them and said, kingdom of God cometh not with servation: Neither shall they say, lo he or lo there! for behold, the kingdom God is within you.'"

That is our religion. The *kingdom* God within you. You can have it he to-day. It rests with us whether we w have it or whether we will not. But y

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ty there is a walled city and that can get in, except through a and when you get up there you o go before a judgment, and there eds of the body have all got to ne over; and if you find that you nore on your credit than you have ur debit side, then you will go in; wise, you will go to the land of ma, the land of Sheol, or hell, or ever you may call it. That is the for you, where the devil reigns. is the theory.

ow, is that true? Not a word of it. ne first place, what is God? God is God is love, and God is good; and e than that, God is omnipresent. nipresent don't meant simply in the of Washington, simply in the United tes, simply in this little world, but it ans the endless, never-ending space, on the right hand and upon the left, the front and in the rear. God Al-ghty is everywhere, and everywhere is, love reigns; and love is there and od is there; and the kingdom of God, the kingdom of Good, or the kingdom Heaven, is within us; and when we t our mind imbued with the love which esus Christ taught; when we come own to the doctrine that we love our eighbor as ourselves, and carry out this octrine of holiness and perfection, then e can see the kingdom of Heaven with-n us; and until that time we will never ee it. And that is the only kingdom of Heaven you will ever get, which is the kingdom of self-consciousness.

Then they object again, as I say, that this liberal idea of ours gives license when we destroy hell, to this one or that one that they can go off and murder; to another, that he can steal; and that there is nothing to hold him back. Now, that is not true. We teach no such doctrine as that. I don't believe there are any class of persons in the world that teach a doctrine that brings you to judgment quicker than that which we teach, because the very minute that you go into sin, the judgment takes hold of you. If you have a thought of malice in your mind against your neighbor, it judges you then and there and commences to punish you, and unless you get rid of it, it will kill you. In every other kind of sin your punishment commences immediately, and will continue on and on forever, until you are washed through the knowledge of the Truth in the name of Jesus Christ.

This thing called death is nothing. There is no such thing as death, for all is life, and life is eternal, and the image and likeness of God cannot die. God is spirit, and man is the image and likeness of God, and all these so-called material, physical surroundings are but the spiritual manifestations of the only substance, which is God, which is life, which is mind. All is Truth, and Truth is God. Therefore, when they claim that we destroy the hereafter, they do not understand what we do teach. We teach the only religion, in my opinion, that is in harmony with God's Truth. The kingdom of God is within us. Life is eternal, because you are the image and likeness of God, who is eternal life, and there is no such thing as death; and when all the world comes into that thought, then will be fulfilled the saying of the apostle, "The last enemy to be destroyed is death." When death is eliminated, when it is destroyed, then comes eternal Truth, eternal love, and eternal life, settling down into the consciousness of every one of His children, and then we will go on and on forever, learning our lessons, going up this road of knowledge

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forever and forever. There is no stopping place. When God breathed into your nostrils the breath of life, you became a living soul for all eternity, and never another stoppage will come, but you will go on forever. Remember this while you are here, or wherever you may go, that as you sow, you reap. If you sow thoughts of love, acts of kindness and goodness, you will reap a crop of love, of righteousness, of contentment, of joy and peace; if you sow evil upon the other hand, you reap the crop. He who sows the wind, shall reap the whirlwind.

Another objection is made. While to some of you these objections amount to nothing, yet to some of our new students, they are everything. I can remember when I used to hear them talk about their healings. They would say this: "I have healed this one; I have seen that one healed—at a distance here and there." I thought, Why do they talk any such nonsense as that? Why can't they confine themselves to something here? I could conceive that if their patients were present, through some manipulation which I did not understand, they could heal them. Of course, I did not then believe that God had anything to do with it, because I could not believe until I was convinced. Why they incumbered their records with that, why they did not let that, to my mind, nonsensical talk alone, I could not understand. I could not understand a word of it; but when I came to understand what healing is, then I could see that you could heal in the absence as well as in the presence.

Now, what is this healing thought? It is a prayer to God Almighty. It is a prayer which is made to God for the healing of this or that person. That is all it is. Suppose I want to pray for President Taft, over here in the White House. Do I have to go over there and put my hand on his head, and say, "Here, President Taft, I want God Almighty to bless you?" Not at all. I can send my prayer to God Almighty for the President there, just as if he were here right by me, or the King of England, or any one else. It does not make any difference. That is all it is. When that is understood, you will see that there is no objection to the healing of the absent.

I admit this, that Jesus Christ, in many, or most of His healings, so far as I know, laid His hand on the sick. The promise which He gave to us, the last promise was: "They shall lay hands on the sick, and they shall recover." I know that I have seen healings almost daily, of this or that kind of pain, simply by laying on of the hands. But that is no more wonderful than when you have a cablegram from Japan or South Africa, or some way-off place, and you receive an instantaneous answer to your prayer and the first letter you get back says the person is healed instantaneously. It is all God's work, and it is all in answer to prayer.

Now, here is another thing. It is claimed against those who practice and teach this doctrine, that it is clannish, a clannish concern. Now, I speak for the Evangelical church. I speak for myself and those who organized this organization. When I say that God hears my prayers, or your prayers, or the prayers of any person, I speak the Truth, if you pray with the spirit and the understanding. God does not hear me any quicker than the humblest member of this congregation, if there is equal sincerity. You must pray with the spirit and the understanding. Now, you can't pray

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without understanding; you can't do it; you can't heal without understanding. That is why so many myriads and millions of prayers go up every day that are never answered. There is no understanding about them. It is the blind leading the blind. They know nothing, and the consequence is they are going over this dam called death, falling into the ditch of darkness. It is the lack of the understanding. We must pray with the spirit, that is, with sincerity, knowing that we are in the presence of God, asking God with sincerity of heart, for that for which we ask, knowing Jesus Christ tells us, that we will receive that for which we ask, because we have it already. Now, that is the spirit and the understanding; and when you pray for persons that are sick, and pray that they may be healed, you do not pray for them in that way, because you know that there is no such thing as sickness; you know there is no such thing as disease, and the realization, the spiritual realization of that fact, leads you to affirm the Truth, which is that there is no sickness, but So and So (for whom you are praying), is now in the enjoyment of God's perfect health, being the spiritual image and likeness of God, is perfect and can't be sick. That is the understanding. It is the understanding that you are the image and likeness of God. It is the understanding that you live, move and have your being in God, and, therefore, God being eternal life, you have eternal health, and you could not have anything else. When you understand this Truth, that is the understanding which heals. You must pray with the spirit and with the understanding.

Test of True Education

A professor of the University of Chicago in a lecture gave his class twelve questions, and informed them that any person who could answer them affirmatively he would consider educated in the best sense of the term. The questions follow:

1. Has education given you sympathy with all good causes and made you eager to espouse them?

2. Has it made you public spirited?

3. Has it made you brother to the weak?

4. Have you learned how to make friends and keep them? Do you know what it is to be a friend yourself?

5. Can you look an honest man or pure woman straight in the eye?

6. Do you see anything to love in a little child?

7. Will a lonely dog follow you in the street?

8. Can you be high minded and happy in the meaner drudgeries of life?

9. Are you good for anything to yourself? Can you be happy alone?

10. Can you look out on the world and see anything except dollars and cents?

11. Can you look into a mud puddle by the wayside and see the clear sky? Can you see anything in the puddle but mud?

12. Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?

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The Garden of Thought

HARRIET DOANE PRENTISS

CAST out the weeds in your garden of thought,
Let every impulse with gladness be fraught,
Build in your brain a bower so fair
That no space is left for gloom and despair.
Keep gentleness, grace and good cheer in your heart,
It will bloom forth in action and new buds will start
Which give promise of growth, rare in beauty and worth,
That will rival in charm every garden of earth.
Bid love warm your life into channels of peace,
Let an increase of joy every tension release;
Cull over your feelings, and only give rein
To the ones you would gladly call back again.
Make courage and patience your watchword each day.
Through your soul, let "Infinite" life have full sway.
Each blossom of hope, that is fostered with care,
Will emerge and bear fruitage of promises rare.
If thoughts are the seeds, and we reap as we sow,
We must cultivate graces we fain would have grow;
If mind is the root of the bodies we use,
Let us nourish with love every thought we may choose.

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Practical Thoughts

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

MY LECTURE this morning is going to be along practical lines, to try to give some practical thoughts. I have written down a few texts of Scripture, about which I am going to talk, to see what our duty is in connection therewith, and see how we should understand them. I first read from the 16th and 18th verses of the 16th chapter of Mark. After our Savior's crucifixion had been past for forty days, He and His disciples were together, and they were all marching up the hill of the Ascension. After they had got there and were surrounding Him, and listening to every word He said—I can see the picture in my mind—He told them in the last words: "You have been with me all these years, you have seen my works, you know what this gospel is, now go and preach it to all the world—to every creature—and he that believeth and is baptized shall be saved, but he that believeth not, shall be damned."

Now, before reading the remainder of that, I want to talk about that word, "believe," what it means. We read in the 3rd chapter of John, commencing with the 16th verse, that "Whosoever believeth in Him should not perish, but have everlasting life." That is one of the evidences of who a "believer" shall be. In the same chapter in the 36th verse He said: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." Commencing at the 17th verse, same chapter, "For God hath sent not His Son into the world to condemn the world; but that the world, through Him, might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Now, we find in reading the 16th chapter of Mark again, that, "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Reading again, "He that believeth on me, the works that I do shall be do also; and greater works than these shall he do: because I go unto my Father; and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

"If ye shall ask anything in my name, I will do it." These last are from John, 14th chapter, 12th to 14th verses. "And he sent them to preach the kingdom of God and heal the sick."

"If thou canst believe; all things are possible to him that believeth."

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"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Now, these are the words of Jesus Christ. He is our way, our pattern. He is the *way,* the *truth,* and the *life,* and He is the pattern which we must follow, if we expect to succeed. The thought that pervades the Christian world is that all of these promises were exhausted in the generation immediately following Jesus Christ. But there is no authority for that, not in the slightest, and the only reason why the world lost the power to heal and to do the works that Jesus did, was because it bowed down to material thought. The historians tell us that Christianity in its simplicity, its primitive simplicity, prospered till it had gone almost over the whole world. They tell us that hundreds and thousands and tens of thousands were thrown to the wild beasts, or burned at the stake, suffered cruel death in every possible form; and yet they went to their death glorifying God, and teaching His love, in its purity and in its simplicity; and, wherever Christianity went, it went with healing on its wings, so much so that the Roman generals, as you will read from contemporaneous history, became tired of seeing these people killed; so much so that the followers of Christ conquered by the very force of the love that they showed for Jesus. The very ones who started in as persecutors ended as converts, and many of them suffered death before the persecution was over; and some of the very originators of the persecution themselves, in turn, were burned at the stake, or torn to pieces by wild beasts, because they had become converts to this same Christian religion that they had been trying to destroy.

Now, if we do not know positively that God, through man, does heal the sick; if we did not know that by demonstration actually, then, of course, we might have some room to doubt. But we find sickness of various kinds broadcast over the whole country being healed in and through the name of Jesus Christ. Some sickness is being healed otherwise, but there is but one way to heal in accordance with the doctrines of Jesus Christ; and that is in and through His name. Peter told them on the day of Pentecost that God, through Jesus Christ, did heal the sick. And we are promised by Jesus Christ that we, through His name—that God, through man, in the name of Jesus Christ—will heal the sick; and He is doing it; and that is the only evidence in the Bible of where a healer is defined. The "signs from those who believe."

Now, I am not going to say that the good people of all these churches do not believe. They believe all they can; they believe all they are taught; they are honest and sincere; they want to believe; most of them want to know the whole truth; and yet, the very minute that you go to one of these sincere Christians—the literal orthodox people—and urge him, and commence to talk to him about God healing the sick, they become nervous, and many of them will get mad at you. Now, this is not the material out of which Christians are built up. Those are not the people who make martyrs. It is the person who burns his bridges behind him, who comes out flat-footed upon the platform of God's love and of Jesus Christ, His Son, and stays with that—those are the people who are the real Christians, the true believers.

One will say, "I am a believer." "Can you heal the sick?" "No, and I do not believe anybody else can." Then I say

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in the language of Jesus Christ that the signs would follow if you were a believer. What does all this Scripture mean, of which I have read to you only a few verses, while the Bible is full?" "These signs shall follow them that believe." "Ask what ye will and ye shall receive it." Were all of these texts and all of these verses given to man simply to convert these twelve apostles, that Christ came to the world? Or, did He come to leave a pattern, a way for us and all future generations? The idea that God's Son came to the world simply to convert twelve fishermen and leave them a bright and broad road to Heaven and leave all the rest out, is absurd.

Another thing, as I have taught you during all of these lessons is this, that if God ever did, through man, heal the sick, the same law and the same principle exist to-day. There is no variation or change in Him; and the sick are being healed to-day exactly as they ever were, and you and I and those who believe can heal the sick exactly as Jesus Christ did, and the only reason that we have not the power that Jesus Christ had, is because of our unbelief still hanging to us. If we could only believe with the strength and with the power and with the certainty that Jesus Christ did, we could do everything; there would be no withstanding us; we could raise the dead and do anything that He did.

Now, this matter of belief is a matter of growth. You can't take a little baby and send it out to do a man's work; it can't do it. So in this matter, you have to commence at the bottom. I can remember when I first commenced, how timid I was. I was almost afraid to think that God would answer my prayer; I was almost fearful to think it; and yet, when a little prayer would be answered in the healing of this or that little thing how rejoiced I was, how intensely proud I would be of it in my consciousness! I remember when the first case of appendicitis came for a healing and I though, oh, if God would only hear my prayer and heal this, what a wonderful thing it would be! The woman was cured in three hours, and then how rejoiced I was!

God Almighty's hand can't be measured, there is no staying it; and if He heals one thing—one little thing—He will heal everything. Then let your faith grow strong. There is no little healing. If He heals one little thing He will heal all. There is no miracle in His healing the sick, or raising the dead. There is no measuring of His power and of His strength; and all you have to do is to realize the conditions, and then you can speak the word and the healing is done.

I remember when I first commenced in this work, that on certain occasions where there would be an urgency, or an accident, the power would come to me and I could speak the word and there would be an instantaneous healing. Ordinarily I could not speak the word. But as we grow older and stronger, we find this power to speak the word more frequently comes to us. All you have to do, to do the work, is to believe and trust God; affirm that God does give you strength and power and spiritual understanding, and these signs will follow; you will have the signs which follow those who believe; and you will know that you are a believer. As Jesus Christ said, "If you do not believe me, believe me for the very works' sake."

The command is to go forth and preach the gospel and heal the sick. It is no easy matter, speaking from the old standpoint, to dedicate your life, wholly

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and solely, to the work, but you have no choice. You must do your duty, and do what God tells you to do, and all these things will be added to you. You will find this work a work of pleasantness, of happiness, of peace. When I come to think of the life of a worker in this Truth, working day in and day out, month in and month out, year in and year out, and then think what the world is, amid the busy whirl of political life, what a changed condition! And yet, this life is happier than the life in the world. I am happier when I feel that I have done some good to some one of God's little ones. And, oh! what a pleasure it is to know that God Almighty is with you all the time, that He holds out His hand and leads you all the time! These signs shall follow those who believe. That is the promise.

I want to impress this thought upon you: Never be discouraged, never be discouraged, never be discouraged. Here will come up a trouble before you, it will look as black as a thunder cloud, it will seem more than your mind can overcome; it seems as if the waves will go over your head; then is the time to stop. Just remember what you are, that you live, move and have your being in God Almighty. Make that realization in your consciousness, and what will be the result? And what is the Universal result? Those black clouds have vanished, and the sunshine is over your head; and happiness, and peace, and contentment, and joy are yours, for God has heard your prayer in that realization and has restored harmony to your soul and harmony to your surroundings.

That does not apply to one thing alone, but it applies to the universal affairs of life, and wherever the darkest clouds are, wherever the worst enemies appeared to lurk, then look up to God and see the salvation of the Lord. Remember the example that Moses set us. Here on the one side were mountains, on the other side were mountains; before them was the Red Sea; behind them came a conquering army with scythes and chariots, to cut them to pieces. What did Moses say? He said, "Stand still, and see the salvation of the Lord," and the waves went to one side, and to the other, the billows went over and over, and the children of Israel, God's children, walked through the sea dry-shod in perfect safety, while the dark hosts of Pharaoh were engulfed and destroyed in the waves.

So it is with you. In all the various vicissitudes of life, if you will only know that God reigns—mind you, this is not the reigning that you have always been taught all your life to believe, that something away off that never comes, but it is a practical reality, realizing in your consciousness that God comes to your relief now. Ask, seek and knock, and you will have an instantaneous answer. It never fails, and if a failure should ever come, it comes because you do not believe. Remember, God's hand is ever ready to take you, and all you have to do is to grasp it and walk through the wilderness, and He will lead you along the paths of pleasantness and the ways of peace.

Remember another thing, that of all the sins in the world, doubting is perhaps the most wicked. Now, you are promised these things, aren't you? If you will read the Bible—you can take any translation. I have a number of translations of the Bible, including the Catholic Bible and others—and you will find the same texts in various forms, but

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the same thought runs through all of them. You have these promises, and there is no doubt that they came to us through legitimate channels. They are God's words, given to us through Jesus Christ, His Son. Now, believe them. When you don't believe, what are you doing? You are simply loubting His word, aren't you? St. James tells you that if you ask, doubting, you do not receive anything. Of course you don't. You ask doubting. You simply ask, and then as much as call the promise a lie.

Here is a person troubled with a little complaint of some kind; he wants God to heal him. Now, if he asks God to heal him in his heart of hearts, if he has not any doubt in his mind, God does heal him instantaneously; but if he has a doubt in his mind when he asks, that healing never takes place, because he at one and the same time asks and then denies the possibility of its being completed.

I want to call attention to the thought that "When you pray, believe that you receive the things for which you ask and you shall have them." That means simply this: When you pray, simply realize that you have got that which you pray for. Now, in my teaching in these lectures, upon the subject of prayer, I taught you to affirm that you had certain things. Suppose that you want health, you affirm that you have health. Suppose you want prosperity, you affirm that you have prosperity. You don't ask for it, because you have already got it. In what sense have you got it? That is the point. I was talking to a person the other day. He said, "I wish you would give me a thousand dollars." I told him he had the thousand dollars if he only realized it. He thought that was very strange. Now, let me tell you what that means, then you can see that he has all of the thousands of dollars that he wants, if he only realizes the Truth. You are God's child, created in His image and likeness; you are God's child, endowed with all power and all dominion. Now, those are your charter rights. You are God's child, you are His heir, a joint heir with Jesus Christ; and you live, move and have your being in God. Therefore, if you have all of these things, which you have, then haven't you the world, and all that is in it? Haven't you dominion over the world and all that is in it, and all that is in the sea, the Heavens, and the earth, the beasts of the fields? You were given it. Then you have it. Why haven't you realized all of it? Simply because you don't believe. Jesus Christ says, "Believe that ye receive them and ye shall have them." Now, He did know better than you, or didn't He? Did He there speak a principle that was untrue, or did He not? If He did not, then I am right. If He did, the one who doubts is right.

Now, those of us who are in that thought, make these realizations right along. What is the result? Here comes along the answer to our prayer. It makes no difference what line it is on. If it is for health, if it is for happiness, if it is for harmony, no matter what it may be, make the realization, believing, knowing, you have it, and here comes the answer, manifesting itself before you. Then you are happy, you are rejoicing. Always remember what you are. Always remember what your rights are; then, furthermore, always claim everything that is yours; never fail to claim. It is the coward often times that gets whipped without ever striking a blow, he who runs at the first sign of the enemy. But the person who stands by and claims his

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rights, contends for his rights, demands his rights, he is the one who gets them. So in this. This worm of the dust business, keep that out of your mind. Look at these poor people who go into the churches and get down on their knees and tell God Almighty that they are worms of the dust; that they are hardly fit timber to be taken out and slaughtered in an ordinary slaughter pen. How absurd such talk is! What and whom are they talking about? They are talking about the image and likeness of God, aren't they? They are talking about God's children who have power and dominion. Now, is the child of God that has power and dominion to wallow in the dirt, debase himself, and be meaner than the dirt in the street? Every person you find that does that is simply nailing the lid down on his coffin, because as a man thinketh, so is he; and the person who makes himself out lower than the beasts of the fields, a worm of the dust; he is that, certainly he is that, because he thinks it, and as a man thinketh so is he.

It is the men or women, the persons who stand upon their heels before God Almighty and claim their birthright, claim their childhood, claim their property, claim their happiness, knowing that God gives to those who ask and believe—they are the ones who get it, and the other fellow does not. As a man thinketh so is he. A man sets up the measure himself; now, of course, that is all there is to him. He is measured by the measure that he measures himself with.

Here is a religion that is based upon the love of God and of Jesus Christ, His Son, based upon the love of your brother as yourself. You love yourself; you stand up broadly and firmly before the world and say, "I am God's child." Those who want to scoff, let them scoff. If they do not believe that God heals the sick, we can't help it; it is their misfortune, but as long as God holds out the hand of welcome to us, we care not for the world and its criticism, because we have everything before we ask; because when we ask, we believe that we receive that for which we ask.

Substitute for Quinine

You think you are bilious. Well, I should think you would be. What did you expect your stomach and liver could stand? You ought to be thankful that you got off with simply being bilious. The wonder is that you have any stomach or liver left at all, says Medical Talk.

What would I advise? Well, in order to stir up your liver a little and give you a slight gymnastic exercise, I would advise you to go and find the doctor who gave you 100 grains of quinine and give him a good licking; hit him with your hands; don't hit him with a club or shoot him. Just use your open hand. After you have done this right, I would quit using tobacco. If not entirely, at least nearly so. Say a little after supper each day. Use no alcoholic stimulants of any sort. Let your diet be simple anl plain. Avoid excesses. Avoid everything fried during the hot season. Eat much fruit; drink much water. Take long nights' sleep. Behave yourself.

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Make Way for the Man

C. E. BANKS

Let us have peace; no craven's peace,
nor sluggard's, to gape and dream,
But the strenuous peace of the land's increase,
And the powerful beat of steam;
Let the cannon of Commerce roar over the fields,
And the bugles of brotherhood play—
For the arm of the Man, and the brain of the Man,
And the grit of the Man, make way.

Let us have peace; not timid peace
That doubtful clings to its place,
But the free, brave peace of the old-time Greece
And the faith of a patriot race;
Let the vision of Virtue enrapture the gaze,
And the bolts of integrity stay—
For the arm of the Man, and the brain of the Man,
And the nerve of the Man, make way.

Let us have peace; no anchored peace
That holds its sails in the slips,
But the peace that sweeps all the strange blue deeps
With the keels of its own great ships;
With Honor commanding, and Truth at the helm,
And Beauty to welcome the spray—
For the nerve and muscle and brawn and brain,
For the soul of the Man, make way.

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The Centre

ALWAYS be thinking about the centres, about the deeps of things, and always will life be greatening and sweetening within and for you. Always be looking into the souls of things, and the soul within you will be like a heaven filling with the spirits of the just made perfect, with the spirits of the beautiful made divine and eternal.

The letter killeth always, whether it is a Bible, a Christ, a Church, a country, a friend, a lover. For each such thing, when the soul of you is not finding its soul, you become the death and the grave, and for consolation there is no hope of a resurrection.

The spirit quickeneth, whether it is a Bible, a Christ, a church, a country, a friend, a lover. When the soul of you is finding the soul of each thing, it is a resurrection, it is life. Summer is come and all the birds sing it. Beauty is here a fire in the flames of the flowers. Kindness is here, its golden generosities in orchards. Love is here. It is smiling at you in the face of your child. It is adoring you here in the face of your beloved. The soul of the universe is abloom within you, and seeing, as God creates, in your own image and likeness, you are beholding in everything this gracious outflowering.

The letter lies always in thinking that the external is all there is, that the earth is a flat surface, that man is a perishing body. The spirit lives always in thinking the truth of the sphere, the earth a globe gladdening through space, man a soul greatening in the midst of the years, with smiles as of the morning goldening into eternity.

Out of a centre everything! When within the centre is the great reality, the great power, the true self. Each spoke of the wheel centres in the hub. Each soul centres in God. Out of the inmost life of the universe you came. In that inmost you centre. There is your reality. There is the grace and eternity of your being. Therefore, you must be of infinite worth. Your true value is measured in terms of godhood. God is your divine reality. He is the secret within you which you are revealing. To discover God discover yourself. Into the centre of yourself is into the centre of the universe. The beating of your own heart is not all the sound you hear. Listen! That is the beating of God's heart, deep, deep within the beating of your own. It is your home. It is your peace. It is your joy. It is your eternity. It is your perfection of being. It is your glorification with Him with the glory you had before worlds were.

What needs have you of duty? No more in anything are you the slave to the external. You are daughter of the sphere. You are king of a globe. The spirit is your master, not the letter, and you are the spirit. You are life and no death has any part in you, even as a shadow has no native place in the light. As the stars are all burned up in the glory of day, so all these external things which were for guidance in the dark, and so not to be despised, but honored, and for their service to be reverently remem-

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bered, are consumed and pass away before the glorious coming of the life of God when you get the true vision and look within your own deeps and know who you are. Only as you know what you are, do you know what man and God is. Out of God, the Sphere, everything! Out of the centre of His heart, you! His deep soul loved, and lo! the deep soul of you out-bloomed.

Therefore, within your deeps, everything! Within you, every grace and might of the universe—all love, all wisdom, all life, all power, all perfection. Call to yourself for health. Call to yourself for beauty. Call to yourself for truth. Call to yourself for love. Call to yourself for genius. Call to yourself for power. Command, and the void vanishes in the rounding earth. Command, and the mountains stand forth to crown themselves with the stars. Command, and the sea will leap into being at the caress of your word, holding the stars in its bosom. Command, and the hills will melt as wax into rills and rivers to belt the breasts of forests and fields. Command, and your earth is alisp with leaves, athrill with lives, and abeat with the holiness of countless beings. You are all that you think and dream and desire. You can achieve in solid worth each fancy that glows in the beauty of your heart. Each yearning of your soul may be made as sacred a fact in the universe as God Himself is. Get awake from the fevered sleep. Call a halt to the throng of nightmare. Claim your liberty as a son of God. Let the scales fall from off your eyes. Look! It is eternal dawn. In that dawn you tower a goddess, stars the playthings of your hand, suns the bright laughters of your joy.

God lives within you as an unfoldment of Himself from His own divine centre. He is star; you its ray. Who between a star and its ray can divide? You are the outgoings of his love. As He can never get beyond Himself, you can never pass into any void.

You live within God as the divine centre of your being. The star ray shines in the dark because it glows in the star's soul. You are alive upon this earth because you are alive in the bosom of God. Death can no more find you with a final shadow than it can find Him. He is Life, and in life death is unthinkable.

Oh, bright-shining truth of the Sphere! Oh, bright-golden love of the Globe! Thou art the being of God and the home of God! Thy glory is abeat in His heart. It is thy glow which is His creative genius thinking worlds and souls. The earth beneath my feet blossoms in Thy beauty; the sun over my head goldens in Thy glory. My heart is abeat in spheric bliss; my brain is aglow in the globe of genius. It is domed like a temple, and filled and thrilled with worshipping thoughts. I live and move, and have my being in God, my Sphere; in God, my Divine Centre. I shine out in the darkness of this world, because I am aglow in the love and life which is eternal.

I have been to the outermost rim of the universe, and, looking without, saw nothing, and for a brief while lost myself in death, and God, in nothingness. I journey inwards now and homewards. Towards the centre of a spheric universe I am looking with gladdening eyes enchanted ever with new visions of splendor, and with heart at wonder and worship in its every beat as it echoes the throb of the perfect Love.

Each thought of my brain discloses the

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beauty of God as each petal of red, the beauty of the rose. Each beat of my heart discovers the rejoicing holiness of God, even as each beat of the lark's wing, the song in the soul of the sun. Each glow of my being experiences the rapture of God, as the grace of song in the singer's heart knows how divine must be the soul of the song itself.

I know God more than if I looked upon His face. I am abeat in His heart. His heart is abeat in me. Hope has become vision. Faith has become sight. There is more than knowledge. There is wisdom. There is love. There is life. In the glory of essential being I abide, and the glory is an eternal glory.—J. M. Scott, in *Magazine of Mysteries*.

Assurance

KATHERINE QUINN

One saw an artist o'er his self-appointed task
Toil patiently through many months, and stopped to ask:
"Art thou assured that to thy work the gods will give
Such beauty as through all the years will make it live?"

"Ah, no! I know not if the work on which my hand
Now tries its skill shall e'er with works immortal stand;
But this I know: that striving ceaselessly will bring
The power to do in time some far more worthy thing."

Strive on! Days in themselves may unavailing be,
And cherished schemes may fail, but trust and thou shalt see
How work repays itself. No effort is in vain;
In God's Great Book each cost is balanced by a gain.

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Quickening One's Pace

THE CHURCHMAN In "The Star"

THIS is not a message for sensitive, high-strung, ultra-conscious, overworked persons. They are galloping along plenty fast enough already. As one of them said to me the other day, "I just hate to hear the hymn 'Awake, My Soul, Stretch Every Nerve' given out in church, for my nerves are stretched up to the breaking point now."

No, this is a message for the sluggish, for the phlegmatic, the slower-footed mortals with whom I shall be obliged to classify myself after my experience last week. I was walking along a familiar street toward a place which I visit almost daily, when a friend passed me, swinging along at a vigorous pace. "What's your hurry, mister?" I called after him. "Am I not good enough company for you this fine morning? Are you trying to make a new pedestrian record?"

"Are you not going rather slower than usual?" was the rejoinder, as he waited for me to overtake him. "I don't often come this way, and that may be the reason why I am walking so fast. Do you know that I really think the average man walks faster on a comparatively new road than on a familiar and beaten thoroughfare?"

There was my morning lesson. And it was in the nature of a warning. Had I lapsed into a jog trot, as I paced my accustomed beat, day after day? Would I press on with more eager and elastic step if I were treading a less familiar way? Or, to drop similes and to get straight at the heart of the matter, should a man now and then examine himself to see whether routine has not taken off the edge of his interest and to a corresponding degree reduced his energy and impaired his influence?

He has solved life's problems who, having found the highest speed at which he can profitably work without overstrain and without fever and fret, can maintain that pace when the novelty of what he has been doing has worn off. One of the truest, and at the same time one of the most familiar proverbs, is this: "A new broom sweeps clean." We see that constantly illustrated in the sphere of human activities, from the maid in the kitchen to the judge on the bench and the preacher in the pulpit. Men do not as a rule continue on the high level of effort and achievement which they reach at some exceptional moment in their careers Most men would rather try some new job than to work hard at the old one when it has become distasteful. I never pay any attention whatever to the compliments I hear ministers and parishioners exchanging that have lived together only three months. "Wait till you have had two years together," I always say, "and then come back and tell me how you are getting on."

Only the other evening an elderly gentleman, of Washington, told me he had concluded to quit the small worries of this life. He is one of that fine old school that we do not see so much of these days—one who believes in the

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simple life and the great fundamentals of the golden rule. To my mind he is one of those who have done the world much good by having lived in it and been a part of it, and who in the evening of his life the world would be happier and have profited by the examples he has set.

He told me that hereafter he proposes to go about more than he has in recent months. He also recounted a recent trip to Atlantic City, where he sailed and fished, and came back feeling splendidly "spry."

For a time he has not been keeping the pace as the world sets it, but now he is back and enjoying it. In the train of events he is going to walk faster and keep in the procession as he notes it. He has joined the "Don't Worry Club," and as a charter member of that organization, I suggested to him that he allow his name to be offered for the presidency. He smiled. He's much happier now. He has quickened his pace.

One way, therefore, to keep fresh and virile, and, if you please, popular—one way at least to secure the thorough approbation of your own conscience—is to quicken your pace periodically, to plant your standards from time to time a little higher up the mountainside. And this is as desirable a course for schools and societies and churches and other institutions that are in danger of fossilizing as for individuals.

Can you walk a little faster this coming week, so that you will not be passed by a man who has more real vitality than you possess? Can you quicken your intellectual progress? Can you sharpen your moral perceptions? Can you love God and your neighbor with more intensity if some emergency came? You probably could, but why not do it now?

We are not "sent into the world" to take on and struggle with and overcome all the human beliefs and opinions that are seemingly in the world. We are here to bear witness of the Truth. Our personal, bodily presence bears witness of the Truth of our being. We are here because God is here, and our work is to do the works of God. We miss the mark of high calling in Christ and as Christ, when we think "we are sent here" to deal with error. The truth is, we in our being are God expressing Himself; so each one can say: I am here always and expressing myself perfectly; I am bearing witness of the Truth without ceasing.

The way to do a thing is to go and do it. If there is a particularly disagreeable task before you, begin with that, and so save yourself several hours of dread, aside from having it done the sooner. The men who have succeeded in life have been able to turn the spare moments, which most of us frivol away, into productive work of thought.

Even in one's hours of relaxation one often meets with an idea, in reading or conversation, which would be valuable if stored away. Instead it is often forgotten. Make note of it in your mind at the time, put it on paper at the first opportunity.

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Unwise Doing and Suffering for Others

WILLIAM GEORGE JORDAN

THERE are men and women to-day who suffer for others beyond what is fair and just. They bear unnecessary sorrow, trials, worries, cares, responsibilities, pain, and irritating intrusion from others. They surrender because they feel it a virtue to "bear and forbear" without considering any limit. But they are going beyond the virtu point. They are constantly killing real sacrifice by their protests, spoken or unspoken. Theirs is not sacrifice in its full bloom; it is merely self-sacrifice gone to seed.

They may even fear to change because of a "scene," or what people will say, or to preserve peace. This is not real virtue, but moral cowardice. Any of a dozen anemic motives may bring the same resultant weakness. They are unjust to themselves, and therefore to others. Their life is changing them, weakening them, lessening their powers to do their duty to their children, to themselves, to society, and to the Infinite. They are not living the full, free lives as individuals living at their best for the best, for some great special object. Self-sacrifice in this spirit, if made general, would make all the best surrendering to the worst in life, the good all paying heavy tribute constantly to the selfishness, the weakness, the brutality, of the wicked. It would make the angels all slaves to the devils of the world.

A certain amount of self-sacrifice, of bearing meekly from others or for them, is beautiful; it is a virtue. Beyond that it is a sin against individuality, a wrong to oneself. Science to-day can tell the precise melting point of all the metals, a point at which they can no longer bear the heat. The individual should have his melting point, beyond which his justice to himself should assert itself. Bear quietly, bear meekly as long as it is just; then there is but one step—rebellion! Righteous rebellion is the beautiful crown of beautiful suffering. It is the assertion of justice to one's individuality and one's best usefulness to others.

Mothers in their tender maternal instinct to do their best for their children may by overdoing really impoverish the child, cheating it of its power to work for itself, killing its initiative, its impetus, its individual self-confidence and sturdy self-reliance. Then the child may become supreme in her own eyes and the mother fade away into a mere some one to minister to her needs and gratify her desires. Justice is the guardian angel of all the virtues. The mother may be unjust to herself, and so injure her child's future as well as her own.

There are gentle natures, of sweetness and strength, who do not assert themselves as they should, who pass, as trivial, situations that deserve quick, direct recognition. They realize that the deadline of their self-respect has been wantonly crossed. Instant resentment, firm, kind, positive, and without anger, may be but one's duty to oneself. Inferior minds see in the nonrecognition none of the fineness of rising above it; they see only an absence of dignity where it was really fine dignity in excess.

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Encourage Gentleness

"I would not enter on my list of friends,
Though graced with polished manners
and fine sense,
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm."
—*Cowper.*

THUS sang the poet, and every parent who keeps the sentiment of this verse firmly in mind while training children is adding decidedly to the sum of goodness in the world, declares a writer in the Philadelphia *North American.*

If a child or a grown person display cruelty to an animal, there will inevitably crop out somewhere along the line the cruelty of his nature in thought and action toward people. Every human being is innately good. It is the duty of parents to encourage and foster kindness and gentleness in children, and an excellent medium through which these qualities can be emphasized is a horse or any pet.

Children are sometimes afraid of horses on account of their comparative greatness of size. They first of all should be taught common sense in their actions with animals. For instance, they must not stand behind a horse, where a kick might be given that would result in serious injury.

Feeding time is an opportune time to introduce a child to a horse. Encourage self-confidence and show the little one how to present sugar or an apple to the animal. The outstretched palm should be held so that the horse can take up the food with its lips. The little girl or boy will soon learn to hold steadily the favorite sweet, and the delight of the animal will be gratifying to the childish heart.

Rabbits are so mild and gentle themselves that the most timid child cannot feel fearful toward them. Here again the feeding of them is a delightful way to teach the boy or girl gentleness. There must be no rough handling and no teasing. Gentle stroking and a quiet manner at all times must be insisted upon in all actions toward bunnies.

One thing that children should realize is the fact that mother and children must not be separated when the tiny animals or birds need the care of the mother. The story can be driven home by an appeal to personal experience. "How would you feel if an enormous person came and took you away, in spite of your cries, from your mother?" will arouse the child to profitable thought and a subsequent hesitation in disturbing the happy family of pets.

Birds should be handled with the utmost delicacy; the fingers should never crush the little things, and the feet should be allowed to rest on something firm, giving a feeling of security. Grain, cornmeal, bread-crumbs held in the other hand will do much toward pacifying a fluttering dove or pigeon. Of course, there must never be any tantalizing in connection with feeding. The tempers of animals and birds are often destroyed by this method of having fun.

Chickens, even the most wary, can be coaxed by corn. They can be taught to eat from the outstretched hand, and any

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means of bringing children in a kindly relationship with animals is conducive to beneficial results on their characters.

A gentle child usually develops into a kind, gentle woman or man. The thought that other living beings have feelings is a thought well worth encouragement. If animals be treated kindly there is small doubt that people will receive similar gentleness. And, after all, what is better than a gentle woman or a gentle man?

Quit Whining

A Plea for the Cheerful Soul Who Lives to be Happy

THERE isn't anybody in the world more disagreeable than a whining person.

He whines if it is hot. He whines if it is cold. He whines at this, he whines at that, he whines at everything. Whine, whine, whine.

It is just a habit he has fallen into. There is nothing the matter with him. It is just a bad habit.

The whiner is generally an idle person or a lazy one. What he needs is to be set to work—at real hard work, mental or physical. Some work that will interest and engage his whole attention, and he will not have time to whine.

We know two women. One of them does her own housework and takes care of her horse besides. She is happy and singing all the day long. The keyboard of her life sounds no whining note. It is a pleasure to be with her, a good, wholesome tonic to watch her.

The other woman is so situated that she does not have to work. Nothing to do but to amuse herself. She has no zest in life, no interest in anything. She is a bunch of selfishness and whines at everything. Whining has become such a habit with her that her most casual remark is tinged with a whine. She is miserable herself and makes everybody else in her presence miserable. She is a weakling, a parasite, a drag, a heavy weight on somebody all the time.

Get the whine out of your voice, or it will stop the development and growth of your body. It will narrow and shrink your mind. It will drive away your friends; it will make you unpopular.

Quit your whining; brace up; go to work; be something; stand for something; fill your place in the universe. Instead of whining around, exciting only pity and contempt, face about and make something of yourself. Reach up to the stature of a strong, ennobling manhood, to the beauty and strength of a superb womanhood.

There is nothing the matter with you. Just quit your whining and go to work.—*Medical Talk.*

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Unchain The Truth

On the 6th day of September next, eleven years ago, the Evangelical Church was chartered under the laws of the United States, and the charter filed in the archives of the District of Columbia. At that time there was no following substantially except the organizers. We felt that the great Truth which Jesus Christ taught was being circumscribed and held down and in a manner utilized by persons for commercial purposes; and, believing that God's children all were equal before the Great Supreme, we cast our lot in accordance with the command received, to "Unchain the Truth."

Since that time we have circulated throughout the entire earth our literature, it going to the frozen north as far as Nome, Alaska, and to the southern extremity of Africa; and in both hemispheres, wherever a civilized flag has floated, the books and documents, and Truth, as taught by the Evangelical Church, have been sent.

The effects of this, perhaps more than a million of documents having gone out, have been marvelous in the enlightenment of seekers after metaphysical truths, and on the old-fashioned doctrine of God-healing, as taught in the Bible and practiced by Jesus Christ; and to-day hundreds of societies are meeting in all parts of the world, carrying on their work of teaching one another, reading the church books, practicing healing, and demonstrating the Truth; and these workers are numbered by tens of thousands.

This number of the magazine being the anniversary number, we feel like making new resolutions, advancing a step to the forefront, declaring our determination to march on in the lines that have been laid down for us, and resolving in our heart to go to the forefront until victory shall perch upon every banner of our grand

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church, which is now international and world-wide.

Already magazines are started in South Africa, in India, in England, and periodicals are being issued in various parts of the world, teaching this Truth.

What we have set to do has been to give to the people the Truth in its simplest form, denuded of every kind of mystery, showing forth the plain, simple truths as Our Savior did in His teachings; and our work has been successful in teaching people how to heal and how to demonstrate.

There is no question but that this great Truth will be, and is, the absolute all in all, because it covers every want, every necessity of the human race, and those who practice it must be, and will be, masters of all the affairs of so-called human life and will be successful in all of their undertakings. It is the only religion, if we might call it a religion, that can succeed, because it takes in all the children of men as one harmonious whole, bringing them all up to God the Father, and there realizing for them the fatherhood of God and the brotherhood of man.

God has blessed the undertakings of the church and the management and given them the means to carry forth the work, and He will do it, and do it now.

It is my desire and request that I may receive short letters from all parts of the world from our workers here and there for publication, for the encouragement and enlightenment of others. Let each one do this. Furthermore, let each one circulate the papers of the church and the books of the church, and everything connected with the church; let each one become an active propaganda in the scatterment of the Truth.

The day is coming rapidly when wickedness will cease, when Truth will be triumphant, when sin will be destroyed, when death will be annihilated, and when all the children of men will live harmoniously, covered with the panoply of Infinite Love, and will be guided by God Almighty Truth.

Let each of us do our part, and the blessings will come to us, for we will reap as we sow.

That the blessings be with all of you, that God Almighty prosper you and carry you forth in the beneficent undertakings for the coming years, is the benediction of your loving Bishop,

Oliver C. Sabin

To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer. —*Whittier.*

Truth is All Powerful; it is infallible, Almighty. I am affluent in health, in happiness, in success.

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Richard Arkwright, the Inventor of the Spinning Frame

ONE of the most prosperous and busy towns in the great manufacturing region in northern England is Bolton. A hundred and fifty years ago it was a much smaller town than now, but it had then the reputation of being one of England's most thriving industrial centers. At that time Bolton was a queer, straggling place, with many old, grimy houses, and many narrow lanes and alleys branching off from the streets. One of these alleys conducted the wayfarer to an ancient, cozy inn, the Old Millstone. If you had been walking in this alley about the year 1750 you would have seen a rude sign hanging over a cellar on one side, bearing these words, "Come to the underground Barber. He shaves for a penny!"

Descending into the cellar, you would have seen the barber to be a bright-eyed, active, keen-looking young man about twenty-one years of age, standing ready in his shirt sleeves to shave the next customer. Nor would he have to wait long, for the cheap rate at which he relieved people of their stubby beards brought an almost continual succession of artisans from the neighboring machine-shops to his dark little cellar.

When he had shaved a customer, the latter would hasten to a lead cistern against the wall to wash his face, for barbers in those days did not "fix up" their customers as comfortably after shaving as they do now.

This lively barber, besides being very expert at his trade, was, like many another barber before him and since, a great talker. Everybody who came under the swift sweep of his razor had to pay his contribution of chatter. The barber asked his customers about their various trades, and he was always especially eager to learn what anybody would tell him about machinery. He loved to hear all about the new machines which now and then were introduced into the shops

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and factories—how they were made, how they worked, how much labor they saved, and what kind of goods they made.

The name of our inquisitive and energetic barber was Richard Arkwright. His childhood and boyhood had not been very pleasant. His father was a very poor man, and had thirteen children. Of course, as there were then no free schools in England, he could not hope to give this large family a good education. The result was that Richard grew up without learning much of anything, and just as soon as he was strong enough to work he was set about it. Yet Richard was a youth of a very persevering, determined spirit. He had a manly independence about him and a cheerful courage, which enabled him to bear whatever hardships came upon him bravely, and to sturdily carry on his struggles with the world.

While he was shaving for a penny, he was always dreaming of something better and more profitable. He knew that he had a good deal of mechanical ingenuity, and he resolved to put it to use as soon as he could. He spent the little leisure time he had in studying machinery, and in trying to invent something. By the time he was thirty Richard made up his mind that he had had quite enough of the shaving business. He worked hard, yet he only made enough to keep body and soul together; he was laying up nothing for the future. So, throwing aside the razor, he took up the trade of a dealer in hair.

He wandered about the country, buying the hair of rustic young girls, making it into wigs, and selling them to the old people. Meanwhile he invented a new way of dyeing hair, which brought him in quite a brisk trade. He thrived so well in his new business that he laid up quite a little sum of money, and falling in love with a farmer's daughter, he married her.

One day he was in a manufacturing town, and heard some weavers talking about the threads used in the weaving of cloth. The cloth they made consisted of linen thread woven with cotton. But it was hard, they said, to get enough cotton thread to form what they called the "weft" of the cloth. A machine for spinning cotton thread had already been invented by a poor weaver named James Hargreaves, to whom his invention had been nothing but a misfortune, since he had been persecuted and driven from place to place, because the spinners thought that his "spinning-jenny" would deprive them of work. But the spinning-jenny did not produce enough thread for the demand, nor was its thread fine and close enough for the "weft."

Richard Arkwright listened intently to all that the weavers were saying. He plied them with questions. He found one of Hargreaves' spinning-jennies, and examined closely its every part. From that time he had but one idea—to invent a machine which would spin thread faster and finer than the spinning-jenny. And now, like many inventors who absorb themselves in their one idea, Richard began to neglect his regular business. His young wife saw with anger that he was daily growing poorer and poorer, that, instead of saving money, he did not now earn enough to give them the common comforts of life. Instead of going up and down the country for his stock of maidens' tresses, he staid at home, making models of machines, and brooding over them by the hour together. One day he would feel sure that the model he had just made would answer the purpose and bring fame and fortune at last; the next, he would discover some

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fatal defect, would throw the model aside, and begin on a new one.

They finally grew so poor that it was with difficulty they could procure enough to eat from day to day. Richard's wife, who was a young woman of rather violent temper, was always upbraiding him for what she thought his idleness, and crying out to him that his attempts to invent a spinning-machine were all nonsense. At last her patience gave way entirely, and one day she seized the last model which he had carefully and laboriously made, and in a fit of rage threw it violently on the floor.

Richard could not stand this. He was infuriated to see his pretty model lying on the floor in twenty pieces, and told his wife to leave him forever. She obeyed him, going away from their humble home never to return.

After several years of great poverty and suffering, during which he met and overcame many obstacles, Richard at last completed the machine which has made his name immortal in the annals of invention. It was while he was struggling with his troubles that one day he arrived at Preston, which he had made his home. An election for member of Parliament was going on, and his vote was greatly needed. But he looked so shabby and ragged that his party were ashamed to take him to the polls. So they took him to a tailor's, fitted him out with a new suit of clothes, and so brought him up to the voting place.

But the old days of want vanished forever after Arkwright had at last introduced his spinning frame. This machine produced a cotton thread fit not only for the "weft," but also for the "warp" of the cloth, so that the cloth could now be woven wholly of cotton.

In a few years in the beautiful vale of the river Derwent, in the center of England, revealed to the eye several large mills busily at work with Arkwright's machines, and not far from them rose a stately country house, with parks and lawns, known as Willersley Castle. Both the mills and the castle belonged to Richard Arkwright, become rich and prosperous, and growing richer every day.

He who had once been a humble barber in a dingy cellar, shaving workmen for a penny apiece, was now one of the chief men of his neighborhood, and one of the most famous in all England. He was made High Sheriff of his county, which in England is a high honor; and once, when King George the Third paid a visit to his locality, Arkwright, as Sheriff, presented the monarch with an address of welcome. For this slight deed, and not because he was the inventor of one of the most useful machines ever made, the King made Arkwright a Knight, so that he rose from his knees with the title of Sir Richard Arkwright. Thus titled, rich and renowned, the inventor lived to a good old age, happy in the respect of all men.

All truth is safe and nothing else is safe; and he who keeps back the truth or withholds it from men, from motives of expediency, is either a coward or a criminal, or both.—*Max Muller.*

If you wish success in life make Perseverance your bosom friend, Experience your wise counselor, Caution your elder brother, and Hope your guardian genius.—*Addison.*

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A Contemptible Habit

THE habit of finding fault only requires slight cultivation to become of rank growth in one's nature. "Several years ago," says the Philadelphia Ledger, "there traveled around in the newspapers a little item about a quaint epitaph which was said to have been found in a remote churchyard, but perhaps originated in the mind of some industrious and imaginative writer. The legend on the tomb of the father of the family, inscribed by the direction of his widow, was 'He made home pleasant.' It requires a fortunate assemblage of good qualities to make a pleasant home, but, however strong and good and true the members of a household may be, a pleasant home will not be the result when a member of the family is a chronic fault-finder. The constant nagging, querulousness, complaining, dissatisfaction and the inveterate habit of seeing and speaking about the disagreeable side of things are traits which will embitter the finest natures, transform a home which has every reason to be happy into a disagreeable abode and in the end ruin the spirit and character of the young people who are subject to unreasonable and contemptible caviling and complaint. The late J. G. Holland, speaking on the subject, said:

"Many mean things are done in the family for which moods are put forward as the excuse, when the moods themselves are the most inexcusable things of all. A man or woman in tolerable health has no moral right to indulge in an unpleasant mood."

The evil effects of faul-finding are clearly seen and felt in the family, but ceaseless complaining is a cause of unhappiness and of strife in any relation of life. By fault-finding just criticism is not meant. The parent who fails to correct and guide his children fails in an imperative duty, but fault-finding is the habit of unreasonable complaining. Theophrastus, a disciple of Plato, described ages ago the salient trait of the fault-finder as accurately as any one.

"A causeless complaint is an expostulation framed upon no ground. These are the manners of a querluous, wayward man: * * * He is displeased with Jupiter, not only because he do not rain, but if he send it late; and finding a purse on the way, he complaineth that he never found any greater treasure. * * * If his friends do contribute to supply his wants, and if some one say to him: 'Now be cheerful, now be cheery'—'I have great cause,' he will say, 'when I must repay this money back again and he beholding for it besides.'"

Another ancient writer remarked that the yielding to the propensity to find fault causes the mind to become ulcerated, peevish, querulous, thin and weak, and sensitive to a wound from slightest causes, which the healthy and strong mind would not notice or would not heed. It is a peculiarity of these jaundiced minds that they cannot by any possibility see the good and the pleasing and the valuable in any person or in any performance, but, having acquired the mousing habit, dwell upon the slightest flaw, or take pains to hunt for flaws where none actually exists.

It was said of a certain class in Eng-

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land at one time that their "only real cause of complaint was that they could no longer find a grievance," and so it is with the confirmed and detestable fault-finders whose habits poison their ow characters and natures and render m erable all with whom they are brou in contact.

Carlyle's Gospel of Work

BY WORKING earnestly at anything, you will by degrees learn to work at almost all things.

All work is noble; work is alone noble. For the son of man there is no noble crown, well worn, or even ill worn, but a crown of thorns! These things in spoken words, or, still better, in felt instincts alive in every heart, were once well known.

The spoken Word, the written Poem, is said to be an epitome of man! How much more the done Work! Whatsoever of mortality and intelligence, what of patience, perseverance, faithfulness, of method, insight, integrity, energy; in a word, whatsoever of Strength the man had in him will lie written in the Work he does.

Is there a man who pretends to live luxuriously housed up; screened from all work, from want, danger, hardships, the victory over which is what we make work—he himself sit serene, amid down bolsters and appliances, and have all his work and battling done by other men? And such a man to call himself a noble man?

In all modern, as in ancient and in all societies, the Aristocracy, they that assume the functions of an Aristocracy, doing them or not, have taken the post of honor; which is the post of danger, of death, if the difficulty be not overcome. Why was life given us, if not that w should manfully give it?

There is a perennial nobleness, a even sacredness, in Work. Were h never so benighted, forgetful of his hig calling, there is always hope in a ma that actually and earnestly works; in idl ness alone is there perpetual despair.

Blessed is he who has found his work let him ask no other blessedness. H has work, a life purpose; he has fou it, and will follow it.

Labor is Life; from the inmost hear of the Worker rises his God-given forc the surest celestial Life-essence breathe into him by Almighty God; from h inmost heart awakens him to all nobl ness—to all knowledge, "self-knowledg and much else, so soon as work fitly be gins.

Work is of a religious nature—work i of a brave nature, which it is the ai of all religion to be. All work of ma is as the swimmer's: a waste ocea threatens to devour him; if he front i not bravely, it will keep its word. B incessant wise defiance of it, lusty re buke and buffet of it, behold how it loy ally supports him, bears him as its con queror along.

Older than all preached gospels wa this unpreached, inarticulate but inera icable, forever enduring gospel: Work and therein have well-being.—From *Pas and Present.*

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Jesus and the Children

There was one thing about Jesus no one could fail to notice—His popularity with children. A certain fulness of humanity always seems to attract children. In Jesus this constituted an irresistible attraction. They ran after Him—they clung to Him—they shouted for Him. His must have been a joyous presence. I think this power of attracting and interesting little ones is one of the hallmarks of good men. The children's unspoiled natures seem to cling to unspoiled souls—as like cleaves to like. "They brought young children to Christ." Ah! there was no need of that, for they came to Him of their own accord—nor did He ever repulse them. How shall we bring the children to Christ—how shall we win them to love and follow Him? The best way of bringing our children to Christ is by being Christ-like ourselves. Let them see in us nothing but His kindness, wisdom, strength, tenderness and sympathy, and they will learn to love their religion, and grow close to Jesus, as in the days when "He took them up in His arms, laid His hands upon them and blessed them."—*Rev. H. R. Haweis.*

Perseverance and Persistence Mean Success

WHATEVER we earnestly aspire to will be ultimately attained. Earnest souls persistenly aspire to *know* God's plan, that they may know exactly what to do for the good of the Whole.

Perseverance and Persistence in a faithful and cheerful mood in any one line brings certain realization.

Years ago a German boy read of the siege of Troy, and made up his mind to find the ruins of that ancient city. Troy had perished three thousand years ago—if, indeed, it ever existed at all. But said the little German, "I will find it."

Though a poor lad, slaving at work until bedtime, he procured books and taught himself six or seven languages. He pushed on and prospered, until as a merchant he had made a fortune. Every step of this study and money-making was taken with the aim of fulfilling the vow of his boyhood.

In due time he started eastward with a company of laborers, and for long, long years pursued his search. At last he found Troy. His discovery was a sensation through all Europe.

A few years ago the stores of gold, silver and bronze, dug out of the palace of the Trojan king, were exhibited at South Kensington. For three thousand years the buried ruins of that city had lain covered with sand, and by many it was regarded as the fabled creation of poetry, but Dr. Schliemann, at his own expense, and by his own amazing enterprise, gave the discovery to the world.

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Think of it. A poor lad, learning languages, making money, spending seven years or more in far-away deserts, sustained through a lifetime by one fixed resolution. He vowed in boyhood that he would find Troy, and he did find it. This German lad said, "Put down my name," and when life was far spent he succeeded in hacking his way into the temple of fame.

Now, if we can find truth and G... if we can find "Glory, honor, immor... ity, and eternal life, is it not worth wh... for the sake of these imperishable p... sessions, to summon up our utterm... resolution, and to pursue our aim w... diligence through the swift years of o... mortal pilgrimage? "They do it for... corruptible crown, but we for an in... cuptible." Do it with thy might.

A Letter From Washington

Bryn Mawr, King Co., Wash.,
July 21, 1910.

Bishop O. C. Sabin.

Dear Friend: I am pleased to inform you that the Supreme Court of the State of Washington has sustained the Superior Court in granting Prof. M. F. Knox State license to practice Mental Healing, in which he has been engaged for nearly twenty years.

Prof. M. F. Knox is the founder and president of the Mental Science College at Bryn Mawr, Seattle, Wash. The State Medical Board refused to issue license to him and students of the Mental Science College holding diplomas, when the law positively states that all those holding diplomas from any legally incorporated college, or those who had practiced two years any system of healing prior to t... law, were entitled to a license. Th... then appealed to the Superior Court an... were sustained; then the State Medic... Board issued licenses to all those wh... had applied, presenting their diploma... but refused Prof. M. F. Knox, on th... ground that he had not issued himsel... a diploma. He then asked for adjud... cation by the Supreme Court of the State... and the decision was rendered in his fa... vor July 12, 1910, on the grounds tha... he had practiced healing two years in th... State of Washington. He, having found... ed the college, no one had the authorit... to issue his diploma to him but himsel...

Health, happiness and success,

NETTIE E. KNOWLES, M. S. D.,
Bryn Mawr, King County, Wash.

Look *within* for power, happiness and contentment. "The kingdom of Heaven is *within* you." "As a man thinketh *in his heart, so is he.*"

Failure in life is impossible to hi... who can say, "I can do all things throug... Christ, which strengtheneth me."—*United Presbyterian.*

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Mental Atmosphere

GUARD the atmosphere that envelopes you. Each of us is surrounded by a zone of influences we unconsciously cultivate. If we are negative and receptive we welcome every current regardless of what effect it may produce. If we are positive and aggressive, we control the currents and suffer such only to enter our lives as exhilarate and harmonize our powers. Each breeze that greets us daily as we inhale the morning air carries a special message in its breath. It arouses, invigorates and empowers us, or it depletes, enverates and discourages. Each sound thrummed upon the great Harp of Life—the jangling voices of the street, the whirr of busy looms, the rattle of the wheels of traffic, the screeching of whistles, the snorting of horses, the barking of dogs, the laughter of children, the groans of the unfortunate—each sound and sentiment of the earth—emits a vibration that polarizes the forces which constitute and quicken the essence of our beings. Shun those influences that deplete, welcome those that conserve. Avoid the Growler and the Grumbler, as you would the scorpion and the snake. Avoid the pessimist and the prophet of despair as you would pestilence and the plague. Cultivate whomsoever laughs and smiles, grasps the hand with energy and scatters sunshine athwart your path. Cultivate whatsoever inspires confidence and courage and spreads confusion in the ranks of doubters. Cultivate whatsoever helps you to believe in yourself, and flee what belittles and demeans you as you would the fangs of a viper. Make him your friend who lifts your eyes to the stars and conjures the moral forces of Nature to your aid. Carry good cheer in your heart, gentleness on your lips, encouragement in your voice, and firmness in your tread, and you will disperse cowards as the sun dispels the fog. If you wish to be strong, cultivate the company of moral giants. If you wish for success, walk in the company of those who have succeeded. Their very presence surcharges your being with new life as does a crisp December day, vibrating with electric energy.—*Rev. Henry Frank, in Metaphysical Magazine.*

That brilliant physician who declares that people who wear beards are more apt than others to become ill, because the beard obstructs the free flow of air in breathing, should venture another opinion—that ideas get into a bald head more freely than into one covered with a profusion of hair.

Hold persistently and calmly to your ideals and in time they will be realized and fulfilled, and then new and higher ideas will come to you. In this way, from one ideal to a higher one, we progress. To be discouraged or give up an ideal means more than to stand still—it means retrogression.

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Tranquility

Who does not love a tranquil heart, a sweet-tempered, balanced life? It does not matter whether it rains or shines, or what misfortunes come to those possessing these blessings, for they are always sweet, serene, and calm.

That exquisite poise of character which we call serenity is the last lesson of culture; it is the flowering of life, the fruitage of the soul.

It is as precious as wisdom, more to be desired than gold—yea, than even fine gold. How contemptible mere money-wealth looks in comparison with a serene life—a life which dwells in the ocean of truth, beneath the waves, beyond the reach of tempests, in the eternal calm!

How many people we know who sour their lives, who ruin all that is sweet and beautiful by explosive tempers, who destroy their poise of character by bad blood! In fact, it is a question whether the great majority of people do not ruin their lives and mar their happiness by lack of self-control. How few people we meet in life who are well balanced, who have that exquisite poise which is characteristic of the finished character!—*Success.*

A Jewish Tale

When Abraham sat at his tent-door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travail, coming toward him, who was 100 years of age; he received him kindly, washed his feet, provided supper, caused him to sit down; but, observing that the old man ate and prayed not, nor begged for a blessing of his meat, he asked him why he did not worship the God of Heaven. The old man told him that he worshipped the fire only, and acknowledged no other God. At which answer Abraham grew so zealously angry that he thrust the old man out of his tent, and exposed him to all the evils of the night and an unguarded condition. When the old man was gone, God called to Abraham, and asked him where the stranger was. He replied: "I thrust him away because he did not worship Thee." God answered him: "I have suffered him these hundred years, although he dishonored me; and couldst thou not endure him one night, when he gave thee no trouble?" Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction.

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A Treatment

We thank Thee, dear Father, for this realization of the Truth that has come unto the world, that our minds and hearts are open to receive it; and we see, dear Father, that there is no belief of evil in our hearts, and no belief whatever of sickness, or of poverty, or of death, but we utterly deny all of these evil conditions, because they are false and have no semblance of the Truth, and no reality, but are the vain imaginings of our mortal minds, and can be put from us with the greatest ease; and we do put them from us, and we do realize that Thy Truth is over all and fills all; and that in these circumstances there can be no evil, no poverty and no sickness, or anything that will tend to harm or destroy our bodily structure. We realize that we are spiritual beings, living, moving and having our beings in God; that we are created in the image and likeness of God, and that all our functions are perfect; that the spirit does animate our entire being; and we put forth a perfect being, a perfect form; that we are the image and likeness of Thee, dear Father. Therefore, we have freedom, love, happiness, joy, peace, prosperity, plenty; and we can lack for nothing, because when we know Thy Truth, we know that the Universe is filled with plenty, and with abundance, because it is filled with Thee, and Thy love. Everything we have is of Thee; whatever abundance we have is from Thee, and all things are from Thee and of Thee. We thank Thee that these things are so, in the name of Jesus Christ, our Savior.

Spiritual Science and Work

SPIRITUAL Science is helpful to all—the business and professional man, the farmer, the mechanic, and all who labor and work. The spiritual man or woman of the present day is not a morbid and mournful person, a dreamer or idler, but is a *doer* and *achiever*. The old theological idea was for a man to be constantly sad, sorrowful and mournful over his own and others' sins, and, as it were, go through the world as a sentimental and morbid pessimist. In this new and blessed age of progress and civilization we have cheerful optimists who love God fervently without much ado about it and who produce good results for the good of the Whole. A man can do more and better work with a simple prayer of joy, love and praise to the God of Love than by long, sad petitions for mercy to a monster God of anger and wrath. How a man lowers, debases and weakens him-

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self when he goes before the great God with a multiplicity of words condemning himself, his fellow-man and the world.

How can a God-fearing man work?

A coward is weak and has no hope, courage or vigor.

In the long, weary, dark past men progressed little simply because they were God-fearing men.

Spiritual Science has done more for humanity during the past thirty years than all the old doctrines and dogmas in all the past.

Spiritual Science, or Psychic Science—the science of the soul and its true and eternal relation with the Eternal God—is now producing a world of real workers, because it has fully and clearly demonstrated that material progress is essential to spiritual progress, and has cleansed and stripped the minds of men of ignorance and superstition, stripped the mind of its dreams of hobgoblins, the devil and a human-God.

Spiritual Science produces grand, noble and fearless workers, because it takes man into the realms of aspiration and inspiration—makes him a co-worker with God and the angels.

Refuse to express a passion and it dies. Count ten before venting your anger, and its occasion seems ridiculous. Whistling to keep up courage is no mere figure of speech. On the other hand, sit all day in a moping posture, sigh, and reply to everything with a dismal voice, and your melancholy lingers. There is no more valuable precept in moral education than this, as all who have experience know: If we wish to conquer undesirable emotional tendencies in ourselves, we must assiduously, and in the first instance cool-bloodedly, go through the outward movements of those contrary dispositions which we prefer to cultivate. Smooth the brow, brighten the eyes, contract the dorsal rather than the ventral aspect of the frame, and speak in a major key, pass the genial compliment, and your heart must be rigid indeed if it does not gradually thaw.—*Prof. James.*

God has filled an immense storehouse called the Universe with all the good things. He wants us to possess them. He has made us His heirs. Just so surely as we will believe this and assert it and think it, no matter what darkness and poverty we are in, conditions will change, and we will come into our own little by little.—*Ella Wheeler Wilcox.*

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.—*Ruskin.*

"He prayeth well who loveth well
Both man and bird and beast.
He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

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What Is Truth?

THE Roman Judge, Pontius Pilate, awed into earnestness by the Divine presence of the prisoner who stood in silence at the bar of his court, and greatly perplexed between his sense of duty and consideration of policy that led him to yield to the clamor of the people and the demand of the Jewish priesthood, asked Jesus "What is Truth?"

But he did not wait for an answer from Him, who alone could answer the momentous question that had vexed the minds of the sages and philosophers of all the centuries since the grey dawn of human history.

Yet Christ had already fully answered the question when He declared Himself "The Way, the Truth, and the Life."

From His teaching we can answer, if asked, what is Truth? That it is the principle of harmony in the moral universe derived from God, who is Eternal Harmony.

It is differentiated from error in this, that all error is imbued with discord, and hence the old saying, that "A lie never holds together." There is always somewhere in it a jarring note.

The common application of the term Truth, and its derivatives, support this view.

Thus men speak of a true circle, meaning a curved figure so harmonious in all its parts that every point in its circumference is equally distant from its center.

We speak of a true aim, meaning that the lines of vision are so perfectly harmonious that they focus the sight directly upon the object aimed at.

So the geometrician speaks of a true perpendicular, meaning a line that is upright or harmonious throughout, and forming with the line at its base a right angle; that is, an angle of ninety degrees, or one-fourth of a circle.

We speak of a true man, meaning one who is upright and in harmony with sound principle, and never false to his duty.

It is as the eternal embodiment of all harmony that the Psalmist terms the Almighty, the "Lord God of Truth."—Psalm xxxi, 5.

This divine harmony comes from within. It is not a voice flung upon a sounding board that returns in a wave of melody to the listening ear. It is heard and felt by the soul alone. It is the eternal pulse of truth set to music, which ever beats in unison with the heart of humanity.

Love for God and Love for man is the supreme law of its being.

The soul of man is most deeply conscious of being pervaded by this heaven-born harmony, which brings to it "the peace of God which passeth all understanding" (Phillippians iv, 7) when it feels most sensibly that one blood rolls in ceaseless circulation through the hearts of all men, like many mighty seas that have but a single tide.

The spiritual man does not live in the Past nor in the Future, but in the Blessed Eternal Present—in the eternal *New* and the *Now*. The powers of consciousness are increased in exact ratio as we live in the fulness of the present Now.

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International Medicine

FROM THE "BOSTON INVESTIGATOR"

SCOTLAND.

Gentlemen, ninety-nine cases out of every hundred medical facts are medical lies; and medical doctrines are, for the most part, staring nonsense.—*Professor Gregory, Edinburg.*

ENGLAND.

I fearlessly assert that in most cases the sufferer would be safer without a physician than with one, and I have seen enough to warrant the language I use.—*Dr. Ramage, Fellow of the Royal College, London.*

IRELAND.

Assuredly the uncertain and most unsatisfactory art that we call medical science is no science at all, but a jumble of inconsistent opinions and theories, not only useless, but dangerous.—*Dublin Medical Journal.*

AMERICA.

The older physicians grow, the more skeptical they become of the virtue of medicine, and the more they are disposed to trust the powers of Nature.—*Prof. Stearns, New York College of Physicians.*

Medicine is played out. Every new discovery of bacteria shows us all the more convincingly that we have been wrong and that the million tons of stuff that we have taken was all useless. The doctor of the future will give no medicine, but will instruct his patient in the care of the human body, in diet and in the cause and prevention of disease. Surgery, diet, antiseptics, these three are the vital things of the future in the preservation of the health of humanity.—*Edison.*

FRANCE.

You tell me doctors cure people. I grant you people are cured; but how are they cured? Gentlemen, Nature does a great deal, imagination a good deal; doctors devilish little—when they don't do any harm.—*Prof. Magendie.*

Neither curses nor prayers can alter the one blessed eternal law which says: "Whatsoever a man sows that shall he also reap." James Allen says: "Hatred, anger, jealousy, envy, lust, covetousness, all these are fires which burn, and whoever even so much as touches them must suffer the torments of burning."

Pray modestly as to the things of this life; earnestly for what may be helps to your salvation; intensly for what may be helps to your salvation; intensely for salvation itself, that you may ever behold God, love God. Practice in life whatever you pray and God will give it you more abundantly.—*E. B. Pusey.*

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The Personal and Impersonable Ego

The Personal Ego, so to speak, believes he lives separate and apart from God, and manifests his existence on this plane according to his beliefs and opinions. He declares that *experience* is the only way to knowledge. The road to right or wrong, success or failure, is determined by the outcome of his theories, and much of his time is consumed in proving that there are ways that seem right unto men, but the end thereof is destruction. Oft times failures serve to make him discouraged and morose, prone to blame a Power outside of himself that would deal unjustly with mankind. He is a creature of limitation. On every side he sees the boundary line of what he calls human possibilities. Man has but one life to live, and that is short at best, so he that has attained his highest possibilities here has reached the climax of existence. His soul within hungers and thirsts for the righteousness for which it was created, and he casts about to satisfy that yearning which will not down. He searches in all the world for the balm that cometh not. Does it lie in great possessions and power; in luxury and ease? Is it fame—or was the fool right who exclaimed, "Eat, drink and be merry, for to-morrow ye die?" Alas! Experience teaches that the soul is not satisfied with the lusts of the flesh. Fame and worldly honors prove but apples of Sodom, and time and care hold a mortgage on every estate. He has proven at last, through race beliefs and opinions, that he misses the mark and falls short of the Truth. His ways have been in darkness, because he walked the paths of ignorance, and in despair he exclaims, "Life is but a shriek between two silences!"

The Impersonal Ego, on the other hand, recognizes the one and *only* source of life, intelligence and power, and that *man* is the *direct* manifestation of that source. God works *in* and *through* him to bring forth his *greatest* honor and glory. He recognizes no will save the one in which he "lives and moves and has his being." "I and my Father are one." "The words that I speak unto you I speak not of myself, but the Father that dwelleth in me; He doeth the works," said the greatest Teacher of Truth the world has ever known. The Impersonal Ego relies not on experience, but is led by the knowledge of the Spirit. He prays "Thy will be done" in all things. He manifests understanding and wisdom, for he lives with an "eye single to the glory of God." He recognizes the one life perfect; therefore he is health and strength. Does he need temporal things? The Creator of the universe manifests, *in* and *through* him to bring forth "every good and perfect thing." Serving God as *all* and *in all,* he knows not fear. His soul dwells continually in that "peace which passeth understanding." His heart is filled with love and charity that reaches out to all mankind, and when he beholds his fellow-men struggling in darkness, suffering the trials of sin, he condemns not, for he knows the truth in every soul is greater than these, and *will* prevail. For the Kingdom of God and His righteousness shall encompass the earth to the uttermost.

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Environment

IDA LYON

THERE is a convenient kind of argument which makes "Environment" responsible for our imperfections, inefficiency and meanness. "I am what my environment has made me," may be true enough, but is it necessarily true?

We are, in fact, what our habits make us, and those habits are directly traceable to the environment which sustains the stimulation to which our nerves respond; but if we stop there, and conclude that we are mere puppets in the hands of the forces about us, we are making a serious mistake. We have not gone far enough. This matter of environment is, in every truth, a big factor in our calculations, but it is not the whole sum.

The lower forms of animal life may justly plead "environment" as an explanation of their life habits, for they are, of necessity, the slaves of environment; but evolution has endowed man with an organism capable of resisting, in a great measure, the call of environment, and forming such habits as seem to him desirable.

It requires strong desire for different habits of living to overbalance the commanding stimulus of environment, which continues to exert its influence over the spinal nervous system, as it did through countless ages before brain centers were added to take command over the original spinal systems. It is so much easier to let environment control this powerful system of nerves than it is to hold the brain centers to the task of controlling it, that most of us are pulled about in response to our environment, without stopping to think why it is, and that, in allowing ourselves to yield to surrounding influences, we are holding ourselves down to a lower level of intelligence than nature has meant us to do. She has provided us with an apparatus for checking and directing the activity of that great system of nerves upon which our every movement depends—the spinal system; but much time must elapse before man can grow accustomed to that new and wonderfully complicated machine, the human brain, so that he can make the best use of it. The average man does not realize the immensity of the power it gives him, and he lets its wheels go round, grinding out the same old grist of hardship, discontent and difficulties, while environment rules his actions and his thoughts.

"Everybody else does," and "Nobody else does," account for so much that we do and think that our individuality has little opportunity of finding expression. That old monkey habit of imitation is a drawback to us.

"Nobody else thinks it necessary to keep his word, and so I don't." "Everybody else is weak and contemptible, and why should I not be?" "Everybody else goes in for expensive living which they can't afford, and I must do as others do." "Everybody else is more or less afflicted with disease and trouble, and I must have my share." "Everybody else

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is going to the hospital, and I expect it will be my turn next," etc., etc.

Environment says, "Come on, and meet those hilarious companions." The brain protests feebly, "Don't you go, Tommy; don't go." but environment says, "Aw, what's the use? Everybody else is going, and you'd be a fool to stay away." And so Tommy goes, and wakes up next morning wondering if he isn't a bigger fool for spending his time and money carousing with people who had no respect for him or themselves, than he would have been if he had stayed at home.

Well, what are we going to do about it? Environment certainly has a strong pull on us. How are we going to resist undesirable influences? There is but one way; fix the attention upon something else.

The people who put up the most attractive glitter have the biggest following, for the reason that they attract the most attention. One such person will often set the pace for a whole community; and even the most sensible people will give their brains a vacation, and allow themselves to be drawn into follies, through that old trick of the nervous system of responding to the strongest stimulus which it receives by causing corresponding muscular activity.

Strong stimulus coming from environment must be overcome by stronger brain stimulus; and this is effected by turning the attention from the external forces which influence us, and getting intensely interested in something else.

One person in a company yawns, and everyone who observes him is impelled to yawn also; but not everyone yields to the impulse. Those who refuse to be drawn into doing what "everybody else does" are the ones who use their brains, as nature intended them to do, to govern the spinal system.

We grow skillful in using the brain by using it, just as we learn to fence by fencing; and it is man's privilege to choose whether he shall control environment or be controlled by it.

Keep Sweet

Smile in your mirror and it smiles back at you; look pleasantly at the world and it reflects your good-nature looks; cultivate a warm feeling toward all men and they radiate and give back the warmth. Deal justly. Trade on broad principles. Be not too jealous of your *rights*. The world—mankind—soon discovers where it is well treated and trades there.

Be loyal to your clerks and they will return it in loyalty. Trade on broad lines, buy of broad people, treat the public generously and success is sure to come—a success that is worth the winning and keeping and cherishing. Be exacting, carping, looking out carefully for your little rights, and sure as the sun shines, the world will have its eye on you, watching you in a way that you do not care to be watched.

Keep sweet and move on.—*Batten's Wedge.*

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Who Are the Inspired?

IT IS written *"They shall be taught of God."* Who are THEY? Whoever truly aspires to know the truth of being. Aspiration always precedes inspiration. To be taught of God is to open wide the windows of the soul, so to speak, and let in the light; to allow the influx of Divine promptings to have full sway, by a determined rejection of all that is contrary to Godliness. That which we consider inspiration is an influence pure and holy, which prompts one to a realization and expression of higher and loftier truths than can ever be realized by groveling on the material plane alone. It is the conscious inbreathing of the spirit of wholeness. In reality all space is filled and permeated with the spirit of wholeness or holiness, and we cannot inhale one single breath that is not holy; but human error and perversity blind us to the fact; therefore, we are not conscious of that ever-present spirit that illuminates the soul unless we forsake the error and perversity that close the door against it. The false idea that the day for divine inspiration is of the past is giving place to a more rational conception of the Divine order of things. God is changeless principle; therefore, the law of God is also changeless, and we are learning that the Divine law is never inoperative; it is always the same, yesterday, to-day and forever, and whosoever will open the soul to let in the spirit of wisdom and light will be inspired by the same.

Every essential quality of Divine perfection is inherent in Man, and only waits for human ignorance and perversity to give way to the leading of the spirit of Truth that it may be manifest. We once supposed that the inspired writers of Scripture were inspired at all times and under all circumstances, and that no one dared to claim inspiration in this age; but we are beginning to learn that God is no respector of persons, and that all men are created equal, but all are not equally aspiring, nor are all equally willing to abandon the false ways that cannot blend with Divine wisdom and love. High and lofty aspirations attract high and lofty influences.

We make a magnet of ourselves that attracts forces that correspond to our state of consciousness, and by allowing the grosser ambitions to gain the ascendency we vitiate our aspirations and disappoint our expectations, as is generally the case where selfish ambition rules.

The tendency of the age is more and more toward spirituality *on a rational basis,* and as the age is eminently practical, the subject of inspiration has been shorn of its solemn, awesome superstition that has heretofore given it a most repellant aspect that is little better than the mysterious and uncanny phase some have mistakenly called inspiration.

We notice that those prophets of Scripture who impress us as being most at one with Divine principle are very severe in their denunciation of the great number of false prophets and lying priests, that had arisen in their day, as well as foretelling that false prophets and priests would continue to arise in the ages yet to come; and are not witnesses of innumerable false phophets and priests

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even in our day? Have we not been deceived into believing that our afflictions are sent by God? Have we not been taught that our burdens are of the Lord, and that we should bear them with patience and submission?

We found it impossible to even imagine why it should please God to afflict us, and why the Lord should delight in placing burdens upon us; but supposed in our ignorance it was because God made us so wicked; and if we asked *why* God made us so wicked we were told that we had no right to ask why, nor to question the justice of God. Have such answers satisfied the minds that want to know God? Not at all; they have only increased the desire for knowledge, and caused the sincere student of truth to search the harder and with greater diligence for evidence that savored of better counsel; and we were pleased to find it in the very prophecies that are so revered as well as misunderstood by the teachers of false theologies. In the 23d chapter of Jeremiah the Lord is supposed to speak through the mouth of the prophets, saying: *"I have heard what the phophets said; that prophesy lies in My name * * * * * Yea, they are prophets of the deceit of their own hearts, which think to cause My people to forget My name * * * * And as for the prophet, and the priest, and the people that shall say,* THE BURDEN OF THE LORD, *I will even punish that man and his house."*

How few there are to-day that ever imagine their afflictions and burdens to be the result of such false conceptions regarding God and the Lord.

The prophet goes on to say: *"The burden of the Lord shall ye mention no more; for every man's word shall be his burden: for ye have perverted the words of the living God * * * And because ye say this word,* THE BURDEN OF THE LORD, *and I have sent unto you saying, ye shall* NOT *say the burden of the Lord; therefore, behold, even I will utterly forget you, and I will forsake you and the city that I gave you and your Fathers, and cast you out of My presence. And I will bring an everlasting reproach upon you, and a perpetual shame which shall not be forgotten."*

The above quotation is only one of the many fearless rebukes recorded in the prophecies, and supposed to be inspired by the Spirit of Wisdom. Falsehood and priestcraft have been for ages the stumbling blocks for humanity to overcome, and in this particular those prophecies have been literally verified. So also has the promise that the Spirit of Truth should come and teach us *all* Truth.

All we see, and every experience with race beliefs and misleading dogmas go to prove that the prophet Jeremiah was inspired, or prompted by the Spirit of the Christ within. He was inspired to forsee just how the carnal nature in man would prevent the law of righteousness, thus turning it against harmony of action, which is now so clearly manifest in the confusion of the world.

We see the nations of the world in a state of confusion and tumult. We see the politics of the world in a state of corruption, confusion and distrust. Selfish ambition stands head and shoulders above justice and equity. We see the business interests of the world following in the same line of action.

We see the religion of Christendom in dire distress because of the severe chemicalization that tears and rends sectarian principles into shreds; and what will the harvest be? Let us trust that the present tumult will be the means of convincing

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the multitude that present methods will never bring peace and that to repent, turn about and invoke the Spirit of wisdom to guide the ship will eventually prove that the spirit of Truth has truly come to teach us *all Truth;* and that ere long the whole world will understand that true religion is not sectarian; and that no sect ever sprang into existence through Divine inspiration, but always through some mistaken opinions or ambitions of men.

The Church of which the Christ taught was ideal, and in no sense sectarian. It embraced all humanity and was built upon the evidence of inspiration. The instance recorded of Divine revelation among the disciples of Jesus was when Peter caught a glimpse of the truth regarding the identity of the Master. When Jesus asked the question: *"Whom say ye that I am?"* Peter breaks forth in his impetuous fashion, saying: *"Thou art the Christ, the Son of the Living God."* Then came the answer from Jesus: *"Thou are Peter, and upon this rock will I build My church, and the gates of hell shall not prevail against it."* Revelation is the rock upon which the ideal church is built.

Jesus said, furthermore: *"Flesh and blood did not reveal this unto thee, but My Father, which is in Heaven."*

That which comes to us from an interior perception of Truth without the aid of human intelligence is revelation, inspiration, or illumination, and upon that rock is the ideal church, the church of the Christ built. It does not consist of a magnificent edifice of brick or stone, nor of a list of pew holders at so much per, but is composed of the souls of men and women whose aspirations attract Divine inspiration to realize that we are sons of God and brothers of Christ. When the Fatherhood of God and the brotherhood of man becomes more universally acknowledged and acted upon, all sectarian ideas will die out by their own mistaken parentage.

Looking for the Good

It was one of the beautiful rules of Frances E. Willard's life to speak only of the goodness of her friends, and pass over their failings. The Trumpeter says:

"If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which if repeated would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day and write upon it for sweet memory's sake only those things which are lovely and loveable."

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Belief and Attainment

"WHATSOEVER things ye desire, believe that ye have them and ye shall receive them."

Whatsoever you desire, picture it; then persistently, day after day, think it, live it, speak it, until you become the living center of that desire as it will appear clothed in material.

It is an important scriptural text that has been placed at the head of this lecture this evening.

"Whatsoever things ye desire, believe that ye have them and ye shall receive them."

In other words, to place this text in common everyday English, we would say, if you desire a thing first picture it; then persistently, day by day, think it, live it, act it, believe it, until you become the living center of that desire clothed in material.

This is the first principle to be applied by the student or anyone else in acquiring that which may be desired, whether that be in the way of prosperity, in the way of intellectual attainment, or in the way of health and happiness. The process of bringing these things to pass is the same in all.

It is our purpose to discuss this subject and the working out of desire along the lines of natural law.

We find that natural law governs the acquirement of everything that we receive in a material way, whether that thing be good or evil. In other words, through the process of natural law we draw to us and around us those things which we persistently desire, and desire until we realize that we have them.

It is necessary in this advanced age of enlightenment that the student who would receive and obtain the best results in all things be able to understand the workings of natural law.

It is my purpose to, through a simple illustration, demonstrate how the same law that is used in everyday life in the acquirement of those things which are necessities to man is used in desire.

We see how the chemist through the process of natural law and understanding knows how to reduce the invisible vapor called steam to a liquid, and we would say tonight when we picture the thing in our minds, when we send forth the thought of that which we desire, we have created that which is invisible and yet which is as much substance and just as tangible to reduction as the invisible vapor. You cannot see that which you know is steam in its purity. Why is this so? Because the rate of vibration among the particles or atoms of that invisible vapor is so rapid that they are invisible to the natural sight, but when the rate of vibration is decreased it becomes more solid, and the chemist, realizing the law which governs the rate of vibration, applies the process to make that which is invisible steam into something tangible to the touch and measurable quantity of liquid.

Now, I would say, when you send forth a thought in form of desire, you have sent forth something that has form and is as much quantity as was that steam in the hands of the chemist, and you may have that thing in reality by

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applying the same natural law. You can reduce to the material the thing desired.

These thoughts may seem strange to the average person, yet it is the truth, and a well-known fact to all deep thinkers who have delved into those things which have to do and relate to the mind.

Send forth a thought in the form of desire, and while you cannot see it, while it is not visible to the naked eye, that thought or desire has form, and by repeating it time after time, you can by the same process of reduction bring that thought into material as was done by the chemist in reducing that steam to a measurable quantity of liquid.

Thus we find that the process is the same in both and yet thought presents itself that I may think I have a dollar and yet the dollar does not appear before me. I cannot spend it for goods at the grocer's. But I say, by just the same process that you have sent forth that thought in the form of desire for that dollar, you have created an invisible substance that it just as much a reality as that invisible quantity in the glass of the chemist which is known as steam.

But you say, how can I use that dollar which I create in thought? By holding that thought until the rate of vibration among those particles has been decreased. And how do you hold it? By applying the same process I have spoken of at the beginning of this lecture.

In other words, if you desire a thing, picture it, give it birth by a thought. Then think it, live it, act it, believe its persistently, day after day, until you become the living center of that which you desire clothed in material.

Can this be done? Certainly and most positively, I say, it can be done.

To illustrate this fact we will take the young student who desires to become a speaker. He begins by picturing himself that which he desires to be. He thinks of himself as a great lawyer pleading his case before the judge with great eloquence, and yet it is only the student. He creates the picture, he sends forth the thought, he believes that he can become that which is but a vision before him. Day after day he lives in his ideal, he acts in his ideal, he thinks in his ideal, he speaks in his ideal until finally he becomes in reality that which he held so effectually in his thought ideal.

So I say to you, that if you desire, if you choose wisely, you may become through this process of material law all that you desire; that you may attain all that is best for you if you, in the beginning, will form the picture of that which you desire and then persistently have faith, and persistently act, and persistently live that picture which you have created until you become the living center of it in the material.

The great Creator, the loving heavenly Father, has committed into your hands the possibility to master your future. If you can create and make yourself the man that pleads at the bar, if you can create and attain and live that which will make you a greater teacher, you can also create through the application of desire and natural law, those circumstances and those things which will make you prosperous; and you can also create by the same process of law, natural and divine, those things which will make you healthy.

Your health, your prosperity, your intellectual attainments, your destiny, are within the confines of your own power. The great and loving heavenly Father has given into your keeping that creative power of thought, which, if used per-

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sistently and faithfully, will bring into being all that is desired.

I bring to you this illustration of the workings of natural law, realizing that all natural law is from God the Father, and is of God the Father, and that He has given it to His children to be used for their own wellfare.

If you as an individual student or if you as a group of students are living in adverse conditions financially, or if you are living in adverse conditions as regards your health, the working out of those conditions is within your grasp.

You being the child of the Creator are given power to work out your own salvation and your own destiny.

It has been said by a great and powerful thinker, and that saying will go down through the ages:

"Sow a thought, and you reap an act; sow an act, and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny."

The man of health, the man of intelligence, the man of wealth, the man of great attainment held in thought that which he desired to become.

These things had their beginning in thoughts which he pictured as a young man, but which were worked out through natural law. He used that which is invisible and spiritual in thought ideal. It was then but a picture. He could not touch it, it was not tangible then, it was but a vision then; but he thought it, he acted it, he lived it, he believed it, until he became the living center of that which he desired as it confronted him in the material.

So I say that "what you desire, believe that you have it and ye shall receive it," means persistent belief, persistent acting, persistent claiming, persistent thinking.

Believe that you have what you desire and you shall surely receive it.

A fostered thought gives birth unto a deed,
Then guard with watchful care the secret mind,
That thoughts and deeds may be as angels' wings,
Uplifting thee, inspiring all mankind.
—*Angelia Hope.*

All unhappiness, as all happiness, is from within. For, as St. Bernard has said, "Nothing can work me damage but myself; the harm that I sustain I carry about with me, and I am never a real sufferer but of my own fault." From the Kingdom of the Mind issue the edicts that govern life.—*Success.*

Just as God leads me I would go;
I would not ask to choose my way;
Content with what He will bestow,
Assured He will not let me stray.
So as He leads my way I make,
And step by step my path I take,
A child in Him confiding.

Life is more than motion, it is Music; more than rest, it is Peace; more than work, it is Duty and Service; more than labor, it is Love; more than enjoyment, it is Blessedness; more than acquiring money and position and reputation, it is Knowledge, Purpose, strong and high Resolve.—*James Allen.*

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A Meeting Talk

D. K. TRIMMER

Before the Evangelical Christian Science Church

IT HAS been about eight months since I first had the privilege of sitting before this platform and listening to the most beautiful philosophy that it has ever been my privilege to hear. Occasionally I took part in the discussions myself, but I never felt that I was able to add anything to the instructions given. But my aim has been to show, if possible, that this philosophy, or doctrine, or theory, whatever you may call it, rests upon scientific basis and is entirely in accord with the foundation upon which every science rests, and it is subject to the same kind of demonstration. When I hear some one speaking of it as a fake, I say if people will come to it, it is capable of scientific application.

Galileo met with the same kind of opposition. It is the history of science, wherever science took hold of anything it met with serious opposition. However, those who were convinced of the truth of it stuck to it, they received their support from those who came after them, very rarely from their contemporaries. You can take the history of any great movement and you will find that it was accepted not immediately; it was not accepted until another generation came on. I believe that will be largely the case here.

If I were talking to one outside of this movement, which is true, I call it that, I would say, if you do not believe what is taught here to the letter, take hold of it from a scientific standpoint and investigate it as you would any other question. We have testimony not only from people here, but from others, by which we can see results. I see demonstrations almost every day, I do not know whether they come from the application of this thought, or whether they are coincidences, but there are manifestations of a power that we were not accustomed to only a comparatively few years ago. Perhaps less than five years ago I began to study largely the philosophy of life, and I want to say to you that this is the beginning of a world-wide movement. I have not the slightest doubt, and I want to say to you in the language of our Savior, as reported by St. Luke, "Fear not, little flock; for it is your Father's pleasure to give you the kingdom," and you will have it by and by, if not immediately.

"The Washington News Letter" is a magazine devoted to love, freedom and Truth. Those reading its pages will be inspired to live better, purer and more spiritual lives.—*Psychic World.*

The laughter of life is its sunshine, and this would be a dull old world without some happy natures to lighten the pathway of those that plod along in sorrow.

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THE SCHOOLBOY OF 2003

"Tommy, have you been vaccinated?"

"Yes, ma'am."

"Have you had your vermiform appendix removed?"

"Yes, ma'am."

"Have you a certificate of inoculation for the croup, chicken pox and measles?"

"Yes, ma'am."

"Is your lunch put up in Dr. Koch's patent antiseptic dinner pail?"

"Yes, ma'am."

"Have you your own sanitary slate bag and disinfected drinking cup?"

"Yes, ma'am."

"Do you wear a camphor bag around your throat, a collapsible life belt and insulated rubber heels for crossing the trolley line?"

"All of these."

"And a life insurance policy against all the encroachments of old age?"

"Yes, ma'am."

"Then you may hang your cane on the insulated peg and proceed to learn along sanitary lines."—*Judge*.

Wisdom we may think of as Justice, absolute, and Love; a union of Knowledge, Justice and Love. In the mind where wisdom has her home there is no tipping of the mental scales between "thy right" and "my right," "thy privilege" and "my privilege." Such a mind sees all entitled to the whole liberty and privilege of life.

Liberty and privilege are not synonymous with license. Quickly they "clap us into jail" when we diverge from the law which exists for the whole. Instantaneously we become prisoners, and just to the degree that we overstep the threshold of harmony.—*Abbey Vance Cheney*.

A NEW THEOLOGY

We hear much of what is called the New Theology. It is not a thing to fear. In that which is generally designated by that name I think we ought thoroughly to believe. It seems to me as if the Christian world to-day were entering upon a movement, nay, had already entered upon and gone far in a movement, which is certainly to be not less profound and full of meaning than the great Protestant Reformation of three centuries ago. The final meeting of the movement is the nearness of the soul of God to the soul of man, and of the soul of man to God. If man is really growing nearer to God, not farther away from God, every advancing age must have a new theology.—*Philips Brooks*.

Light is purifying; let sunshine into a dark cellar, and it soon becomes pure.

Light if vivifying; expose a withered plant from a dark room to the sun, and it colors up.

Light is power; all sources of fuel are directly from the sun, coming in rays of light.

Light is joyous; nothing contributes so much to making a brilliant assembly as a flood of light upon it.

Light is comforting; a dark day is always a gloomy day, but a burst of sunshine brings a cheer.

Light is strengthening; a puny child may grow strong if he can play in the sunshine.

So you should get into the light that streams from the Sun of Righteousness. His presence purifies the heart, energizes the mind, brightens the life, cheers the spirits and strengthens the whole man.

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DIVINE HEALING

Bishop O. C. Sabin

A book convincing to the skeptic and valuable to the believer. It teaches a lesson that all humanity would be benefited by, and can easily understand, for the author being an optimist has a firm conviction of the ultimate victory of Good. Love overcomes all evil, purifies the body, drives out disease, and governs the universe, is the main thought expressed and used as the argument for healing.—*From the Emmanuelist Episcopal Herald, Buffalo, N. Y.*

Keep the thoughts pure, true and wholesome; by so doing confidence is held, and the influence of man's life as a power for good is redoubled. The ephemeral character of thought disappears as one analyzes its influence upon the lives of men. It is found to be intensely real, and full of power to aid or to harm mankind. When the children of the Soul, incarnate in flesh, think only the thoughts of that Soul-Self, every form of evil is forced to disappear, and only the good, the true and the beautiful remain. No mortal in close touch with his Soul-Self ever thinks other than the purest and noblest of thoughts. As man rises in the scale of being he finds that words are not needed to express the higher sentiments of his being. The Soul has a language of its own, but that language is voiceless—wordless—and can only be comprehended by Soul. If all of the children of earth would but seek to find their Soul-Selves, to live in harmony therewith, only thoughts of love, of truth and of goodness would be sent out to vibrate through the universe.

LUCK

Luck is not our own making. Luck means rising at six in the morning, living on one dollar a day if you make two, minding your own business and not meddling with other people's. Luck means the hardships and privations which you have not hesitated to endure, the long nights that you have devoted to work, the appointments you have never failed to keep, the trains you have never failed to catch. Luck means trusting in God and in your own resources—a religion whose motto is, "Help yourself, and heaven will help you." Luck comes to them who help themselves and know how to wait.—*Max O'Rell.*

For flowers that bloom about our feet;
For tender grass, so fresh, so sweet;
For song of bird and hum of bee,
For all things fair we hear or see,
Father in heaven, we thank Thee.

For blue of stream and blue of sky;
For pleasant shade of branches high;
For fragrant air and cooling breeze;
For beauty of the blooming trees,
Father in heaven, we thank Thee.

—*Emerson.*

Before a person can have permanent health, he must have overcome fear of any and every kind; anger in all its phases, such as impatience, annoyance, irritability, etc., jealousy, hatred, resentments, in fact selfishness in all its forms. He must have overcome the world, that is, his own kingdom. He must have acquired perfect self control. Health is a state of consciousness to be realized only through growth of unfoldment. It is the kingdom of heaven or harmony within.—*Florence Willard Day.*

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We do people an injury in doing for them what they ought to do for themselves. Help the butterfly out of its chrysalis and you will set it at liberty the earlier, but it will come forth without the gorgeous colors which make it a thing of beauty as it flits about among the flowers.

It is true that men do not know enough. Ignorance is the cause of all failures. Let a man step across the line of right and reason and he is bound to suffer. The man who has acquired much knowledge is he who has learned to do right in all things.—*Listen.*

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